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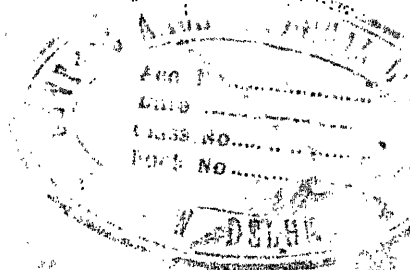
Das
Aitareya Brāhmaṇa.

Mit Auszügen aus dem Commentare von Sāyanācārya
und anderen Beilagen

herausgegeben

von

Theodor Aufrecht.



Bonn,
bei Adolph Marcus.

1879.

5 Rs.

Das

Aitareya Brāhmaṇa.

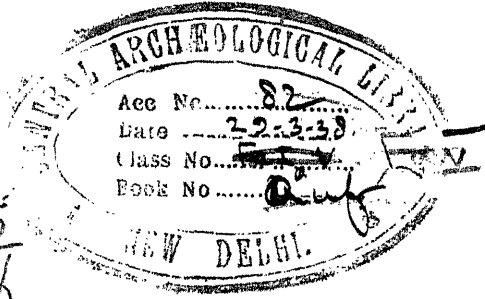
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CENTRAL ARCHAEOLOGICAL
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Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyana in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāya-
vida etām ākhyāyikām ācakshate | kasyacit khalu maha-
rsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāṁcid
Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyah
kumārah | etac cāranyakāṇḍe samāmnāyate | etad dha sma
vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pitur
bhāryāntaraputreshv eva snehātisayo, na tu Mahidāse | tataḥ
kasyāṁcid yajñasabhāyām tam Mahidāsam avajñāyānyān
putrān svotsaṅge sthāpayām āsa | tadānīm khinnavadanam
Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām
bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā
satī yajñasabhāyām samāgatya Mahidāsāya divyam sinhā-
sanam dattvā tatrainam upaveṣya sarveshv api kumāreshu
pāṇḍityādihikyam avagamayyaitadbrāhmaṇapratibhāsanarū-
pam varam dadau | tadanugrahāt tasya Mahidāsasya ma-
nasā: Agnir vai devānām avama ityādikam strīṇute strīṇuta
ityantam catvāriṁśadhyāyopetam brāhmaṇam prādur abhūt |
tata ūrdhvam: Atha mahāvratam ityādikam ācāryā ācāryā
ityantam āraṇyakavratarūpam ca brāhmaṇam āvir abhūd
iti | tasyaitareyasya prādurbhūte catvāriṁśadadhyāyopeta-
brāhmaṇe catuḥsamsthō jyotiṣṭomah prathamam vidhīyate,

tato gavām ayanam, tata Ādityānām ayanam, tato 'ṅgirasām ayanam, tato dvādaśāhas, tato 'nyat sarvam prāsaṅgikam iti drashtavyam |

Entkleiden wir diese Angabe aller phantastischen Ausschmückung, so bleibt der Name Mahidāsa Aitareya stehen, und diesen Mann dürfen wir immerhin als den Ordner oder Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als ein Philosoph begegnet er uns im Aitareyāranyaka 2, 1, 8, 2. 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein einzelner Name, der aus der Schule der anderweitig erwähnten Aitareyin heraustritt.

Zu dem Kaushītakibrāhmaṇa steht das Aitareya in einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30 des ersteren entsprechen den ersten dreissig des letzteren dergestalt, dass derselbe Stoff durchaus in ähnlicher Art, aber oft in abweichender Form und Anordnung behandelt wird. Die Sagen, welche beiden gemeinsam sind, werden meist in denselben Ausdrücken vorgetragen. Man fühlt, dass beide Schriften aus einer Schule hervorgegangen sind, nur dass die gemeinsame Lehre verschieden gefasst ist. Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle Streitfragen an die Namen Kaushītaki und Paiṅgya geknüpft sind. Auch ist die Form der Darstellung im Kaushītaka viel knapper gemessen als im Aitareya, das sich in einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist im Kaushītaka in keiner Weise vertreten, es sei denn, dass die Sage von Śunahṣepa in wenig veränderter Gestalt im Kaushītakisūtra erscheint. Kapitel 7, 1 handelt von der Vertheilung der Stücke des Opferthiers und ist vielleicht aus Āṣvalāyana 12, 9 hinübergenommen. Wenigstens ist es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āsv. 3, 10. 11). Kapitel 13—18 enthalten die Erzählung von Sunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotṛi dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Śastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederauferstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotṛi beim Jyotiṣṭoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher trainṣa, cātvarīṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Gṛihyasūtra von Śāṅkhāyana 4, 10. 6, 1 und Āśvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Gṛihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brähmaṇa bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der grössten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist¹, von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittirīyasamhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brähmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brähmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushītaka und Śatapatha, jener Rudra entgegen, der in den späteren Śiva übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paṣupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brāhmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brāhmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: *esha vai somo rājā yo yajate*, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: *somarājā* und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

VIII

Haug: tad yathaivādo manushyarājany āgate 'nyasmin
vārhaty ukshāṇaṃ vā vehataṃ kshadanta evāsmā. Die Hss.
lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty
ukshāṇaṃ vā vehataṃ vā kshadanta evam evāsmā. —
2, 14. Haug: te 'bhitāḥ praticaranta aitya, die Hss. te
'bhitāḥ paricaranta ait. — 2, 17. eshām eva deva lokānām,
die Hss. eshām eva lokānām. — 2, 31. taṃ yathā grīhāṇi
taṃ, die Hss. taṃ yathā grīhāṇ itaṃ. — 3, 19. pāṣāṇ iva,
die Hss. pāṣād iva. — 3, 23. yad u virājan daṣinīm abhi
sam padyetām, die Hss. yad u virājaṃ daṣinīm abhisama-
padyetām. — 4, 3. tad atichandasah, die Hss. tad yad ati-
chandasah. — 4, 15. te ete jyotishī. ubhayataḥ saṃ loke
te. "they are the two Jyotish (lights) on both sides facing
(one another) in the world". Das steht für: te ete jyotishī
ubhayataḥ saṃlokete "diese beiden Jyotis-Tage blicken
von beiden Enden einander an". 5, 3. āpyante chandāṃsi
tritiye 'hany eva tad eva, die Hss. āpyante chandāṃsi tri-
tiye 'hany etad eva. — 5, 18. mahaṣ cit tvam indra yata
etāni sūktāni, die Hss. mahaṣ cit tvam indra yata etān iti
sūktam u. s. w. Wen die Mühe nicht verdriesst beide Aus-
gaben zu vergleichen, wird Abweichungen mannigfacher Art
entdecken. Für den von mir gegebenen Text übernehme
ich die Verantwortung in jeder Beziehung.

AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Viṣṇuḥ paramas, tada-
ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣam nir-
vapanti dīkṣaṇīyam ekādaśakapālam 3 sarvābhya evainam
tad devatābhyo 'nantarāyam nirvapanty 4 Agnir vai sarvā
devatā, Viṣṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvau
yad Agniḥ ca Viṣṇuḥ ca. tad yad āgnāvaishṇavam puro-
ḷāṣam nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad
āhur: yad ekādaśakapālaḥ puroḷāṣo dvāv Agnāvishṇū, kai-
nayos tatra kṛiptiḥ kā vibhaktir ity 7 aṣṭākāpāla āgneyo,
'sṭākṣharā vai gāyatrī, gāyatram Agneḥ chandas; trikapālo
vaishṇavas, trir hīdam Viṣṇur vyakramata: sainayos ta-
tra kṛiptiḥ sāvibhaktir 8 ghṛite caruṃ nirvapeta yo 'prati-
shṭhito manyetā 9 syām vāva sa na pratitishṭhati yo na pra-
titishṭhati 10 tad yad ghṛitam tat striyai payo, ye taṇḍulās
te puisas, tan mithunam: mithunenaivainam tat prajāyā
paśubhiḥ prajānāyati prajātyai 11 prajāyate prajāyā paśu-
bhir ya evam vedā 12 rābdayajño vā esha ārabdhadevato
yo darṣapūrṇamāsābhyām-yajata. āmāvāsyaena vā haviṣhe-
shṭvā paurṇamāsena vā tasminn eva haviṣi tasmin barhi-
shi dīkṣetaisho ekā dīkṣā 13 saptadaśa sāmīdhenīr anu-
brūyāt 14 saptadaśo vai Prajāpatiḥ: dvādaśa māsāḥ pañca-
rtavo hemantaśisīrayoḥ samāsena. tāvān samvatsaraḥ, sam-
vatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhir evābhī rādhnoti
ya evam veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishtībhiḥ prai-
 sham aichan. yad ishtībhiḥ praisham aichaṁs, tad ishtīnām
 ishtītvam. tam anuvavindann 2 anuvittayajño rādhnōti ya
 evaṁ vedā 3 hūṭayo vai nāmaitā yad āhūtaya, etābhir vai
 devān yajamāno hvayati, tad āhūtīnām āhūtītvam 4 ūta-
 yaḥ khalu vai tā nāma yābhir devā yajamānasya havam
 āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta
 u evaitat svargayānā yajamānasya bhavanti 5 tad āhur:
 yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt taṁ
 hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam
 devatā amum āvahāmum āvahety āvāhayati, tad eva hotur
 hotritvam 7 hotā bhavati, hotety enam ācakshate ya evaṁ
 veda || 2 || 2 ||

1 Punar vā etam ṛitviḥ garbham kurvanti yaṁ dīksha-
 yanty 2 adbhir abhishiñcanti 3 reto vā āpah, saretasam evai-
 nam tat kṛtvā dīkshayanti 4 navanītenābhyañjanty 5 ājyam
 vai devānām, surabhi ghṛitam manushyānām, āyutam pitṛi-
 ṇām, navanītam garbhānām. tad yan navanītenābhyañjanti,
 svenaivainam tad bhāgadheyena samardhayanty 6 āñjanty
 enam 7 tejo vā etad akshyor yad āñjanam, satejasam evai-
 nam tat kṛtvā dīkshayanty 8 ekaviṁśatyā darbhapīñjūlaiḥ
 pāvayanti 9 śuddham evainam tat pūtam dīkshayanti 10 dī-
 kshitavimitam prapādayanti 11 yonir vā eshā dīkshitasya
 yad dīkshitavimitam, yonim evainam tat svām prapādayanti
 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-
 vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād
 dīkshitam nānyatra dīkshitavimitād ādityo 'bhyudiyād vā-
 bhyastamiyād vāpi vābhyāsrāvayeyur 15 vāsasā proruṇvanti
 16 ulbam vā etad dīkshitasya yad vāsa, ulbenaivainam tat
 proruṇvanti 17 kṛṣṇājinam uttaram bhavaty 18 uttaram vā
 ulbājarāyu, jarāyunaivainam tat proruṇvanti 19 muṣṭī ku-
 rute 20 muṣṭī vai kṛtvā garbho 'ntaḥ ṣete, muṣṭī kṛtvā

kumāro jāyate. tad yan mushṭi kurute, yajñam caiva tat sarvāṣ ca devatā mushṭyoḥ kurute 21 tad āhur: na pūrvadīkṣiṇaḥ samsavo 'sti, parigrīhīto vā etasya yajñāḥ, parigrīhītā devatā, naitasyārtir asty aparadīkṣiṇa eva yathā tathety 22 unmucya kṛiṣṇājīnam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivobhena kumāro jāyate || 3 || 3 ||

1 Tvam agne saprathā asi, soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anījānaḥ syāt tasmai 2 tvayā yajñam vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhishṭvā vayam iti, yaḥ pūrvam ijānaḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadati 5 tat-tan nādrityam 6 agnir vṛitrāṇi jāṅghanat, tvam somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitram vā esha hanti yam yajña upanamati, tasmād vārtraghnāv eva kartavyāv 7 agnir mukham prathamō devatānām, agniṣ ca vishṇo tapa uttamam maha ity āgnāvaishṇavasya havisho yājyānuvākye bhavata 9 āgnāvaishṇavyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadaty 10 Agniṣ ca ha vai Vishṇuṣ ca devānām dīkshāpālau, tau dīkshāyā īṣāte. tad yad āgnāvaishṇavam havir bhavati yaḥ dīkshāyā īṣāte tau prītau dīkshām prayachatām, yaḥ dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatriau svishtakṛitaḥ samyājye kurvīta tejaskāmo brahmavarcaśakāmas 2 tejo vai brahmavarcaśam gāyatrī 3 tejasvī brahmavarcaśī bhavati ya evaṁ vidvān gāyatriau kuruta 4 ushṇihāv āyushkāmaḥ kurvītā 5 yur vā ushṇik 6 sarvam āyur eti ya evaṁ vidvān ushṇihau kurute 7 'nushṭubhau svargakāmaḥ kurvīta 8 dvayor vā anushṭubhoṣ catuṣṣhashtīr

aksharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃśatyaika-
viṃśatyai vemāṇi lokān rohati, svarga eva loke catuḥshashṭi-
tamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-
shṭubhau kurute 10 bṛihatyaу sṛikāmo yaśaskāmaḥ kurvīta
11 śrīr vai yaśaś chandasām bṛihatī 12 śṛiyam eva yaśa ātman
dhatte ya evaṃ vidvā n bṛihatyaу kurute 13 pañktī yajñakā-
maḥ kurvīta 14 pāñkto vai yajña 15 upainam yajño namati
ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ
kurvītau 17 jo vā indriyaṃ vīryaṃ trishṭub 18 ojasvīndriyavān
vīryavān bhavati ya evaṃ vidvāns trishṭubhau kurute 19 ja-
gatyau paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān
bhavati ya evaṃ vidvān jagatyau kurute 22 virājāv annādya-
kāmaḥ kurvīta 23 nnaṃ vai virāt 24 tasmād yasyaiveha bhūyi-
shṭham annam bhavati sa eva bhūyishṭham loke virājati,
tad virājo virāṭtvam 25 vi sveshu rājati, śreshṭhaḥ svānām
bhavati ya evaṃ veda || 5 || ॥

1 Atho pañcavīryaṃ vā etac chando yad virāt 2 yat
tripadā tenoshṇihāgāyatriyaу, yad asyā ekādaśaksharāṇi
padāni tena trishṭub, yat trayastriṃśadaksharā tenānushṭum.
na vā ekenākshareṇa chandāṇsi viyanti na dvābhyām. yad
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-
nddhe, sarveshām chandasām vīryam aṣnute, sarveshām cha-
ndasām sāyujyaṃ sarūpatām salokatām aṣnute, 'nnādo 'nna-
patir bhavaty, aṣnute prajayānnādyam ya evaṃ vidvān virā-
jau kurute 4 tasmād virājāv eva kartavye 5 preddho agna,
imo agna ity ete 6 ṛitam vāva dīkshā satyaṃ dīkshā, ta-
smād dīkshītena satyaṃ eva vaditavyam 7 atho khalv āhuḥ:
ko 'rhati manushyaḥ sarvaṃ satyaṃ vaditum; satyasam-
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakshana-
vatīm vācam vadece 9 cakshur vai vicakshaṇam, vi hy enena
paśyatīty 10 etad dha vai manushyeshu satyaṃ nihitam yac
cakshus 11 tasmād ācakshāṇam āhur: adrāg iti. sa yady ada-

rṣam ity āhāthāsyā ṣrad dadhāti. yady u vai svayam paśyati,
na bahūnām canānyeshām ṣrad dadhāti 12 tasmād vicaksha-
navatīm eva vācam vadet, satyottarā haivāsya vāg uditā
bhavati bhavati || 6 || ८ ||

Iti prathamapañcīkāyām prathamō 'dhyāyaḥ.

Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyaṇīyas,
tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya,
udāna udayanīyaḥ, samāno hotā bhavati, samānau hi prā-
ṇodānau, prāṇānām kliptyai prāṇānām pratiprajñātyai 3 ya-
jño vai devebhya udakrāmat, te devā na kiṃ canāśaknuvan
kartum na prājānaḥ. te 'bruvann Aditiṃ: tvayemaṃ ya-
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā
iti. vṛiṇīshveti. saitam eva varam avṛiṇīta: matprāyaṇā
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaḥ ea-
ruḥ prāyaṇīyo bhavaty āditya udayanīyo, varavṛito hy asyā
4 atho etaṃ varam avṛiṇīta: mayaiva prācīm diśam prajā-
nāthāgninā dakṣiṇām, Somena pratīcīm, Savitrodīcīm iti
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura
udetī, paścāstam eti; Pathyām hy esho 'nusamecaraty 7 Agniṃ
yajati 8 yad Agniṃ yajati, tasmād dakṣiṇato 'gra osha-
dhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 9 So-
mam yajati 10 yat Somam yajati, tasmāt pratīcīyo 'py āpo
bahvyaḥ syandante, saumyā hy āpaḥ 11 Savitāram yajati
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhū-
yishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ
yajati, tasmād asāv imām vṛiṣṭyābhyunatty abhijighrati
15 pañca devatā yajati, pāṅkto yajñāḥ. sarvā diśaḥ kalpante,
kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivaṃ
vidvān hotā bhavati || 7 || १ ||

1 Yas tejo brahmavarcaṣam ichet prayājāhutibhiḥ prāṇ

sa iyāt, tejo vai brahmavarcasam prācī dik 2 tejasvī brahmavarcasī bhavati ya evaṃ vidvān prān eti 3 yo 'nnādyam ichet prayājāhutibhir dakṣhiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣṇute prajāyānnādyam ya evaṃ vidvān dakṣhiṇaiti 5 yaḥ paśūn ichet prayājāhutibhiḥ pratyān sa iyāt, paśavo vā ete yad āpaḥ 6 paśumān bhavati ya evaṃ vidvān pratyānñ eti 7 yaḥ somapītham ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikṣhu rādhnoti 10 samyāñco vā ime lokāḥ, samyāñco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda 11 Pathyām yajati. yat Pathyām yajati, vācam eva tad yajñamukhe sambharati 12 prāṇāpānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 15 cakshushā vai devā yajñam prājānaṣ, cakshushā vā etat prajāyate yad aprajāneyam; tasmād api mugdhaḥ caritvā yadaivānushṭhyā cakshushā prajānāty atha prajānāti 16 yad vai tad devā yajñam prajānann asyām vāva tat prajānann, asyām sambharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyata, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajānātyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyāi kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putra-kṛitheshu yonishu svasti rāye maruto dadhātāneti 5 Maruto vai devānām viṣas, tā evaitad yajñamukhe

'ciklipat 6 sarvaiṣ chandobhir yajed ity āhuh. sarvair vai chandobhir iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ sarvaiṣ chandobhir iṣṭvā svargam lokam jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapathe śreshṭheti pathyāyāḥ svastes trisṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trisṭubhau. tvam soma pra cikito manishā, yā te dhāmāni divi yā pṛithivyām iti Somasya trisṭubhāv. ā viṣvadevaṁ satpatim, ya imā viṣvā jātānīti Savitur gāyatriyau. sutrāmānam pṛithivīm dyām anhasam, mahim ū shu mātaram suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāṇi chandāṁsi: gāyatram traishṭubham jāgatam, anv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajataḥ sarvaiṣ chandobhir iṣṭam bhavati ya evaṁ veda || 9 || ॥

Tā vā etāḥ pravatyō netrīmatyaḥ pathimatyaḥ svastimatya etasya havisho yājyānuvākya. etābhir vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāna etābhir iṣṭvā svargam lokam jayati 2 tāsu padam asti: svasti rāye maruto dadhātāneti. Maruto ha vai devaviṣo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargam lokam etiṣvarā hainam ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātāneti, tam Marudbhyo devavidbhyo yajamānam nivedayati; na ha vā enam Maruto devaviṣaḥ svargam lokam yantam nirundhate, na vimathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evaṁ veda 4 virājāv etasya havishaḥ sviṣṭakṛitaḥ samyājye syātām ye trayastrīṇśadakshare 5 sed agnir agnīūr aty astv anyān, sed agnir yo vanushyato nīpātīty etc 6 virāḍbhyām vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāno virāḍbhyām iṣṭvā svargam

lokaṃ jayati 7 te trayastriṃśadakshare bhavatas. trayastri-
ṃśad vai devā: ashtaṃ Vasava, ekādaśa Rudrā, dvādaśādityāḥ,
Prajāpatiḥ ca Vashaṭkāraḥ ca. tat prathame yajñamukhe devatā
akṣharabhājaḥ karoty, akshareṇākshareṇaiva tad devatām
prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || 4 ||

1 Prayājavad ananuyājam kartavyam prāyaṇīyam ity
āhur, hīnam iva vā etad īkṣitam iva yat prāyaṇīyasyānu-
yājā iti 2 tat-tan nādrityam 3 prayājavad evānuyājavat ka-
rtavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān
antariyāt prāṇāns tad yajamānasyāntariyād, yad anuyājān
antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayā-
javad evānuyājavat kartavyam 5 patnīr na saṃyājayet, saṃ-
sthitayajur na juhuyāt 6 tāvataiva yajño 'saṃsthitāḥ 7 prā-
yaṇīyasya nishkāsaṃ nidadhyāt, tam udayaniyenābhinirva-
ped, yajñasya saṃtatyai yajñasyāvvyavachedāyā 8 tho khalu
yasyām eva sthālyām prāyaṇīyam nirvapet tasyām udaya-
nīyam nirvapet, tāvataiva yajñāḥ saṃtato 'vyavachinno bha-
vaty 9 amuṣmin vā etena loke rādhnuvanti nāsmim, ity
āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāya-
nīyam iti caranti, prayanty evāsmāl lokād yajamānā ity
10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ
prāyaṇīyasya puronuvākyās tā udayaniyasya yājyāḥ ku-
ryād, yā udayaniyasya puronuvākyās tāḥ prāyaṇīyasya
yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā,
ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidhmoty,
ubhayor lokayoḥ pratishṭhathi 12 pratishṭhathi ya evaṃ
vedā 13 dityaḥ caruḥ prāyaṇīyo bhavaty āditya udayaniyo
yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāpra-
sraṇsāya 14 tad yathaivāda, iti ha smāha, tejanyā ubhayato
'ntayor aprasraṇsāya barsau nahyaty, evaṃ evaitad yajña-
syobhayato 'ntayor aprasraṇsāya barsau nahyati yad ādi-
tyaḥ caruḥ prāyaṇīyo bhavaty āditya udayaniyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyām svastim abhy udyanti;
svasty evetaḥ prayanti, svasty udyanti svasty udyanti
|| 11 || 5 ||

Iti prathamapañcikāyām dvitīyo 'dhyāyaḥ.

Iti dvitīyādhyāye pañcamah khaṇḍaḥ.

1 Prācyām vai diṣi devāḥ somam rājānam akrīṇaṁs,
tasmāt prācyām diṣi krīyate 2 tam trayodaśān māsād akrī-
ṇaṁs, tasmāt trayodaśo māso nānuvidyate; na vai somavi-
krayy anuvidyate, pāpo hi somavikrayī 3 tasya kṛitasya
manushyān abhy upāvartamānasya diṣo vīryāṇīndriyāṇi
vyudasīdaṁs, tāny ekayarcāvārurutsanta, tāni nāśaknuvaṁs.
tāni dvābhyām tāni tisṛibhis tāni catasṛibhis tāni pañcabhis
tāni śaḍbhis tāni saptabhir naivāvārundhata, tāny aśtā-
bhir avārundhatāśtābhir āśnuvata. yad aśtābhir avāru-
ndhatāśtābhir āśnuvata, tad aśtānām aśtātavam 4 āśnute
yad-yat kāmāyate ya evam veda 5 tasmād eteshu karmasv
aśtāv-aśtāv anūcyanta, indriyāṇām vīryāṇām avaruddhyai
|| 12 || 1 ||

1 Somāya kṛitāya prohyamāṇāyānubrūhīty āhādihvaryur
2 bhadṛād abhi śreyāḥ prehīty anvāha 3 yaṁ vāva loko
bhadras. tasmād asāv eva lokaḥ śreyān, svargam eva tal
lokaṁ yajamānaṁ gamayati 4 bṛihaspatiḥ puraetā te
astv iti. brahma vai Bṛihaspatir, brāhmaivāsmā etat puro-
gavam akar, na vai brahmaṇvad rishyaty 5 athem ava
sya vara ā pṛithivyā iti. devayajanaṁ vai varam pṛi-
thivyai, devayajana evainaṁ tad avasāyayaty. āre śatrūn
kṛiṇuhi sarvavīra iti. dvishantam evāsmā tat pāpmā-
nam bhrātṛivyaṁ apabādhate 'dharam pādayati 6 soma
yās te mayobhuva iti tṛicaṁ saumyaṁ gāyatram anvāha
some rājani prohyamāṇe, svayaivainaṁ tad devatayā svena
chandasā samardhayati 7 sarve nandanti yaśasāgate-
nety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena kṛi-

yamāṇena nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ
 ca na 9 sabhāsāhena sakhyā sakhāya ity. esha vai
 brāhmaṇānām sabhāsāhaḥ sakhā yat somo rājā 10 kilbisha-
 sprid ity. esha u eva kilbishasprid 11 yo vai bhavati, yaḥ
 śreshṭhatām aṣnute sa kilbisham bhavati 12 tasmād āhur:
 mānuvoco mā pracārīḥ, kilbishaṃ nu mā yātayann iti
 13 pitushaṇir ity. annaṃ vai pitu, dakṣhiṇā vai pitu;
 tām enena sanoty, annasanam evainam tat karoty 14 araṃ
 hito bhavati vājināyetīndriyaṃ vai vīryaṃ vāji-
 nam 15 ājaraṣaṃ hāsmāi vājinaṃ nāpachidyate ya evaṃ
 vedā 16 gan 'deva ity anvāhā 17 gato hi sa tarhi bhavaty
 18 ṛitubhir vardhatu kshayam ity. ṛitavo vai soma-
 sya rājño rājabhrātaro yathā manushyasya, tair evainam
 tat sahāgamayati 19 dadhātu naḥ savitā suprajām
 isham ity āśisham āśāste 20 sa naḥ kshapābhir aha-
 bhiḥ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, aho-
 rātrair evāsmā etām āśisham āśāste. prajāvantam rayim
 asme sam invatv ity āśisham evāśāste 21 yā te dhā-
 māni havishā yajantīty anvāha 22 tā te viṣvā pari-
 bhūr astu yajñam | 23 gayasphānaḥ prataranaḥ su-
 vīra iti, gavām naḥ sphāvayitā pratārayitaidhīty eva tad
 āhā 24 vīrahā pra carā soma duryān iti. gṛihā vai du-
 ryā. bibhyati vai somād rājña āyato yajamānasya gṛihāḥ.
 sa yad etām anvāha śāntyaivainam tac chamayati, so 'sya
 śānto na prajāṃ na paśūn hinastī 25 mām dhiyaṃ śiksha-
 mānasya deveti vārūṇyā paridadhāti 26 varuṇadevatyo
 vā esha tāvad yāvad upanaddho, yāvat pariṣritāni prapa-
 dyate; svayaivainam tad devatayā svena chandasā sama-
 rdhayati 27 śikshamānasya deveti. śikshate vā esha yo
 yajate 28 kratuṃ dakṣhaṃ varuṇa saṃ śiṣādhīti, vī-
 ryam prajñānaṃ Varuṇa saṃ śiṣādhīty eva tad āha 29 ya-
 yāti viṣvā duritā tarema sutarmāṇam adhi nāvam

ruhemeti. yajño vai sutarmā nauḥ, kṛishṇājinaṃ vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargam lokam abhi samtarati 30 tā etā ashtāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 32 tāsām triḥ prathamām anvāha trir uttamām 33 tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah Prajāpatiḥ 34 prajāpatyāyatanābhir evābhi rādhnoti ya evam veda 35 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 13 || 2 ||

1 Anyataro 'nadvān yuktaḥ syād anyataro vimukto 'tha rājānam upāvahareyur 2 yad ubhayor vimuktayor upāvahareyuh, pitṛidevatyaṃ rājānam kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'nadvān vimuktas tac chālāsadām prajānām rūpaṃ, yo yuktaḥ tac cakriyānām. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsurā vā eshu lokeshu samayatanta. ta etasyām prācyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. te dakṣiṇasyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. te pratīcyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. ta udīcyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. ta udīcyām prācyām diśy āyatanta, te tato na parājayanta. saishā dig' aparājitā, tasmād etasyām diśi yateta vā yātayed veṣvaro hānṛiṇākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānam karavāmahā iti. tatheti. te somaṃ rājānam akurvaṃs, te somena rājñā sarvā diṣo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhati, tena prācīm diṣaṃ jayati. tam dakṣiṇā parivahanti, tena dakṣiṇām diṣaṃ jayati. tam pratyañcam āvartayanti, tena pratīcīm diṣaṃ jayati. tam udīcas tishṭhata upāvaharanti, tenodīcīm diṣaṃ jayati 7 somena rājñā sarvā diṣo jayati ya evam veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya grihān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānāṃ kliptyai prāṇānāṃ pratiprajñātyai 4 Vaishṇavo bhavati. Viṣṇur vai yajñāḥ, svayaivainam tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandānsi ca priṣṭhāni ca somaṃ rājānaṃ kṛitam anv āyanti, yāvantaḥ khalu vai rājānaṃ anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta, evam evāsmā etad kshadante yad agnim manthanty; agnir hi devānāṃ paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubrūhīty āhādihvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitrīm anv-āheti 4 Savitā vai prasavānām iṣe, savitṛiprasūtā evainam tan manthanti. tasmāt sāvitrīm anvāha 5 mahi dyauḥ pṛithivī ca na iti dyāvāpṛithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāpṛithivīyām anvāheti. dyāvāpṛithivībhyām vā etaṃ jātaṃ devāḥ paryagriḥṇāns, tābhyām evādyāpi parigrihītas. tasmād dyāvāpṛithivīyām anvāha 7 tvām agne pushkarād adhīti tṛicam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainam tad devatayā svena chandasā samardhayaty 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇaṃ ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṃsi ny atrīṇaṃ ity etā 11 rakshasām apahatyai 12 rakshānsi vā enaṃ tarṅky ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyām jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhi-
 rūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham
 15 ā yaṃ haste na khādinam iti 16 hastābhyām hy enam
 manthanti 17 ṣiṣuṃ jātam iti. ṣiṣur iva vā esha prathamajāto
 yad agnir 18 na bibhrati | viṣām agniṃ svadhvaram
 iti 19 yad vai devānām neti tad eshām oṣm iti 20 pra
 devaṃ devavitaye bharatā vasuvittamam iti prahri-
 yamānāyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham
 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir
 yad agnir agner 24 ā jātam jātavedasīti 25 jāta itaro,
 jātavedā itaraḥ 26 priyaṃ ṣiṣītātithim ity. esha ha vā
 asya priyo 'tithir yad agnir agneḥ 27 syona ā grīhapa-
 tim iti, śāntyām evainam tad dadhāty 28 agnināgniḥ sam
 idhyate kavir grīhapatir yuvā | havyavād juhvā-
 sya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddham
 30 tvam hy agne agninā vipro vipreṇa san sateti
 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sa-
 khā sakhyā samidhyasa ity. esha ha vā asya svaḥ
 sakhā yad agnir agnes 33 tam marjayanta sukratum
 puroyāvānam ājishu | sveshu kshayeshu vājinam
 iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 ya-
 jñena yajñam ayajanta devā ity uttamayā paridadhāti
 36 yajñena vai tad devā yajñam ayajanta yad agnināgniṃ
 ayajanta, te svargaṃ lokam āyaṃs 37 tāni dharmāni pra-
 thamāny āsan | te ha nākam mahimānaḥ sacanta
 yatra pūrve sādhyāḥ santi devā iti 38 chandānsi vai
 Sādhyā devās, te 'gre 'gnināgniṃ ayajanta, te svargaṃ lo-
 kam āyann 39 Ādityaḥ caivehāsann Aṅgirasas ca, te 'gre
 'gnināgniṃ ayajanta, te svargaṃ lokam āyan 40 saishā
 svargyāhutir yad agnyāhutir. yadi ha vā apy abrahma-
 ṇokto yadi duruktokto yajate 'tha haishāhutir gachaty eva
 devān, na pāpmanā samsriyate 41 gachaty asyāhutir devān

nāsyāhutih pāpmanā saṁsṛijyate ya evaṁ veda 42 tā etās trayodaṣānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 44 tāsāṁ triḥ prathamām anvāha trir uttamām, tāḥ saptadaṣa sampadyante. saptadaṣo vai Prajāpatir: dvādaṣa māsāḥ pañcartavas. tāvān saṁvatsaraḥ, saṁvatsaraḥ Prajāpatih 45 prajāpatyāyatanābhir evābhī rādhnōti ya evaṁ veda 46 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṁsāya || 16 || 5 ||

1 Samidhāgnim duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyaū rūpasamṛiddhe 2 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaṣvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithim parivevishaty āpīna iva vai sa tarhi bhavati 6 tayor jushāṇenaiva yajati 7 daṁ vishṇur vi cakrame, tad asya priyam abhi pātho aṣyām iti vaishṇavyau 8 tripadām anūcya catuspadayā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyam, sapta vai śīrshan prāṇāḥ, śīrshann eva tat prāṇān dadhāti 10 hotāraṁ citraratham adhvarasya, pra-prāyam agnir bharatasya śīṇva iti svishṭakṛitaḥ samyājye bhavata ātithyavatyaū rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 11 trisṭubhau bhavataḥ sendriyatvāye 12 lāntam bhavati lāntena vā etena devā arādhnuvan yad ātithyam, tasmād ilāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śīrshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemān prāṇān ālupya śīrshan dhitset tādṛik tad 15 atiriktam tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti
nānuyājāns, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyā-
jeshu || 17 || ॥

Iti prathamapañcikāyām tṛtīyo 'dhyāyaḥ.

Iti tṛtīyādhyāye shasṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam
bhavishyāmīti. neti devā abruvann, annam eva no bhavi-
shyasīti. tam devā vimethire, sa haibhlyo vihr̥ito na pra-
babhūva. te hocur devā: na vai na ittham vihr̥ito 'lam
bhavishyati, hantemaṃ yajñam sambharāmeti. tatheti. tam
saṃjabhruḥ 2 tam sambhṛityocur Aṣvināv: imam bhishajya-
tam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū.
tasmād adhvaryū gharmam sambharatas 3 tam sambhṛityā-
hatur: brahman pravargyeṇa pracarishyāmo hotar abhi-
shṭuhīti || 18 || ॥

1 Brahma jajñānam prathamam purastād iti
pratipadyate. brahma vai Bṛhaspatir, brahmaṇaivainam
tad bhishajyati 2 yam vai pitre rāshṭry ety agra iti.
vāg vai rāshṭrī, vācam evāsmins tad dadhāti 3 mahān mahī
astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai
Bṛhaspatir, brahmaṇaivainam tad bhishajyaty 4 abhi tyam
devam savitāram oṇyor iti sāvitrī. prāṇo vai Savitā,
prāṇam evasmins tad dadhāti 5 saṃ sīdasva mahān asīty
evainam samasādayann 6 añjanti yam prathayanto na
viprā ity alyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat
samṛiddham 7 patamgam aktam asurasya māyayā, yo
naḥ sanutyō abhidāsad agne, bhavā no agne su-
manā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ
tat samṛiddham 8 kṛiṇushva pājāḥ prasitīm na pṛi-
thvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari
tvā girvaṇo giro, 'dhi dvayor adadhā ukthyaṃ va-
caḥ, śukraṃ te anyad yajatam te anyad, apaśyām

gopām anipadyamānam iti catasra ekapātīnyas 10 tā ekaviṁṣatir bhavanty 11 ekaviṁṣo 'yam puruṣho: daṣa ha-
styā aṅgulo daṣa pādya ātmaikaviṁṣas. tam imam ātmā-
nam ekaviṁṣam saṁskurute || 19 || 2 ||

1 Śrakve drapsasya dhamataḥ sam asvarann
iti nava pāvamānyo. nava vai prāṇaḥ, prāṇān evāsmins tad
dadhāty 2 ayaṁ venaḥ codayat priṣṇigarbhā ity 3 ayaṁ
vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco
'nye, tasmād venaḥ. prāṇo vā ayaṁ san nābher iti, tasmān
nābhis, tan nābher nābhitvam. prāṇam evāsmins tad da-
dhāti 4 pavitraṁ te vitatam brahmaṇas pate, ta-
posh pavitraṁ vitatam divas pade, vi yat pavi-
traṁ dhishānā atanvateti pūtavantaḥ prāṇas. ta ime
'vāñco retasyo mūtryaḥ purīshya ity, etān evāsmins tad da-
dhāti || 20 || 3 ||

1 Gaṇānām tvā gaṇapatiṁ havāmaha iti brā-
hmaṇaspatyam. brahma vai Bṛhaspatir, brahmaṇaivainam
tad bhishajyati 2 prathaḥ ca yasya saprathaḥ ca nā-
meti gharmatanvaḥ. satanum evainam tat sarūpaṁ karoti
3 rathamtaram ā jabhārā vasishṭhaḥ || bharaḍvājo
bṛihad ā cakre agner iti. bṛihadrathamtaravantam
evainam tat karoty 4 apaśyam tvā manasā cekitānam
iti Prajāvān Prājāpatyaḥ. prajāṁ evāsmins tad dadhāti
5 kārādhad dhotrāṣvīnā vām iti nava vichandasas.
tad etad yajñasyāntastyam. vikshudram iva vā antastyam,
anīya iva ca sthaviya iva ca. tasmād etā vichandaso bha-
vanty 6 etābhir hāṣvīnoḥ Kakshīvān priyaṁ dhāmopāgachāt,
sa paramaṁ lokam ajayad 7 upāṣvīnoḥ priyaṁ dhāma ga-
chatī, jayati paramaṁ lokam ya evaṁ vedā 8 bhāty
agnir ushasām anīkam iti sūktam 9 pīpivāṅsam
aśvīnā gharmam achety abhirūpaṁ. yad yajñe 'bhi-
rūpaṁ tat samṛiddham 10 tad u traishṭubham. vīryam vai

trishṭub, vīryam evāsmins tad dadhāti 11 grāvāṇeva tad id arthaṃ jarethe iti sūktam. akshī iva karṇāv iva nāsevety aṅgasamākhyāyam evāsmins tad indriyāṇi dadhāti 12 tad u trishṭubham. vīryam vai trishṭub, vīryam evāsmins tad dadhāti 13 le dyāvāprithivī pūrvacittaya iti sūktam 14 agniṃ gharmam surucaṃ yāman ishṭaya ity abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddham 15 tad u jāgataṃ. jāgatā vai paṣavaḥ, paṣūn evāsmins tad dadhāti 16 yābhir amum āvataṃ yābhir amum āvataṃ ity. etāvato hātrāṣvinau kāmān dadṛiṣatus, tān evāsmins tad dadhāti, tair evainaṃ tat samardhayaty 17 arūrucad ushasaḥ priṣnīr agriya iti rucitavatī, rucam evāsmins tad dadhāti 18 dyubhir aktubhiḥ paripātam asmān ity uttamayā paridadhāty 19 arishṭebhir aṣvinā saubhagebhiḥ | tan no mitro varuṇo māmāhantām aditiḥ sindhuḥ prithivī uta dyaus ity etair evainaṃ tat kāmāḥ samardhayati 20 ti nu pūrvam pāṭalam || 21 || 4 ||

1 Athottaram 2 upa hvaye sudughām dhenum etām, hīṅkṛiṇvatī vasupatnī vasūnām, abhi tvādeva savitaḥ, sam ī vatsaṃ na mātṛibhiḥ, saṃ vatsa iva mātṛibhir, yas te stanāḥ śaśayo yo mayobhūr, gaur amīmed anu vatsaṃ mishantaṃ, namased upa sīdata, saṃjānānā upa sīdān abhijñv, ā daśabhir vivasvato, duhanti saptaikām, samiddho agnir aṣvinā, samiddho agnir vṛishaṇārātir divas, tad u prayakshatamam asya karmā, tmanvan nabho duhyate ghṛitam paya, uttishṭha brahmaṇas pate, 'dhukshat pipyushīm ishā, upa drava payasā godhug osham, ā sute siñcata śriyam, ā nūnam aṣvinor ṛishiḥ, sam u tye mahatīr apa ity ekaviṃṣatir abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 3 ud

u shya devaḥ savitā hiraṇyayety anūttishṭhati, praitu brahmaṇas patir ity anupraiti, gandharva itthā padam asya rakshatīti kharam avekshate, nāke suparnam upa yat patantam ity upavisati, tapto vām gharma nakshati svahoto, bhā pibatam aśvineti pūrvāhṇe yajaty 4 agne vīhīty anuvashatkaroti, svishtakṛidbhājanam 5 yad usriyāsv āhutam ghṛitam payo, 'sya pibatam aśvinety aparāhṇe yajaty, agne vīhīty anuvashatkaroti, svishtakṛidbhājanam 6 trayāṇām ha vai havishām svishtakṛite na samavadyanti: somasya ghar-masya vājinasyeti. sa yad anuvashatkaroty, agner eva svishtakṛito 'nantarityai 7 viṣvā āśā dakṣhiṇasād iti brahmā japati 8 svāhākṛitaḥ śucir deveshu gharmaḥ, samudrād ūrmim ud iyartī veno, drapsaḥ samudram abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛitsvo, rdhva ū shu na ūtaya, ūrdhvo naḥ pāhy anhasas, tam ghem itthā namasvina ity abhirūpā. yad yajñe 'bhirūpaṃ tat samriddham 9 pāvakaṣoce tava hi kshayam parīti bhaksham ākāṅkshate 10 hutam havir madhu 'havir indratame 'gnāv aśyāma te deva gharma | madhumataḥ pitumato vājavato 'ṅgirasvato namas te astu mā mā hiṁsīr iti gharmasya bhakshayati 11 śyeno na yoniṃ sadanam dhiyā kṛitam, ā yasmin sapta vāsavā iti samsādyamānāyānvāha 12 havir havishmo mahi sadma daivyaṃ ity yad ahar utsādayishyanto bhavanti 13 sūyavasād bhagavatī hi bhūyā ity uttamayā paridadhāti 14 tad etad devamithunaṃ yad gharmaḥ. sa yo gharmas tac chiṣṇaṃ, yau śaphau tau śaphau, yopayamanī te śronikapāle, yat payas tad retas. tad idam agnau devayonyām prajanane retaḥ sicyate. 'gnir vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ sambhavaty 15 riṇmayo yajurmayah sāmamayo vedamayo brahmamayo

'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda yaś
caivaṃ vidvān etena yajñakratunā yajate || 22 || ८ ||

1 Devāsura vā eshu lokeshu samayatanta. te vā asurā
imān eva lokān puro 'kurvata, yathaujiyāṅso baliyāṅsa
evaṃ. te vā ayasmayīm evemām akurvata rajatām anta-
rikshaṃ hariṇīm divaṃ, te tathemāṅl lokān puro 'kurvata.
te devā abruvan: puro vā ime 'surā imāṅl lokān akrata,
pura imāṅl lokān pratikaravāmahā iti. tatheti. te sada evā-
syāḥ pratyakurvataḥnīdhram antarikshād dhavirdhāne di-
vas. te tathemāṅl lokān puraḥ pratyakurvata 2 te devā
abruvann: upasada upāyāmopasadā vai mahāpuram jayantīti.
tatheti. te yām eva prathamām upasadam upāyaṅs tayai-
vainān asmāl lokād anudanta, yām dvitīyām tayāntarikshād,
yām tṛitīyām tayā divas. tāṅs tathaibhyo lokebhyo 'nudanta
3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aśrayanta. te
devā abruvann: upasada evopāyāmeti. tatheti. ta imās ti-
sraḥ satīr upasado dvir-dvir ekaikām upāyaṅs, tāḥ shaṭ
samapadyanta. shaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta
4 te vā ṛitubhyo nuttā asurā māsān aśrayanta. te devā
abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shaṭ satīr
upasado dvir-dvir ekaikām upāyaṅs, tā dvādaśa samapa-
dyanta. dvādaśa vai māsās. tān vai māsebhyo 'nudanta
5 te vai māsebhyo nuttā asurā ardhamāsān aśrayanta. te
devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvā-
daśa satīr upasado dvir-dvir ekaikām upāyaṅs, tāḥ ca-
turviṅṣatīḥ samapadyanta. caturviṅṣatir vā ardhamāsās.
tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāse-
bhyo nuttā asurā ahorātre aśrayanta. te devā abruvann:
upasadāv evopāyāmeti. tatheti. te yām eva pūrvāhṇa
upasadam upāyaṅs tayaivainān abno 'nudanta, yām apa-
rāhṇe tayā rātres; tāṅs tathobhābhyām antarāyaṅs 7 tasmāt
supūrvāhṇa eva pūrvayopasadā pracaritavyaṃ svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariṣinashtī
|| 23 || ८ ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnām vā etā-
bhir devā vijitīm vyajayantā 2 sapatnām vijitīm vijayate ya
evam veda 3 yām devā eshu lokeshu yām ṛitushu yām mā-
seshu yām ardhamāseshu yām ahorātrayor vijitīm vyaja-
yanta, tām vijitīm vijayate ya evam veda 4 te devā abi-
bhayur: asmākaṃ vipremāṇam anv idam asurā ābhavi-
shyanti. te vyutkramyāmantrayantāgnir Vasubhir udakrā-
mad, Indro Rudrair, Varuṇa Ādityair, Bṛhaspatir Viṣvair
devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan:
hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇa-
sya rājño gṛihe samnidadhāmahai; tābhir eva naḥ sa na
saṃgachātai yo na etad atikrāmād, ya ālulobhayishād iti.
tatheti. te Varuṇasya rājño gṛihe tanūḥ samnyadadhata 6 te
yad Varuṇasya rājño gṛihe tanūḥ samnyadadhata tat tātū-
naptram abhavat, tat tātūnaptrasya tātūnaptratvam 7 ta-
smād āhur: na satātūnaptrīṇe drogdhavyam iti 8 tasmād v
idam asurā nānvābhavanti || 24 || ७ ||

1 Śiro vā etad yajñasya yad ātithyam, grīvā upasadaḥ.
samānabarhishī bhavataḥ, samānaṃ hi śirogrīvam 2 ishūṃ
vā etām devāḥ samaskurvata yad upasadas. tasyā Agnir
anikaṃ āsit, Somaḥ śalyo, Vishṇus tejanam, Varuṇaḥ par-
nāni. tām ājyadhanvāno vyasrijaṃs, tayā puro bhindanta
āyaṃs 3 tasmād etā ājyahavisho bhavanti 4 caturo 'gre sta-
nān vratam upaity upasatsu, catuḥsamdhir hīshur: anikaṃ
śalyas tejanam parnāni 5 trīṇ stanān vratam upaity upa-
satsu, trishamdhir hīshur: anikaṃ śalyas tejanam. dvau
stanau vratam upaity upasatsu, dvishamdhir hīshuḥ: śalyaḥ
ca hy eva tejanam caikaṃ stanam vratam upaity upasatsv,
ekā hy eveshur ity ākhyāyata, ekayā vīryam kriyate 6 paro
varīyāṃso vā ime lokā arvāg anhīyāṃsaḥ, parastād arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasadyāya mīlhusa, imām me agne samidham imām upasadam vaner iti tistras-tisrah sāmidenyo rūpasamriddhā. etad vai yajñasya samriddham yad rūpasamriddham, yat karma kriyamānam ṛig abhivadati 8 jaghnivatīr yājyānuvākyāḥ kuryād 9 agnir vṛitrāṇi jaṅghanad, ya ugra iva śaryahā, tvam somāsi satpatir, gayasphāno amīvahe, dam viśṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparāḥṇe yajati 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad upasadaḥ 12 sachandasah kartavyā na vichandaso 13 yad vichandasah kuryād, grīvāsu tad gaṇdam dadhyād, īśvaro glāvo janitos 14 tasmāt sachandasa eva kartavyā na vichandasas 15 tad u ha smāhopāvir Jānaśruteya, upasadam kila vai tad brāhmaṇe: yasmād apy aślīlasya śrotriyasya mukham vy eva jñāyate triptam iva rebhātivety. ājyahaviṣho hy upasado, grīvāsu mukham adhyāhitam; tasmād dha sma tad āha || 25 || 8 ||

1 Devavarma vā etad yat prayājāḥ cānuyajāḥ cāprayājam ananuyājam bhavatīshvai saṁsityā apratiśarāya 2 sakṛd atikramyāśrāvayati, yajñasyābhikrāntiyā anapakramāya 3 tad āhuḥ: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajreṇendro vṛitram ahaṁ 4 tad yad: aṁsur-aṁsush te deva somāpyāyatām indrāyaikadhanavida ā tubhyam indrah pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma sutyām udṛicam aśīyēti rājānam āpyāyayanti, yad evāsyatāt krūram ivānte caranti tad evāsyaitenāpyāyayanty, atho enam vardhayanty eva 5 dyāvāprithivyor vā esha garbho yat somo rājā. tad yad: eshtā rāya eshtā vāmāni preṣhe bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivībhyām
eva tan namaskurvanty, atho ene vardhayanty eva vardha-
yanty eva || 26 || १ ||

Iti prathamapañcikāyāṃ caturtho 'dhyāyah.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshṡ āsīt, taṃ devāṣ ca ṛi-
shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā
gached iti. sā vāg abravīt: strīkāmā vai Gandharvā, ma-
yaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan,
katham vayam tvad ṛite syāmeti. sābravīt: krīṇītaiva, yarhi
vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgan-
tāsmīti. tatheti. tayā mahānagnyā bhūtayā somam rājānam
akrīṇaṃs 2 tām anukṛitim askannām vatsatarīm ājanti soma-
krayanīm, tayā somam rājānam krīṇanti 3 tām punar ni-
shkrīṇīyāt, punar hi sā tām āgachat 4 tasmād upāṇṣu vācā
caritavyam. some rājani krīte Gandharveshu hi tarhi vāg
bhavati, sāgnāv eva praṇīyamāne punar āgachati || 27 || 1 ||

1 Agnaye praṇīyamānāyānubrūhīty āhādhyaryuḥ 2 pra-
devam devyā dhiyā bharatā jātavedasam | havyā
no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād
3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasam gāyatrī;
tejasaivainam tad brahmavarcasena samardhayatī 4 mam
mahe vidathyāya śūsham iti trishṭubham rājanyasyānu-
brūyāt 5 trishṭubho vai rājanya, ojo vā indriyam vīryam
trishṭub; ojasaivainam tad indriyena vīryena samardhayati
6 śaśvat kṛitva idyāya pra jabhrur iti 7 svānām evai-
nam tac chraishṭhyam gamayati 8 śṛiṇotu no damye-
bhir anikaih śṛiṇotv agnir divyair ajasra ity
9 ājarasam hāsminn ajasro didāya ya evam vedā 10 yam
iha prathamo dhāyi dhātribhir iti jagatīm vaiśya-
syānubrūyāj 11 jāgato vai vaiśyo, jāgatāḥ paśavaḥ; paśu-
bhir evainam tat samardhayati 12 vaneṣhu citram vi-

bhvaṃ viṣe-viṣa ity abhirūpā. yad yajñe 'bhirūpaṃ tat
 samriddham 13 ayam u shya pra devayur ity 14 anu-
 shṭubhi vācam viṣrijate 15 vāg vā anusṭub, vācy eva tad
 vācam viṣrijate 16 'yam u shya iti yad āhāyam u syā-
 gamam yā purā Gandharveshv avāksam ity eva tad vāk
 prabrūte 17 'yam agnir urushyatīty 18 ayam vā Agnir
 urushyaty 19 amṛitād iva janmana ity, amṛitatvam
 evāsmiṃs tad dadhāti 20 sahasaṣ cit sahiyān devo jī-
 vātave kṛita iti 21 devo hy esha etaj jīvātave kṛito yad
 Agnir 22 ilāyās tvā pade vayam nābhā pṛithivyā
 adhīty 23 etad vā ilāyās padam yad uttaravedīnābhir
 24 jātavedo ni dhīmahīti, nidhāsyanto hy enam bha-
 vanty 25 agne havyāya volhava iti, havyam hi va-
 kshyan bhavaty 26 agne viṣvebhiḥ svanika devair
 ūrnāvantam prathamah sīda yonim iti 27 viṣvair evai-
 nam tad devaiḥ sahasādayati 28 kulāyinaṃ ghṛitava-
 ntam savitra iti, kulāyam iva hy etad yajñe kriyate yat
 paitudāravāḥ paridhaya gulgulūrnāstukāḥ sugandhitejanā-
 nīti. yajñam naya yajamānāya sādhy iti, yajñam eva
 tad rījudhā pratishṭhāpayati 29 sīda hotaḥ sva u loka
 cikitvān ity; Agnir vai devānām hotā, tasyaisha svo loka
 yad uttaravedīnābhiḥ 30 sādāyā yajñam sukṛitasya
 yonāv iti; yajamāno vai yajño, yajamānāyaivaitām āṣi-
 sham āṣāste 31 devāvīr devān havishā yajāsy agne
 bṛihad yajamāne vayo dhā iti; prāṇo vai vayah, prā-
 ṇam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane
 vidāna ity; Agnir vai devānām hotā, tasyaitad dhotṛisha-
 danam yad uttaravedīnābhis 33 tvesho dīdivān asadat
 sudaksha ity, āsanno hi sa tarhi bhavaty 34 adabdha-
 vratapramatir vasishṭha ity, Agnir vai devānām vasi-
 shṭhaḥ 35 sahasrambharah ṣucijihvo agnir ity, eshā
 ha vā asya sahasrambharatā yad enam ekaṃ santam ba-

hudhā viharanti 36 pra ha vai sāhasram posham āpnoti ya
 evaṃ veda 37 tvam dūtas tvam u naḥ paraspā ity
 uttamayā paridadhāti 38 tvam vasya ā vṛishabha pra-
 netā | agne tokasya nas tane tanūnām aprayuehan
 didyad bodhi gopā ity 39 Agnir vai devānām gopā;
 Agnim eva tat sarvato goptāram paridatta ātmane ca yaja-
 mānāya ca yatraivaṃ vidvān etayā paridadhāty, atho sam-
 vatsarīnām evaitām svastiṃ kurute 40 tā etā ashtāv anvāha
 rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpa-
 samṛiddham, yat karma kriyamāṇam ṛig abhivadati 41 tā-
 sām triḥ prathamām anvāha trir uttamām, tā dvādaśa sam-
 padyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah
 Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva
 tad barsau nahyati sthemne balāyāvisraṇsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamānābhyām anubrūhīty āhā-
 dhvaryur 2 yuje vām brahma pūrvyam namobhir ity
 anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne,
 brahmaṇaivaine etad yuñkte; na vai brahmaṇvad rishyati
 3 pretām yajñasya sambhuveti trīcam dyāvāprithi-
 vīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohya-
 mānābhyām anu vācāhātha kasmāt trīcam dyāvāprithivīyam
 anvāheti. dyāvāprithivī vai devānām havirdhāne āstām, te
 u evādyāpi havirdhāne; te hīdam antareṇa sarvaṃ havir
 yad idam kiṃca. tasmāt trīcam dyāvāprithivīyam anvāha
 5 yame iva yatamāne yad aitam iti, yame iva hy
 ete yatamāne prabāhug itaḥ 6 pra vām bharau mānu-
 shā devayanta iti, devayanto hy ene mānushāḥ prabha-
 ranty 7 ā sīdatam svam u lokam vidāne svāsasthe
 bhavatam indave na iti, somo vai rājenduh, somāyai-
 vaine etad rājña āsade 'ciklīpad 8 adhi dvayor adadhā
 ukthyaṃ vaca iti 9 dvayor hy etat tritīyam chadir adhi-

nidhīyata 10 ukthyaṃ vaca iti yad āha, yajñiyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asaṃyatto vrate te ksheti pushyatīti 12 yad evādaḥ pūrvam yattavat padam āha tad evaitena śāntyā śamayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśāste 14 viśvā rūpāṇi prati muñcate kavir iti viśvarūpām anvāha 15 sa rarāṭyām ikshamāṇo 'nubrūyād 16 viśvam iva hi rūpam rarāṭyāḥ śuklam iva ca kṛishṇam iva ca 17 viśvam rūpam avarunddha ātmane ca yajamānāya ca yatraivaṃ vidvān etām rarāṭyām ikshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity. uttamayā paridadhāti 19 sa yadaiva havir-dhāne sampariṣrite manyetātha paridadhyād 20 anagnam-bhāvukā ha hotuṣ ca yajamānasya ca bhāryā bhavanti yatraivaṃ vidvān etayā havirdhānayoḥ sampariṣritayoḥ paridadhāti 21 yajushā vā ete pariṣriyete yad dhavirdhāne, yajushaivaine etat pariṣrayanti 22 tau yadaivādhvaryuṣ ca pratiprasthātā cobhayato methyau nihanyātān atha paridadhyād 23 atra hi te sampariṣrite bhavatas 24 tā etā ashtāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 29 || 3 ||

1 Agnīshomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu vācābātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat prapaṇyanti.

tasmāt sāvitṛīm anvāha 4 praitu brahmaṇas patir iti
 brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām
 praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspa-
 tyām anvāheti. brahma vai Bṛihaspatir, brahmaivābhyām etat
 purogavam akar, na vai brahmaṇvad rishyati 6 pra devy
 etu sūnṛiteti. sasūnṛitam eva tad yajñam karoti. tasmād
 brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tri-
 cam āgneyam gāyatram anvāha some rājani praṇīyamāne
 8 somam vai rājānam praṇīyamānam antareṇaiva sadoha-
 virdhānāny asurā rakshāṁsy ajighāṁsaṁ, tam Agnir māya-
 yātyanayat 9 purastād eti māyayeti. māyayā hi sa
 tam atyanayat, tasmād v asyāgnim purastād dharanty
 10 upa tvāgne dive-diva, upa priyam panipnatam
 iti tisraṣ caikām cānvāhe 11 śvarau ha vā etau saṁyantau
 yajamānam hiṁsitor yaṣ cāsau pūrva uddhṛito bhavati, yam
 u cainam aparam praṇayanti. tad yat tisraṣ caikām cā-
 nvāha saṁjāuānāv evainau tat saṁgamayati, pratishṭhāyām
 evainau tat pratishṭhāpayaty, ātmanaṣ ca yajamānasya cā-
 hiṁsāyā 12 agne jushasva prati harya tad vaca ity
 āhutyām hūyamānāyām anvāhā 13 gnaya eva taj jusṭim
 āhutim gamayati 14 somo jigāti gātuvid iti tricam sau-
 myam gāyatram anvāha some rājani praṇīyamāne, svayai-
 vainam tad devatayā svena chandasā samardhayati 15 so-
 mah sadhastham āsada ity. āsatsyan hi sa tarhi bha-
 vati 16 tad atikramyaivānubrūyāt priṣṭhata ivāgnīdhram
 kṛtvā 17 tam asya rājā varuṇas tam aśvineti vai-
 shṇavim anvāha 18 kratum sacanta mārutasya vedha-
 sah | dādadhāra daksham uttamam aharvidam vra-
 jam ca vishṇuḥ sakhivāñ aporṇuta iti 19 Vishṇur vai
 devānām dvārapaḥ, sa evāsmā etaḍ dvāram vivṛiṇoty
 20 antaṣ ca prāgā aditir bhavāsīti prapādyamāne
 'nvāha 21 syeno na yonim sadanam dhiyā kṛitam

ity āsanne 22 hiranyayam āsadam deva eshatīti
 23 hiraṇmayam iva ha vā esha etad devebhyaḥ chadāyati
 yat kṛishṇājinaṃ 24 tasmād etām anvāha 25 stabhnād
 dyām asuro viṣvavedā iti vārūṇyā paridadhāti 26 varu-
 ṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariśri-
 tāni prapadyate; svayaivainaṃ tad devatayā svena chan-
 dasā samardhayati 27 taṃ yady upa vā dhāveyur abhayam
 vecherann evā vandasva varuṇam bṛihantam ity etayā
 paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hā-
 bhayam dhyāyati, tāvadbhyo hābhayam bhavati yatraivam
 vidvān etayā paridadhāti. tasmād evaṃ vidvān etayaiva
 paridadhyāt 29 tā etāḥ sapṭadaśānvāha rūpasamṛiddhā. etad
 vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma
 kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha
 trir uttamām, tā ekaviṃśatiḥ sampadyanta. ekaviṃśo vai
 Prajāpatir: dvādaśa māsāḥ pañcartavas traya ime lokā,
 asāv Āditya ekaviṃśa uttamā pratishṭhā 30 tad daivam
 kshatram, sā śrīs, tad ādhipatyam, tad bradhṇasya viṣṭa-
 pam, tat Prajāpater āyatanam, tat svārājyam 31 ṛidhnoty
 etam evaitābhir ekaviṃśatyaiḥ ekaviṃśatyā || 30 || 4 ||

Iti prathamapañcīkāyām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargam lokam āyaṁs. te 'bibhayur: imam no dṛiṣṭvā manushyāḥ ca ṛishayaḥ cānu-prajñāsyantīti. tam vai yūpenaivāyopayaṁs, tam yad yūpenaivāyopayaṁs tad yūpasya yūpatvam. tam avācīnāgram nimityordhvā udāyaṁs. tato vai manushyāḥ ca ṛishayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimcid eshishyāmaḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgram nimitam. te 'vidur: anena vai devā yajñam ayūyupann iti. tam utkhāyordhvam nyaminvaṁs, tato vai te pra yajñam ajānan pra svargam lokam 2 tad yad yūpa ūrdhvo nimīyate, yajñasya prajñātyai svargasya lokasyānukhyātyai 3 vajro vā esha yad yūpaḥ, so 'śtāśriḥ kartavyo. 'śtāśrir vai vajras. tam-tam praharati dvishate bhrātrivṛyāya vādham, yo 'sya śṛityas tasmai startavai 4 vajro vai yūpaḥ, sa esha dvishato vadha udyatas tiṣṭhati. tasmād dhāpy etarhi yo dveshṭi tasyāpriyam bhavaty amushyāyam yūpo 'mushyāyam yūpa iti dṛiṣṭvā 5 khādiram yūpam kurvīta svargakāmaḥ. khādireṇa vai yūpena devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ khādireṇa yūpena svargam lokam jayati 6 bailvam yūpam kurvītānnādyakāmaḥ puṣṭīkāmaḥ. samām-samām vai bilvo gṛibhītas, tad annādyasya rūpam; ā mūlāc chākhābhīr anucitas, tat puṣṭeḥ 7 puṣhyati prajām ca paṣūṁs ca ya evam vidvān bailvam yūpam kurute 8 yad eva bailvāḥ | bilvam jyotir iti vā ācakshate 9 jyotiḥ sveshu bhavati, śreshṭhaḥ svānām bhavati ya evam veda 10 pālāṣam yūpam kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam vanaspatīnām

palāṣas 11 tejasvī brahmavarcaśī bhavati ya evaṃ vidvān
pālāṣaṃ yūpaṃ kurute 12 yad eva pālāṣā3m | sarveshāṃ
vā esha vanaspatīnāṃ yonir yat palāṣas. tasmāt palāṣa-
syaiva palāṣenācakshate, 'mushya palāṣaṃ amushya palā-
ṣaṃ iti 13 sarveshāṃ hāsyā vanaspatīnāṃ kāma upāpto
bhavati ya evaṃ veda || 1 || 1 ||

1 Añjmo yūpaṃ, anubrūhīty āhādīhvaryur 2 añjanti
tvāṃ adhvare devayanta ity anvāhā3dhvare hy enaṃ
devayanto 'ñjanti 4 vanaspate madhunā daivyenety.
etat vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas ti-
shṭhā draviṇeha dhattād yad vā kshayo mātur
asyā upastha iti. yadi ca tishṭhāsi yadi ca śayāsai dra-
viṇaṃ evāsmāsu dhattād ity eva tad āho6c chraya-
sva vanaspata ity uechriyamāṇāyābhirūpā. yad yajñe
'bhirūpaṃ tat samṛiddhaṃ 7 varshman prithivyā adhīty.
etat vai varshma prithivyai yatra yūpaṃ unninvanti 8 su-
mitī miyamāno varco dhā yajñavāhasa ity āśisham
āśāste 9 samiddhasya śrayamāṇaḥ purastād iti 10 sa-
middhasya hy esha etat purastāc chrayate 11 brahma
vanvāno ajaraṃ suvīraṃ ity āśisham evāśāsta 12 āre
asmad amatim bādhamāna ity. aśanāyā vai pāpmāmatīs,
tām eva tad ārān nudate yajñāc ca yajamānāc co 13c chra-
yasva mahate saubhagāyety āśisham evāśāsta 14 ūr-
dhva ū shu na ūtaye tishṭhā devo na savitēti 15 yad
vai devānāṃ neti tad eshāṃ o3m iti. tishṭha deva iva Sa-
vitēty eva tad āho 16rdhvo vājasya sanitēti. vājasaniṃ
evainam tad dhanasāṃ sanoti 17 yad añjibhir vāgha-
dbhir vihvayāmaha iti. chandāṃsi vā añjāyo vāghatas,
tair etad devān yajamānā vihvayante: mama yajñam āga-
chata mama yajñam iti 18 yadi ha vā api bahava iva ya-
jante, 'tha hāsyā devā yajñam aiva gachanti yatraivaṃ vi-
dvān etāṃ anvāho 19rdhvo naḥ pāhy añhaso ni ke-

tunā viṣvaṃ sam atrīṇaṃ daheti 20 rakshāṅsi vai pāpmātrīṇo, rakshāṅsi pāpmānaṃ dahety eva tad āha 21 kṛidhī na ūrdhvāñ carathāya jīvasa iti yad āha, kṛidhī na ūrdhvāñ caranāya jīvasa ity eva tad āha 22 yadi ha vā api nīta iva yajamāno bhavati, pari haivainam tat samvatsarāya dadāti 23 vidā deveshu no duva ity āśi-sham evāśāste 24 jāto jāyate sudinatte aḥnām iti 25 jāto hy esha etaj jāyate 26 samarya ā vidathe vardhamāna iti. vardhayanty evainam tat 27 punanti dhīrā apaso manīsheti. punanty evainam. tat 28 devayā vipra ud iyarti vācam iti. devebhya evainam tan nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yaṃ śarīraiḥ parivṛitaḥ 31 sa u śreyān bhavati jāyamāna iti. śreyāñchreyān hy esha etad bhavati jāyamānas 32 taṃ dhīrāsāḥ kavaya un nayanti svādhyo manasā devayanta iti. ye vā anūcānās te kavayas, ta evainam tad unnayanti 33 tā etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamām, tā ekādaśa sampadyanta. ekādaśāksharā vai trisṭup, trisṭub Indrasya vajra. indṛāyatanābhir evābhī rādhnōti ya evain veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 2 || 2 ||

1 Tishṭhet yūpāḥ | anuprahareṣt ity āhus 2 tishṭhet paṣukāmasya 3 devebhyo vai paṣavo 'nnādyāyālabhāya nātishṭhanta. te 'pakramya pratīvāvadato 'tishṭhan: nāsmān ālapsyadhve nāsmān iti. tato vai devā etaṃ yūpaṃ vajram apaśyaṅs, tam ebhya udaśrayaṅs; tasmād bibhyata upāvar-tanta, tam evādyāpy upāvṛittās. tato vai devebhyah paṣavo 'nnādyāyālabhāyatishṭhanta 4 tishṭhante 'smai paṣavo 'nnādyāyālabhāya ya evam veda yasya caivam vidusho yū-

pas tishthaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasaṁrā ūrdhvaḥ svargam lokam eshyatīty 8 atha ye tebhyo 'vara āsaṁs ta etam svarum apaśyan yūpaśakalam. tam tasmin kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharane, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dikshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paśum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānam nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādrītyam. pīva iva kartavyaḥ. pīvorūpā vai paśavaḥ, kṛṣita iva khalu vai yajamāno bhavati. tad yat pīvā paśur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paśor aśnīyāt, purushasya vā esho 'śnāti yo 'gnīshomīyasya paśor aśnāti; yajamāno hy etenātmānam nishkrīṇīta iti 12 tat-tan nādrītyam. vārtraghnam vā etad dhavir yad agnīshomīyo. 'gnīshomābhyām vā Indro vṛitram ahaṁs, tāv enam abrūtām: āvābhyām vai vṛitram avadhīr, varam te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: śvaḥsutyāyām paśum. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāṣitavyam caiva līpsitavyam ca || 3 || 3 ||

1 Āprībhīr āprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejasaivainam tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdam sarvam samindhate yad idam kimca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātam yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 6 Narāsaṁsam yajati. prajā vai naro, vāk saṁsah; prajāṁ caiva tad vācam ca prīṇāti, prajāṁ ca vā-

cam ca yajamāne dadhāti 7 lo yajaty. annam vā ilo; 'nnam eva tat prīṇāty, annam yajamāne dadhāti 8 barhir yajati. paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne dadhāti 9 duro yajati. vṛishtir vai duro; vṛishtim eva tat prīṇāti, vṛishtim annādyam yajamāne dadhāty 10 ushāsā-naktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prī-
ṇāty, ahorātrayor yajamānam dadhāti 11 daivyā hotārā ya-
jati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat
prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati.
prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā
yajamāne dadhāti 13 Tvashtāram yajati. vāg vai Tvashtā,
vāg ghīdam sarvaṁ tāshtīva; vācam eva tat prīṇāti, vācam
yajamāne dadhāti 14 vanaspatim yajati. prāṇo vai vana-
spatiḥ; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti
15 svāhākṛitir yajati. pratishthā vai svāhākṛitayaḥ, prati-
shthāyām eva tad yajñam antataḥ pratishthāpayati 16 tā-
bhīr yatharishy aprīṇīyād. yad yatharishy aprīṇāti, yaja-
mānam eva tad bandhutāyā notsrijati || 4 || 4 ||

1 Paryagnaye kriyamāṇyānubrūhīty āhādhvaryur
2 agnir hotā no adhvara iti tricam āgneyam gāyatram
anvāha paryagni kriyamāṇe, svayaivainam tad devatayā
svena chandasā samardhayati 3 vājī san pari nīyata iti.
vājinam iva hy enam santam pariṇayanti 4 pari trivi-
shṭy adhvaram yāty agnī rathīr ivēty. esha hi rathīr
ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha
hi vājanam patir 6 ata upapreshya hotar havyā devebhya
ity āhādhvaryur 7 ajaid agnir asanad vājam iti mai-
trāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhva-
ryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa
upapraisham pratipadyata iti 9 mano vai yajñasya maitrā-
varuṇo, vāg yajñasya hotā. manasā vā ishītā vāg vadati.
yām hy anyamanā vācam vadaty, asuryā vai sā vāg adeva-

jushtā. tad yan maitrāvaruṇa upapraisham pratipadyate manasaiva tad vācam īrayati, tan manaseritayā vācā devebhyo havyam sampādayati || 5 || 5 ||

1 Dāivyāḥ ṣamitāra ārabhadhvam uta manushyā ity āha 2 ye caiva devānām ṣamitāro ye ca manushyānām tān eva tat samṣāsty 3 upanayata medhyā dura āśāsānā medhapatibhyām medham iti 4 paṣur vai medho, yajamāno medhapatir; yajamānam eva tat svena medhena samardhayaty 5 atho khelv āhur: yasyai vāva kasyai ca devatāyai paṣur ālabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād, yadi dvidevatyo medhapatibhyām iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prāsmā agnim bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaśyat, sa devān nānvakāmayataitum. tam devā abruvann: ehi, svargam vai tvā lokam gamayishyāma iti. sa tathety abravīt, tasya vai me yushmākam ekaḥ purastād aity iti. tatheti. tasyāgniḥ purastād ait, so 'gnim anuprācyavata 9 tasmād āhur: āgneyo vāva sarvaḥ paṣur, Agnim hi so 'nuprācyavateti 10 tasmād v asyāgnim purastād dharanti 11 strīnīta barhir ity. oshadhyātmā vai paṣuḥ, paṣum eva tat sarvātmānam karoty 12 anv enam mātā manyatām anu pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti. janitrair evainam tat samanumatam ālabhanta 13 udicīnāñ asya pado ni dhattāt, sūryam cakshur gamayatād, vātam prāṇam anvavasṛijatād, antariksham asum, diṣaḥ śrotram, prithivīm śarīram ity. eshv evainam tal lokeshv ādadhāty 14 ekadhāsyā tvacam āchayatāt, purā nābhyā apiṣaso vapām utkhidatād, antar evoshmānam vārayadhvād iti. paṣushv eva tat prāṇān dadhāti 15 śyenam asya vakshaḥ kṛiṇutāt, praśasā bāhū, śalā doshañī, kaśyapevānsāchidre

ṣronī, kavashorū, srekaparnāshthīvantā. shadvi-
ṇṣatir asya vaṅkrayas, tā anushthyoocyāvayatād,
gātram-gatram asyānūnam kṛiṇutād ity aṅgāny
evāsya tad gātrāṇi prīṇaty 16 ūvadyagoham pārthi-
vam khanatād ity āhaushadham vā ūvadyam, iyaṃ vā
oshadhīnām pratishthā, tad enat svāyām eva pratishthāyām
antataḥ pratishthāpayati || 6 || ८ ||

1 Asnā rakshaḥ samsrījatād ity āha. tushair vai
phalīkaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann,
asnā mahāyajñāt. sa yad asnā rakshaḥ samsrījatād
ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān
niravadayate 2 tad āhur: na yajñe rakshasām kīrtayet, kāni
rakshāṅsy, rīterakshā vai yajña iti 3 tad u vā āhuḥ: kīrta-
yed eva 4 yo vai bhāginam bhāgān nudate, cayate vainam,
sa yadi vainam na cayate 'tha putram atha pautram, ca-
yate tv evainam iti 5 sa yadi kīrtayed, upāṅsu kīrtayet.
tira iva vā etad vāco yad upāṅsu, tira iva itad yad rakshā-
ṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsya vāco raksho-
bhāsho janitor 7 yo 'yam rākshasīm vācam vadati sa 8 yām
vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vān 9 nā-
tmanā dṛipyati, nāsya prajāyām dṛipta ājāyate ya evam
veda 10 vanishthum asya mā rāvishtorūkam ma-
nyamānā, ned vas toke tanaye ravitā ravac cha-
mitāra iti. ye caiva devānām ṣamitāro ye ca manushyā-
nām, tebhya evainam tat paridadāty 11 adhrigo ṣamī-
dhvam, suṣami ṣamīdhvam, ṣamīdhvam adhrigāḥ 3u
iti trir brūyād apāpeti cādhrigur vai devānām ṣamitāpāpo
nigrabhītā, ṣamitribhyaḥ caivainam tan nigrabhītribhyaḥ ca
samprayachati 12 ṣamitāro yad atra sukṛitam kṛiṇa-
vathāsmāsu tad, yad dushkṛitam anyatra tad ity
āhāgnir vai devānām hotāsīt, sa enam vācā vyaśād; vācā
vā enam hotā viśāsti. tad yad ārvāg yat paraḥ kṛintanti

yad ulbaṇaṃ yad vithuraṃ kriyate, śamitṛibhyas caivainat
tan nigrablīṛibhyaḥ ca samanudīṣati, svasty eva hotonmu-
cyate sarvāyuh sarvāyutvāya 13 sarvam āyur eti ya evaṃ
veda || 7 || 7 ||

1 Puruṣaṃ vai devāḥ paśuṃ ālabhanta. tasmād āla-
bdhān medha udakrāmat, so 'śvam prāviṣat, tasmād aśvo
medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa
kimpuruṣo 'bhavat 2 te 'śvam ālabhanta. so 'śvād āla-
bdhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo
'bhavad. athainam utkrāntamedham atyārjanta, sa gaura-
mṛigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād uda-
krāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad.
athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat.
te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam
prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrānta-
medham atyārjanta, sa ushthro 'bhavat 4 so 'je jyoktamām
ivāramata, tasmād esha eteshām paśūnām prayuktatano
yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat,
sa imām prāviṣat, tasmād iyaṃ medhyābhavad. athainam
utkrāntamedham atyārjanta, sa śarabho 'bhavat 6 ta eta
utkrāntamedhā amedhyāḥ paśavas, tasmād eteshām nāṣṇī-
yāt 7 tam asyām anvagachan, so 'nugato vṛihir abhavad.
tad yat paśau purolāṣam anunirvapanti: samedhena naḥ
paśuneshtam asat, kevalena naḥ paśuneshtam asat iti 8 sa-
medhena hāsyā paśuneshtam bhavati, kevalena hāsyā paśu-
neshtam bhavati ya evaṃ veda || 8 || 8 ||

1 Sa vā esha paśur evālabhyate yat purolāṣas 2 tasya
yāni kiṃśārūṇi tāni romāṇi, ye tushāḥ sā tvag, ye phalī-
karaṇās tad aśrig, yat piṣṭam kiknasās tan māṇsam, yat
kimcitkam saram tad asthi 3 sarveshām vā esha paśūnām
medhena yajate, yaḥ purolāṣena yajate 4 tasmād āhuḥ:
purolāṣasatram lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam | yuvam
sindhūñr abhiṣaster avadyād agnīshomāv amuñca-
taṃ gṛibhītān iti vapāyai yajati 6 sarvābhir vā esha de-
vatābhir ālabdho bhavati, yo dīkshito bhavati. tasmād
āhur: na dīkshitasyāṣṇīyād iti. sa yad agnīshomāv
amuñcatam gṛibhītān iti vapāyai yajati, sarvābhya eva
tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣi-
tavyam vapāyām hutāyām, yajamāno hi sa tarhi bhava-
tīty 7 ānyam divo mātariṣvā jabhāreti puroḷāṣasya
yajaty 8 amathnād anyam pari ṣyeno adrer itīta iva
ca hy esha, ita iva ca medhaḥ samābrīto bhavati 9 svada-
sva havyā sam isho didīhīti puroḷāṣasvishtākṛito ya-
jati 10 havir evāsmā etat svadayatīṣham ūrjam ātman dha-
tta 11 ilām upahvayate. paṣavo vā ilā, paṣūn eva tad upa-
hvayate, paṣūn yajamāne dadhāti || 9 || ° ||

1 Manotāyai havisho 'vadiyamānasyānubrūhīty āhā-
dhvanyus 2 tvam hy agne prathamō manoteti sūktam
anvāha 3 tad āhur: yad anyadevatya uta paṣur bhavaty,
atha kasmād āgneyīr eva Manotāyai havisho 'vadiyamāna-
syānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām
manānsy otāni. vāg vai devānām Manotā, tasyām hi te-
shām manānsy otāni; gaur vai devānām Manotā, tasyām
hi teshām manānsy otāny; Agnir vai devānām Manotā, ta-
smin hi teshām manānsy otāny. Agniḥ sarvā Manotā,
Agnau Manotāḥ saṃgachante. tasmād āgneyīr eva Mano-
tāyai havisho 'vadiyamānasyānvāhā 5 gnīshomā havishah
prasthitasyeti havisho yajati 6 havisha iti rūpasamṛi-
ddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsyā
samṛiddhibhiḥ samṛiddham havyam devān apyeti ya evam
veda 8 vanaspatim yajati. prāṇo vai vanaspatir 9 jīvam
hāsyā havyam devān apyeti yatraivam vidvān vanaspatim
yajati 10 svishtākṛitam yajati. pratishṭhā vai svishtākṛit,

pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayatīlīlām
upahvayate. paṣavo vā ilā, paṣūn eva tad upahvayate, pa-
ṣūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcikāyām prathamo 'dhyāyah.

Iti shashṭhādhyāye daṣamaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata. tāns tanvānān asurā
abhyāyan: yajñaveśasam eshām karishyāma iti; tān āprīte
paṣau pura iva paryagner yūpam prati purastād upāyaṁs.
te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta
yajñasya cātmanaḥ ca guptyai. tā eshām imā agnimayyah
puro dīpyamānā bhrājamānā atishṭhaṁs. tā asurā anapa-
dbrishyaivāpādravaṁs. te 'gninaiva purastād asurarakshāṁsy
apāghnatāgninā paścāt- 2 tathaivaitad yajamānā yat parya-
gni kurvanty, agnimayīr eva tat puras tripuram parya-
syante yajñasya cātmanaḥ ca guptyai. tasmāt paryagni
kurvanti, tasmāt paryagnaye 'nvāha 3 taṁ vā etam paṣum
āprītaṁ santam paryagnikṛitaṁ udañcam nayanti 4 tasyo-
lmukam purastād dharanti 5 yajamāno vā esha nidānena
yat paṣur, anena jyotishā yajamānaḥ purojyotiḥ svargaṁ
lokaṁ eshyatīti tena jyotishā yajamānaḥ purojyotiḥ sva-
rgaṁ lokaṁ eti 6 taṁ yatra nihanishyanto bhavanti, tad
adhvaryur barhir adhastād upāsyati 7 yad evainam ada
āprītaṁ santam paryagnikṛitaṁ bahirvedi nayanti, barhi-
shadam evainam tat kurvanti 8 tasyovadhyagohaṁ khana-
nty 9 aushadham vā ūvadhyam, iyaṁ vā oshadhīnām pra-
tishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pra-
tishṭhāpayanti 10 tad āhur: yad esha havir eva yat paṣur,
athāsya bahv apaiti lomāni tvag asṛik kuṣṭhikāḥ śaphā
vishāṇe, skandati piṣitaṁ: kenāsya tad āpūryata iti 11 yad
evaitat paṣau puroḷāṣam anunirvapanti, tenaivāsya tad
āpūryate 12 paṣubhyo vai medhā udakrāmaṁs, tau vrīhiḥ
caiva yavaḥ ca bhūtāv ajāyetāṁ. tad yat paṣau puroḷāṣam

anunirvapanti: samedhena naḥ paṣuneshtam asat, kevalena naḥ paṣuneshtam asat iti 13 samedhena hāsya paṣuneshtam bhavati, kevalena hāsya paṣuneshtam bhavati ya evaṃ veda || 11 || ¹ ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruvenābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhiprītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināns tad āsye juhotī 6 maṃ no yajñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushtim āśāste 8 stokānām agne medaso ghṛitasyeti, medasaḥ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāśāna prathamo nishadyety. Agnir vai devānām hotāgne prāśāna prathamo nishadyety eva tad āha 10 ghṛitavantah pāvaka te stokā ṣcotanti medasa iti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavītaye śreshtham no dhehi vāryam ity āśisham āśāste 12 tubhyam stokā ghṛitaścuto 'gne viprāya santyeti, ghṛitaścuto hi bhavanty 13 ṛishiḥ śreshthah sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āśāste 14 tubhyam ṣcotanty adhrigo śacīva stokāso agne medaso ghṛitasyeti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 15 kaviṣasto bṛihatā bhānunāgā havyā jushasva medhireti havyajushtim evāśāsta 16 ojiṣtham te madhyato meda udbhṛitam pra te vayam dadāmahe | ṣcotanti te vaso stokā adhi tvaci prati tāt devaṣo vihīty 17 abhy evaināns tad vashaṭkaroti, yathā somasyāgne vihīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokāḥ, tasmād iyaṃ stokaṣo vṛiṣṭir vibhaktopācarati || 12 || ² ||

1 Tad āhuḥ: kā svāhākṛitīnām puronuvākyāḥ kaḥ
 praishah kā yājyēti 2 yā evaitā anvāhaitāḥ puronuvākyā,
 yaḥ praishah sa praisho, yā yājyā sā yājyā 3 tad āhuḥ:
 kā devatāḥ svāhākṛitaya iti 4 Viṣve devā iti brūyāt 5 ta-
 smāt svāhākṛitam havir adantu devā iti yajantīti
 6 devā vai yajñena śramena tapasāhutibhiḥ svargam lokam
 ajayaṁs, teshāṁ vapāyām eva hutāyām svargo lokah prā-
 khyāyata, te vapām eva hutvānādṛityetarāṇi karmāṇy ūr-
 dhvāḥ svargam lokam āyaṁs. tato vai manushyāḥ ca ṛi-
 shayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimcid
 eshishyāmah prajñātyā iti. te 'bhitaḥ paricaranta ait pa-
 ṣum eva nirāntram śayānam, te vidur: iyān vāva kila pa-
 ṣur yāvati vapeti 7 sa etāvān eva paṣur yāvati vapā 8 tha
 yad enaṁ tritīyasavane śrapayitvā juhvati: bhūyasībhir na
 āhutibhir ishtam asat, kevalena naḥ paṣuneshtam asat iti
 9 bhūyasībhir hāsyāhutibhir ishtam bhavati, kevalena hāsyā
 paṣuneshtam bhavati ya evaṁ veda || 13 || ² ||

1 Sā vā eshāmṛitāhutir eva yad vapāhutir, amṛitāhutir
 agnyāhutir, amṛitāhutir ājyāhutir, amṛitāhutih somāhutir.
 etā vā aśarīrā āhutayo. yā vai kāṣcāśarīrā āhutayo, 'mṛita-
 tvam eva tābhir yajamāno jayati 2 sā vā eshā reta eva
 yad vapā. preva vai reto līyate preva vapā līyate, śuklam
 vai retah śuklā vapāśarīram vai reto 'śarīrā vapā. yad vai
 lohitaṁ yan māṁsam, tac charīram. tasmād brūyād: yāvad
 alohitaṁ tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady
 api caturavattī yajamānaḥ syād, atha pañcāvattaiva va-
 pā 4 jyasyopastṛināti, hiranyaśalko, vapā, hiranyaśalka, ājya-
 syoparishtād abhighārayati 5 tad āhur: yad dhiranyam na
 vidyeta katham syād iti. dvir ājyasyopastīrya vapām ava-
 dāya dvir uparishtād abhighārayaty 6 amṛitam vā ājyam,
 amṛitam hiranyam. tatra sa kāma upāpto ya ājye, tatra
 sa kāma upāpto yo hiranye. tat pañca sampadyante 7 pā-

ñkto 'yam purushaḥ pañcadhā vihito: lomāni tvaṁ māṁsam
asthi majjā. sa yāvān eva purushas tāvantam yajamānam
saṁskṛityāgnau devayonyāṁ juhoty. Agnir vai devayoniḥ.
so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasarīra
ūrdhvaḥ svargam lokam eti || 14 || 4 ||

1 Devebhyaḥ prātaryāvabhyo hotar anubrūhīty āhā-
dhvaryur 2 ete vāva devāḥ prātaryāvāṇo yad Agnir Ushā
Aṣvinau. ta ete saptabhiḥ-saptabhiḥ chandobhir āgachanty
3 āsya devāḥ prātaryāvāṇo havam gachanti ya evam veda
4 Prajāpatau vai svayam hotari prātaranuvākam anu-
vakshyaty ubhaye devāsuraḥ yajñam upāvasann: asmaḥ
anuvakshyaty asmaḥ iti. sa vai devebhya evānvab-
ravīt 5 tato vai devā abhavan, parāsura 6 bhavaty ātmanā,
parāsyā dvishan pāpmā bhṛātṛivyo bhavati, ya evam veda
7 prātar vai sa tam devebhyo 'nvabravīd. yat prātar an-
vabravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati
rātryā anūcyāḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ pa-
ri-
gṛihītyai. yo vai bhavati yaḥ śreshṭhatām aṣṇute, tasya
vācam proditām anupravadanti. tasmān mahati rātryā anū-
cyāḥ 9 purā vācaḥ pravāditō anūcyo 10 yad vāci prodi-
tā-
yām anubrūyād, anyasyaivainam uditānuvādinam kuryāt
11 tasmān mahati rātryā anūcyāḥ 12 purā śakunivādād anu-
brūyān 13 Nirṛiter vā etan mukham yad vayānsi yac cha-
kunayas. tad yat purā śakunivādād anubrūyān: māyajñi-
yām vācam proditām anupravadiṣmeti. tasmān mahati
rātryā anūcyo 14 'tho khalu yadāivādhvaryur upākuryād,
athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopā-
karoti, vācā hotānvāha; vāg gñi brahma. tatra sa kāmā
upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayam hotari prātaranuvākam anu-
vakshyati sarvā devatā āśaṁsanta: mām abhi pratipatsyati
mām abhīti. sa Prajāpatir aikshata: yady ekām devatām

ādishtām abhi pratipatsyāmītarā me kena devatā upāptā bhavishyanti. sa etām ṛicam apasyad: āpo revatīr ity. āpo vai sarvā devatā, revatyah sarvā devatāḥ. sa etayarcā prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmodanta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmīn devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir hāsyā devatābhiḥ prātaranuvākāḥ pratipanno bhavati ya evaṃ veda 4 te devā abibhayur: ādātāro vai na imam prātara-yajñam asurā yathaujīyāṁso baliyāṁsa evaṃ iti. tām abravīd Indro: mā bibhīta, trishamṛiddham ebhyaḥ 'ham prātar-vajram prahartāsmīty, etām vāva tad ṛicam abravīd. vajras tena yad aponaptriṇyā, vajras tena yat trisṭub, vajras tena yad vāk. tam ebhyaḥ prāharat, tenainān ahaṁs. tato vai devā abhavan, parā asurā 5 bhavaty ātmanā, parāsyā divishan pāpmā bhrātrivyo bhavati, ya evaṃ veda 6 tad āhuḥ: sa vai hotā syād ya etasyām ṛici sarvāṇi chandāṁsi prajānayed ity. eshā vāva trir anūktā sarvāṇi chandāṁsi bhavaty, eshā chandasām prajātiḥ || 16 || ॥

1 Ṣaṭam anūcyam āyushkāmasya. ṣaṭāyur vai puruṣaḥ ṣaṭavīryaḥ ṣaṭendriya, āyushy evainam tad vīrya indriye dadhāti 2 trīni ca ṣaṭāni shasṭiḥ cānūcyāni yajñākāmasya. trīni ca vai ṣaṭāni shasṭiḥ ca samvatsarasyāhāni, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajāpatir yajña 3 upainam yajño namati yasyaivam vidvāṁs trīni ca ṣaṭāni shasṭim cānvāha 4 sapta ca ṣaṭāni viṁṣatiḥ cānūcyāni prajāpaṣukāmasya. sapta ca vai ṣaṭāni viṁṣatiḥ ca samvatsarasyāhorātrās, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatir yam prajāyamānam viṣvam rūpam idam anuprajāyate. Prajāpatim eva tat prajāyamānam prajāyā paṣubhir anuprajāyate prajātyai 5 prajāyate prajāyā paṣubhir ya evaṃ vedāḥṣṭau ṣaṭāny anūcyāny abrahmanoktasya, yo vā duroktoktāḥ samalagṛihīto yajetāṣṭākṣharā vai gā-

yatrī, gāyatrīyā vai devāḥ pāpmānam śamalam apāghnata. gāyatrīyāivāsya tat pāpmānam śamalam apahanty 7 apa pāpmānam hate ya evaṃ veda 8 sahasram anūcyam svar-gakāmasya: sahasrāṣvīne vā itaḥ svargo lokāḥ, svargasya lokasya samashtyai sampattyai samṅatyā 9 aparimitam anū-cyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad uktham yat prātaranuvākas, tasmin sarve kāmā avarudhyante. sa yad aparimitam anvāha, sarveshām kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād apa-rimitam evānūcyam 12 saptāgneyāni chandānsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandānsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṃ veda 16 saptāṣvīnāni chandānsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigrīhītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai || 17 || 7 ||

1 Tad āhur: katham anūcyāḥ prātaranuvāka iti 2 ya-thāchandasam anūcyāḥ prātaranuvākaḥ. Prajāpater vā etāny aṅgāni yac chandānsy, eśha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyāḥ prātara-nuvākaḥ. chatushpādā vai paśavaḥ, paśūnām avaruddhyā 4 ardharcaṣa evānūcyo, yathaivainam etad anvāha; prati-shthāyā eva. dvipratishtho vai puruṣaḥ catushpādāḥ pa-ṣavo, yajamānam eva tad dvipratishtham catushpātsu pa-sushu pratishthāpayati. tasmād ardharcaṣa evānūcyas 5 tad āhur: yad vyūḷhaḥ prātaranuvakaḥ, katham avyūḷho bha-vatīti. yad evāsya bṛihatī madhyān naitīti brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāḥ chando-bhāgāḥ. tā yā agnāv āhutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca śaṁsanti ca tena stomabhāgāḥ chandobhāgā 7 ubhayyo hāsyaitā devatāḥ prītā abhīṣtā

bhavanti ya evaṃ veda 8 trayastrīṇśad vai devāḥ somapās, trayastrīṇśad asomapā. aṣṭau Vasava ekādaśa Rudrā dvādaśādityāḥ Prajāpatiḥ ca Vashaṭkūraḥ caite devā somapā, ekādaśa prayājā ekādaśānuyājā ekādaśopayājā ete 'sompāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsompān 9 ubhayyo hāsyaitā devatāḥ prītā abhīṣṭā bhavanti ya evaṃ vedā 10 bhūd ushā ruṣatpaṣur ity uttamayā paridadhāti 11 tad āhur: yat trīṇ kratūṇ anvāhāgneyam ushāsyam āṣvinam, katham asyaikayarcā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavantīty 12 abhūd ushā ruṣatpaṣur ity Ushaso rūpam, āgnir adhāyy ṛitviya ity Agner, ayoji vām vṛishanvasū ratho dasrāv amartyo mādhvī mama śrutam havam ity Aṣvinor. evaṃ a hāsyayarcā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavanti bhavanti || 18 || ॥

Iti dvitīyapañcīkayāṃ dvitīyo 'dhyāyāḥ.

Iti saptamādhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Rīshayo vai Sarasvatyāṃ satram āsata. te Kavasham Ailūsham somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇāḥ katham no madhye 'dīkshishṭeti. tam bahir dhanvodavahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodūlhaḥ pipāsayā vitta etad aponāptṛīyam apaśyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachāt. tam āpo 'nūdāyaīs, tam Sarasvatī samantam paryadhāvat 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā rīshayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmahā iti. tatheti. tam upāhvayanta, tam upahūyaitad aponāptṛīyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachann upa devānām 4 upāpām priyam dhāma gachaty upa devānām, jayati paramam lokam ya evaṃ veda yaṣ caivam

vidvān etad aponaptriyaṃ kurute 5 tat saṃtatam anubrū-
yāt 6 saṃtatavarshī ha prajābhyah parjanyo bhavati yatrai-
vam vidvān etat saṃtatam anvāha 7 yad avagrāham anu-
brūyāj, jīmūtavarshī ha prajābhyah parjanyaḥ syāt. tasmāt
tat saṃtatam evānūcyam 8 tasya triḥ prathamām saṃtatam
anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati
|| 19 || 1 ||

1 Tā etā navānāntarāyam anvāha 2 hinotā no adhva-
raṃ devayajyeti daśamīm 3 āvarvṛitatīr adha nu
dvidhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo
adriṣram āyatīr iti pratidriṣyamānāsv 5 ā dhenavaḥ
payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty
upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta:
vayam pūrvam yajñam vakshyāmo vayam iti yāś cemāḥ pū-
rvedyur vasatīvāryo gṛihyante yāś ca prātar ekadhanās. tā
Bhṛigur apaśyad: āpo vai spardhanta iti. tā etayarcā sama-
jñapayat: sam anyā yanty upa yanty anyā iti. tāḥ
samajānata 8 samjānānā hāsyāpo yajñam vahanti yā evaṃ
vedā 9 po na devīr upa yanti hotriyam iti hotricamase
samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā-
10 ver apo 'dhvaryā 3 u iti hotādhvaryum prichaty 11 āpo
vai yajño, 'vido yajnā 3 m ity eva tad āho 12 tem anannamur
ity adhvaryuḥ pratyāho 13 temāḥ paśyety eva tad āha
14 tās sv adhvaryo Indrāya somaṃ sotā madhuman-
tam | vṛishṭivanīm tīvrāntam bahuramadhyam
vasumate rudravata ādityavata ṛibhumate vibhu-
mate vājavate bṛihaspativate viṣvadevyāvate |
yasyendraḥ pītvā vṛitrāṇi jañghanat pra sa jan-
yāni tārisho 3 m iti pratyuttishṭhati 15 pratyuttheyā vā
āpah, prati vai śreyāṅsam āyantam uttishṭhanti, tasmāt pra-
tyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryā-
vartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īśvaro ha yady apy anyo yajetātha hotāraṃ yaśo
'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo ya-
nty adhvabhir ity etām anubruvann anuprapadyeta
20 jāmāyo adhvariṇyatām | prīṇcatīr madhunā paya
iti 21 yo 'madhavyo yaśo 'rtor bubhūshed 22 amūr yā upa
sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmava-
reasakāmo 23 'po devīr upa hvaye yatra gāvāḥ pi-
banti na iti paṣukāmas 24 tā etāḥ sarvā evānubruvann anu-
prapadyetaiteshām kāmānām avaruddhyā 25 etān kāmān
avarunddhe ya evaṃ vedaiḥ 26 mā agman revatīr jīva-
dhanyā iti sādya mānāsv anvāha vasatīvarīṣhv ekadhanāsu
cā 27 gmann āpa uṣatīr barhir edam iti sannāsu. sa
etayā paridadhāti || 20 || 2 ||

1 Śiro vā etad yajñasya yat prātaranuvākāḥ, prāṇā-
pānā upāñśvantaryāmau, vajra eva vāñ. nāhutayor upā-
ñśvantaryāmayor hotā vācam visṛijeta 2 yad ahutayor upā-
ñśvantaryāmayor hotā vācam visṛijeta, vācā vajreṇa yaja-
mānasya prāṇān vīyād. ya enam tatra brūyād: vācā va-
jreṇa yajamānasya prāṇān vyagāt, prāṇa enam hāsyatīti,
śaṣvat tathā syāt. tasmān nāhutayor upāñśvantaryāmayor
hotā vācam visṛijeta 3 prāṇam yacha svāhā tvā su-
hava sūryāyety upāñśum anumantrayeta, tam abhiprā-
net: prāṇa prāṇam me yachety. apānam yacha
svāhā tvā suhava sūryāyety antaryāmam anumantra-
yeta, tam abhyapāned: apānāpānam me yacheti. vyā-
nāya tvety upāñśusavanam grāvāṇam abhimṛīṣya vācam
visṛijeta 4 ātmā vā upāñśusavana, ātmany eva tad dhotā
prāṇān pratidhāya vācam visṛijate sarvāyuhḥ sarvāyutvāya
5 sarvam āyur eti ya evaṃ vedā || 21 || 3 ||

1 Tad āhuḥ: sarpeṣt | na sarpeṣt iti | sarped iti haika
āhur, ubhayeshām vā esha devamanushyāṇām bhaksho yad
bahishpavamānas, tasmād enam abhisamgachanta iti va-

dantas 2 tat-tan nāḍṛityam 3 yat sarped, ṛicam evā tat
 sāmno 'nuvartmānam kuryād. ya enam tatra brūyād: anu-
 vartmā nvā ayam hotā sāmagasyābhūd, udgātari yaṣo
 'dhād, acyoshṭāyatanāc, cyoshyata āyatanād iti, ṣaṣvat ta-
 thā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devā-
 nām iha somapītho yajñe barhishi vedyā3m | ta-
 syāpi bhakshayāmasīty 6 evam u hāsyātmā somapī-
 thād anantarito bhavaty 7 atho brūyān: mukham asi
 mukham bhūyāsam iti 8 mukham vā etad yajñasya
 yad bahishpavamāno 9 mukham sveshu bhavati, ṣre-
 shṭhaḥ svānām bhavati ya evam vedā10 surī vai Dī-
 rghajihvī devānām prātaḥsavanam avāleṭ, tad vyamādyat.
 te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam
 idam nishkurutam iti. tau tathety abrūtām, tau vai vo va-
 ram vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam
 avṛiṇātām: prātaḥsavane payasyām. sainayor eshācyutā,
 varavṛitā hy enayos. tad yad asyai vimattam iva tad
 asyai samṛiddham, vimattam iva hi tau tayā nirakurutām
 || 22 || 4 ||

1 Devānām vai savanāni nādhriyanta. ta etān puroḷā-
 ṣān apaṣyaṁs, tān anusavanam niravapan savanānām dhṛi-
 tyai, tato vai tāni teshām adhriyanta 2 tad yad anusava-
 nam puroḷāṣā nirupyante, savanānām eva dhṛityai; tathā
 hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat
 puroḷāṣās, tat puroḷāṣānām puroḷāṣatvam 4 tad āhur: anu-
 savanam puroḷāṣān nirvaped, aṣṭākāpālam prātaḥsavana,
 ekādaśākāpālam mādhyamā dine savane, dvādaśākāpālam
 tṛtīyaśavane; tathā hi savanānām rūpam tathā chandasām
 iti 5 tat-tan nāḍṛityam. aindrā vā etc sarve nirupyante yad
 anusavanam puroḷāṣās, tasmāt tān ekādaśākāpālān eva nir-
 vapet 6 tad āhur: yato ghṛitenānaktam syāt tataḥ puroḷā-
 ṣasya prāṣṇīyāt somapīthasya guptyai, ghṛitena hi vajre-

ṇendro Vṛitram ahaṇṇ iti 7 tat-tan nāḍṛityaṃ. havir vā etad yad utpūtam, somapītho vā esha yad utpūtam. tasmāt tasya yata eva kutaḥ ca prāśnīyāt. sarvato vā etāḥ svadhā yajamānam upakṣharanti yad etāni havīṇshy: ājyam dhānāḥ karambhāḥ parivāpaḥ puroḷāṣaḥ payasyeti 8 sarvata evainam svadhā upakṣharanti ya evaṃ veda || 23 || 5 ||

1 Yo vai yajñam havishpañkṭim veda, havishpañkṭinā yajñena rādhnoti. dhānāḥ karambhāḥ parivāpaḥ puroḷāṣaḥ payasyety esha vai yajño havishpañktir, havishpañkṭinā yajñena rādhnoti ya evaṃ veda 2 yo vai yajñam aksharapañkṭim vedāksharapañkṭinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapañktir, aksharapañkṭinā yajñena rādhnoti ya evaṃ veda 3 yo vai yajñam narāṣaṇsapañkṭim veda, narāṣaṇsapañkṭinā yajñena rādhnoti. dvinārāṣaṇsam prātaḥsavanam dvinārāṣaṇsam mādhyamadinam savanam sakrinnārāṣaṇsam tritīyasavanam, esha vai yajño narāṣaṇsapañktir. narāṣaṇsapañkṭinā yajñena rādhnoti ya evaṃ veda 4 yo vai yajñam savanapañkṭim veda, savanapañkṭinā yajñena rādhnoti. paṣur upavasathe trīṇi savanāni paṣur anūbandhya ity esha vai yajñāḥ savanapañkṭiḥ, savanapañkṭinā yajñena rādhnoti ya evaṃ veda 5 harivāñ Indro dhānā attu, pūṣaṇvān karambham, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpañkṭyā yajaty Gṛiksāme vā Indrasya harī 7 paṣavaḥ Pūṣāṇnam karambhāḥ 8 sarasvatīvān bhāratīvan iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānām yajamānam sāyujyam sarūpatām salokātām gamayati. gachati śreyasaḥ sāyujyam, gachati śreṣṭhatām ya evaṃ veda 11 havir Agne vīhīty anusa-savanam puroḷāṣavishtakṛito yajaty 12 Avatsāro vā etenāgneḥ priyam dhāmopāgachāt, sa paramam lokam ajayād

13 upāgneḥ priyaṃ dhāma gachati, jayati paramaṃ lokam
ya evaṃ veda yaṣ caivaṃ vidvān etayā havishpañktyā
yajate yajatīti ca yajatīti ca || 24 || 6 ||

Iti dvitīyapañcīkāyāṃ tritīyo 'dhyāyaḥ.

Ity ashtamādhyāye shashtīyaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann.
aham prathamah pibeyam aham prathamah pibeyam ity
evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma,
sa yo na ujjesyati sa prathamah somasya pāsyatīti. ta-
theti. ta ājim ayus, teshām ājim yatām abhisṛishṭānām
Vāyur mukham prathamah pratyapadyatāthendro 'tha Mi-
trāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jaya-
tīti, tam anuparāpatat: saha nāv, athojjayāveti. sa nety
abraviḍ, aham evojjeshyāmīti. tritīyam me, 'thojjayāveti.
neti haivābraviḍ, aham evojjeshyāmīti. turīyam me, 'thojja-
yāveti. tatheti. tam turīye 'tyārjata, tat turīyabhāg Indro
'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatām
saha Mitrāvaruṇau sahāṣvinau, ta eshām ete yathojjitam
bhakshā: Indravāyvoḥ prathamō 'tha Mitrāvaruṇayor athā-
ṣvinoḥ 4 sa esha indratūrīyo graho gṛihyate yad aindravā-
yavas 5 tad etad ṛishīḥ paśyann abhyanūvāca: niyutvāñ
indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satva-
nām vittim prayanti, turīye haiva samgrahītāro vadante
'munaivānūkāṣena, yad ada Indrah sārathir iva bhūtvoda-
jayat || 25 || 1 ||

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prā-
ṇaṣ caindravāyavas, cakshuṣ ca manaṣ ca maitrāvaruṇah,
śrotram cātmā cāṣvinas 3 tasya haitasyaindravāyavasyāpy
eke 'nushtubhau puronuvākye kurvanti gāyatryau yājye
4 vāk ca vā esha prāṇaṣ ca graho yad aindravāyavas, tad
api chandobhyām yathāyatham klapsyete iti 5 tat-tan nā-
drīyam. vyṛiddham vā etad yajñe kriyate yatra puronu-

vākya jyāyasī yājyāyai. yatra vai yājyā jyāyasī, tat sam-
riddham, atho yatra same. yasyo tat kāmāya tathā ku-
ryāt prānasya ca vācaṣ cātraiva tad upāptam 6 vāyavyā
pūrvā puronuvākyaindravāyavy uttaraivam yājyayoh. sā
yā vāyavyā tayā prānam kalpayati, Vāyur hi prāṇo. 'tha
yaindravāyavi tasyai yad aindram padam tena vācam ka-
lpayati, vāg ghy aindry. upo tam kāmam āpnoti yaḥ
prāṇe ca vāci ca, na yajñe vishamam karoti || 26 || 2 ||

1 Prāṇā vai dvidevatyā, ekapātrā grīhyante tasmāt
prāṇā ekanāmāno, dvipātrā hūyante tasmāt prāṇā dvan-
dvam 2 yenaivādihvaryur yajushā prayachati, tena hotā
pratigrīhṇāty 3 esha vasuḥ purūvasur iha vasuḥ pu-
rūvasur mayi vasuḥ purūvasur vākpā vācam me
pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha
prāṇenopa mām vāk saha prāṇena hvayatām; upa-
hūtā ṛishayo daivyāsas tanūpāvānas tanvas ta-
poajā, upa mām ṛishayo daivyāso hvayantām tanū-
pāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāsas
tanūpāvānas tanvas tapojās, tām eva tad upahvayata
6 esha vasur vidadvasur iha vasur vidadvasur
mayi vasur vidadvasuḥ cakshushpāṣ cakshur me
pāhīti maitrāvaruṇam bhakshayaty. upahūtām cakshuḥ
saha manasopa mām cakshuḥ saha manasā hvaya-
tām; upahūtā ṛishayo daivyāsas tanūpāvānas ta-
nvas tapojā, upa mām ṛishayo daivyāso hvaya-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayata 7 esha vasuḥ samyadvasur iha vasuḥ sam-
yadvasur mayi vasuḥ samyadvasuḥ śrotrapāḥ śro-
tram me pāhīty āśvinam bhakshayaty. upahūtām śro-
tram sahātmanopa mām śrotram sahātmanā hva-
yatām; upahūtā ṛishayo daivyāsas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvayan-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayate 8 purastāt pratyāñcam aindravāyavam bhakshayati,
tasmāt purastāt prāṇāpānau. purastāt pratyāñcam maitrā-
varuṇam bhakshayati, tasmāt purastāc cakshushī. sarvataḥ
parihāram āṣvinam bhakshayati, tasmān manushyāḥ ca
paśavaḥ ca sarvato vācam vadantiṃ śṛiṇvanti || 27 || ३ ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prā-
ṇānam samṭatyai prāṇānam avyavachedāya 2 prāṇā vai dvi-
devatyā, na dvidevatyānam anuvashaṭkuryād 3 yad dvideva-
tyānam anuvashaṭkuryād asaṃsthitān prāṇān samsthāpayet,
saṃsthā vā eshā yad anuvashaṭkāro. ya enam tatra brūyād:
asaṃsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, ṣa-
ṣvat tathā syāt. tasmān na dvidevatyānam anuvashaṭkuryāt
4 tad āhur: dvir āgūrya maitrāvaruṇo dvir preshyati, sa-
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr itī
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇā-
guretāgurā vajrena yajamānasya prāṇān viyād. ya enam
tatra brūyād: āgurā vajrena yajamānasya prāṇān vyagāt
prāṇa enam hāsyatīti, ṣaṣvat tathā syāt. tasmāt tatra ho-
tāntareṇa nāguretāḥtho mano vai yajñasya maitrāvaruṇo,
vāg yajñasya hotā. manasā vā ishita vāg vadati; yām hy
anyamanā vācam vadaty, asuryā vai sā vāg adevajushtā.
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur
āgūh || 28 || 4 ||

1 Prāṇā vā rituyājās. tad yad rituyājais caranti, prā-
ṇān eva tad yajamāne dadhati 2 śaḥ rituneti yajanti, prā-
ṇam eva tad yajamāne dadhati 3 catvāra ritubhir iti yaja-
nty, apānam eva tad yajamāne dadhati 4 dvir ritunety upa-
rishṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam
prāṇas tredhā vihitah: prāṇo 'pāno vyāna iti. tad yad ri-

tuna ṛitubhir ṛituneti yajanti, prāṇānām samṭatyai prāṇānām avyavachedāya 6 prāṇā vā ṛituyājā. nartuyājānām anuvashaṭkuryād, asaṁsthitā vā ṛitava, ekaika eva 7 yad ṛituyājānām anuvashaṭkuryād asaṁsthitān ṛitūn samsthāpayet, samsthā vā eshā yad anuvashaṭkāro. ya enaṁ tatra brūyād: asaṁsthitān ṛitūn samatishṭhipad dushshamam bhavishyatīti, śaśvat tathā syāt. tasmān nartuyājānām anuvashaṭkuryāt || 29 || 5 ||

1 Prāṇā vai dvidevatyāḥ, paśava ilā. dvidevatyān bhakshayitvelām upahvayate. paśavo vā ilā, paśūn eva tad upahvayate, paśūn yajamāne dadhāti 2 tad āhur: avāntareḷām pūrvām prāṣṇīyā3t | hotṛicamasam bhakshaye3t iti | 3 avāntareḷām eva pūrvām prāṣṇīyād, atha hotṛicamasam bhakshayed 4 yad vāva dvidevatyān pūrvān bhakshayati, tenāsyā somapīṭhaḥ pūrvo bhakshito bhavati. tasmād avāntareḷām eva pūrvām prāṣṇīyād, atha hotṛicamasam bhakshayet. tad ubhayato 'nnādyam parigrīhṇāti somapīṭhābhyām, annādyasya parigrīhītyai 5 prāṇā vai dvidevatyā, ātmā hotṛicamaso. dvidevatyānām saṁsraṇān hotṛicamase samavanayaty, ātmany eva tad dhotā prāṇān samavanayate sarvāyuh sarvāyutvāya 6 sarvam āyur eti ya evaṁ veda || 30 || 6 ||

1 Devā vai yad eva yajñe 'kurvaṁs tad asurā akurvaṁs, te samāvadvirya evāsan na vyāvartanta. tato vai devā etaṁ tūshṇīṁṣaṁsam apaśyaṁs, tam eshām asurā nānvavāyaṁs. tūshṇīṁsāro vā esha yat tūshṇīṁṣaṁso 2 devā vai yaṁ-yaṁ eva vajram asurebhya udayachaṁs, taṁ-tam eshām asurāḥ pratyabudhyanta. tato vai devā etaṁ tūshṇīṁṣaṁsam vajram apaśyaṁs, taṁ ebhya udayachaṁs, tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prāharaṁs, tenainān apratibuddhenāghnaṁs. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evaṁ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyā-
 yan: yajñaveśasam eshām karishyāma iti. tām samantam
 evodārān pariyattān udapaśyañs, te 'bruvan: samsthāpayā-
 memaṃ yajñam, yajñam no 'surā mā vadhishur iti. tatheti.
 tam tūshnīmśaṃse samsthāpayan: bhūr Agnir jyotir jyoti-
 r Agnir ity ājyapraṭge samsthāpayann: Indro jyotir
 bhuvo jyotir Indra iti nishkevalyamarutvatiye samsthā-
 payan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiśva-
 devāgnimārute samsthāpayañs. tam evaṃ tūshnīmśaṃse
 samsthāpayañs, tam evaṃ tūshnīmśaṃse samsthāpya tenā-
 rishtenodricam āśnuvata 5 sa tadā vāva yajñah samti-
 shthate, yadā hotā tūshnīmśaṃsam śaṃsati 6 sa ya enaṃ
 śaste tūshnīmśaṃsa upa vā vaded anu vā vyāharet, tam
 brūyād: esha evaitām ārtim ārishyati. prātar vāva vayan
 adyemaṃ śaste tūshnīmśaṃse samsthāpayāmas. tam yathā
 grīhān itaṃ karmanānusamīyād, evaṃ evainam idam anu-
 samima iti. sa ha vāva tām ārtim ricati, ya evaṃ vidvān
 samśaste tūshnīmśaṃsa upa vā vadaty anu vā vyāharati.
 tasmād evaṃ vidvān samśaste tūshnīmśaṃse nopavaden,
 nānuvyāharet || 31 || 7 ||

1 Cakshūnshi vā etāni savanānām yat tūshnīmśaṃso.
 bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya ca-
 kshushī, Indro jyotir bhuvo jyotir Indra iti mādhyam-
 dinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ
 Sūrya iti tritīyasavanasya cakshushī 2 cakshushmadbhiḥ
 savanaiḥ rādhnoti, cakshushmadbhiḥ savanaiḥ svargam lo-
 kam eti ya evaṃ veda 3 cakshur vā etad yajñasya yat
 tūshnīmśaṃsa. ekā satī vyāhṛtir dvedhocyate, tasmād ekam
 sac cakshur dvedhā 4 mūlam vā etad yajñasya yat tū-
 shnīmśaṃso. yaṃ kāmāyētānāyatanavān syād iti, nānya
 yajñe tūshnīmśaṃsam śaṃsed, unmūlam eva tad yajñam
 parābhavantam anu parābhavati 5 tad u vā āhuḥ: śaṃsed

evāpi vai tad ṛitviḥ 'hitam, yad dhotā tūshṇīmṣaṁsam na
ṣaṁsaty. ṛitviḥ hi sarvo yajñāḥ pratishṭhito yajñe yaja-
mānas, tasmāc chaṁstavyaḥ ṣaṁstavyaḥ || 32 || 8 ||

Iti dvitīyapañcikāyaṁ caturtho 'dhyāyaḥ.

Iti navamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Brahma vā āhavaḥ, kshatram nivid, viṭ sūktam.
āhvayate 'tha nividam dadhāti, brahmany eva tat kshatram
anuniyunakti. nividam ṣastvā sūktam ṣaṁsati. kshatram
vai nivid viṭ sūktam, kshatra eva tad viṣam anuniyunakti
2 yam kāmayeta: kshatreṇainam vyardhayānīti, madhya
etasyai nividam sūktam ṣaṁset. kshatram vai nivid viṭ
sūktam, kshatreṇaivainam tad vyardhayati 3 yam kāmayeta:
viṣainam vyardhayānīti, madhya etasya sūktasya nividam
ṣaṁset. kshatram vai nivid viṭ sūktam, viṣaivainam tad
vyardhayati 4 yam u kāmayeta: sarvam evāsyā yathāpū-
rvam ṛiju kṛiptam syād ity, āhvayetātha nividam dadhyād
atha sūktam ṣaṁset. so sarvasya kṛiptiḥ 5 Prajāpatir vā
idam eka evāgra āsa. so 'kāmayata: prajāyeya bhūyān
syām iti. sa tapo 'tapyata, sa vācam ayachat, sa samva-
tsarasya parastād vyāharad dvādaśakṛitvo. dvādaśapadā
vā eshā nivid, etām vāva tām nividam vyāharat, tām sa-
rvāni bhūtāny anvasṛijyanta 6 tad etad ṛishīḥ paśyann
abhyānūvāca: sa pūrvayā nividā kavyatāyor imāḥ
prajā ajanayan manūnām iti 7 tad yad etām purastāt
sūktasya nividam dadhāti, prajātyai 8 prajāyate prajāyā
paṣubhir ya evam veda || 33 || 1 ||

1 Agnir deveddha iti ṣaṁsaty. asau vā Agnir deve-
ddha, etam hi devā indhata. etam eva tad atasmiṇ loka
āyātayaty 2 Agnir manviddha iti ṣaṁsaty. ayam vā
Agnir manviddha, imam hi manushyā indhate. 'gnim eva
tad asmiṇ loka āyātayaty 3 Agniḥ sushamid iti ṣaṁsati.
Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānam

saminddhe svayam idam sarvam yad idam kimca. Vāyū eva tad antarikshaloka āyātayati 4 hotā devavṛita iti ṣaṁsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṇ loka āyātayati 5 hotā manu- vṛita iti ṣaṁsaty. ayam vā Agnir hotā manuvṛito, 'yam hi sarvato manushyair vṛito. 'gnim eva tad asmiṇ loka āyātayati 6 praṇir yajñānām iti ṣaṁsati. Vāyur vai pra- ṇir yajñānām. yadā hi prāṇity, atha yajño 'thāgnihotraṁ. Vāyū eva tad antarikshaloka āyātayati 7 rathir adhva- rāṇām iti ṣaṁsaty. asau vai rathir adhvarāṇām, esha hi yathaitac carati rathir ivaitam eva tad etasmiṇ loka āyā- tayaty 8 atūrto hoteti ṣaṁsaty. ayam vā Agnir atūrto hotemaṁ ha na kaṣ cana tiryāṇcam taraty. Agnim eva tad asmiṇ loka āyātayati 9 tūrṇir havyavāḥ iti ṣaṁsati. Vāyur vai tūrṇir havyavāḥ, Vāyur hīdam sarvam sadyas tarati yad idam kimca, Vāyur devebhyo havyam vahati. Vāyū eva tad antarikshaloka āyātayaty 10 ā devo de- vān vakshad iti ṣaṁsaty. asau vai devo devān āvahaty, etam eva tad etasmiṇ loka āyātayati 11 yakshad Agnir devo devān iti ṣaṁsaty. ayam vā Agnir devo devān ya- jaty, Agnim eva tad asmiṇ loka āyātayati 12 so 'dhvarā karati jātavedā iti ṣaṁsati. Vāyur vai jātavedā, Vāyur hīdam sarvam karoti yad idam kimca. Vāyū eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushtubhah 2 prathame pade viharati, tasmāt sūtry ūrū viharati 3 samasyaty uttare pade, tasmāt pūmān ūrū samasyati. tan mithunam, mithu- nam eva tad ukthamukhe karoti prajātyai 4 prajāyate pra- jayā paṣubhir ya evaṁ veda 5 pra vo devāyāgnaya ity evānushtubhah. prathame pade viharati, vajram eva tat parovariyāṁsam karoti. samasyaty evottare pade. ārambha- nato vai vajrasyānimātho dāṇḍasyātho paraṣor. vajram

eva tat praharati dvishate bhrāṭṛivṛyāya vadhaṃ, yo 'sya
strītyas tasmai startavai || 35 || 3 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai de-
vāḥ sada evāyatanam akurvata, tān sadaso 'jayaṁs. ta
āgnīdhraṃ samprāpadyanta, te tato na parājayanta. tasmād
āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta.
yad āgnīdhre 'dhārayanta tad āgnīdhraśyāgnīdhratvaṃ 2 te-
shāṃ vai devānām asurāḥ sadasyān agnīn nirvāpayāṃ ca-
krus. te devā āgnīdhrād eva sadasyān agnīn viharanta,
tair asurarakshāṁsy apāghnata. tathaivaitad yajamānā
āgnīdhrād eva sadasyān agnīn viharanty, asurarakshāṁsy
eva tad apaghnate 3 te vai prātar ājyair evājayanta āyan.
yad ājyair evājayanta āyaṁs tad ājyānām ājyatvaṃ 4 tā-
sāṃ vai hotrāṇām āyatīnām ājayantīnām achāvākīyāhiyata.
tasyām Indrāgnī adhyāstām. Indrāgnī vai devānām oji-
shṭhau balishṭhau sahisṭhau sattamaṃ pārayishṇutamau.
tasmād aindrāgnaṃ achāvākāḥ prātaḥsavane śaṁsatīndragṇī
hi tasyām adhyāstām 5 tasmād u purastād anye hotrakāḥ
sadaḥ prasarpanti paścāchāvākāḥ, paśceva hi hīno 'nusaṃ-
jigamishati 6 tasmād yo brāhmaṇo bahuvṛico vīryavān syāt
so 'syāchākīyāṃ kuryāt, tenaiva sālīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau ra-
śmī yad ājyapratige. tad yad ājyena pavamānam anuṣa-
ṁsati pratigenājyam, devarathasyaiva tad antarau raśmī vi-
haraty alobhāya 2 tām anukṛitīm manushyarathasyaivānta-
rau raśmī viharanty alobhāya 3 nāśya devaratho lubhyati
na manushyaratho ya evaṃ veda 4 tad āhur: yathā vāva
stotram evaṃ śāstram. pāvamānīshu sāmagāḥ stuvata,
āgneyaṃ hotājyaṃ śaṁsati: katham asya pāvamāno 'nu-
ṣastā bhavantīti 5 yo vā Agniḥ sa Pavamānas 6 tad apy
etaḍ ṛishiṇoktam: agnir ṛishiḥ pavamāna ity 7 evaṃ u
hāsyāgneyibhir eva pratipadyamānasya pāvamāno 'nuṣa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ śaṣṭram.
 gāyatrīṣhu sāmāgāḥ stuvata, ānushṭubham hotājyam śaṁsati:
 katham asya gāyatriyo 'nuṣastā bhavantīti 9 sampadeti brū-
 yāt 10 saptaitā anusṭubhas, tās triḥ prathamayā trir utta-
 mayaikādaśa bhavanti. virād yājyā dvādaśī. na vā ekenā-
 kshareṇa chandāṁsi viyanti na dvābhyām. tāḥ shoḷaṣa gā-
 yatriyo bhavanti 11 evaṃ u hāsyaṇushṭubhlir eva pratipa-
 dyamānasya gāyatriyo 'nuṣastā bhavanti 12 agna indraṣ
 ca dāśuṣho durona ity āgnendryā yajati 13 na vā etāv
 Indrāgnī santau vyajayetām, āgnendrau vā etau santau
 vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sā
 virāt trayastriṁśadakṣharā bhavati. trayastriṁśad vai devā:
 aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiṣ
 ca Vashaṭkāraṣ ca. tat prathama ukthamukhe devatā
 akṣharabhāḥ karoty, akṣharam-akṣharam eva tad devatā
 anuprapibanti, devapātreṇaiva tad devatās tripyanti 15 tad
 āhur: yathā vāva śaṣṭram evaṃ yājyāgneyaṃ hotājyam
 śaṁsaty, atha kasmād āgnendryā yajatīti 16 yā vā āgnendry
 aindrāgnī vai sā, sendrāgnam etad uktham graheṇa ca tū-
 shnīmṣaṁsena ce17ndrāgnī ā gatam sutam gīrbhir na-
 bho vareṇyam | asya pātam dhiyeshitety aindrāgnam
 adhvaryur graham gīhṇāti, bhūr Agnir jyotir jyotir
 Agnir Indro jyotir bhuvo jyotir Indrah Sūryo jyo-
 tir jyotiḥ svaḥ Sūrya iti hotā tūshnīmṣaṁsam śaṁsati:
 tad yathaiva śaṣṭram evaṃ yājyā || 37 || 5 ||

1 Hotriḥ japatim japati, retas tat siṁcaty 2 upāṁṣu japaty,
 upāṁṣv iva vai retasaḥ siktiḥ 3 purāhāvāj japati. yad vai
 kimcordhvam āhāvāc, chastrasyaiva tat 4 parāñcam catu-
 shpady āsinam abhyāhvayate, tasmāt parāñco bhūtvā catu-
 shpādo retas siṁcanti 5 samyañ dvipād bhavati, tasmāt
 samyañco bhūtvā dvipādo retas siṁcanti 6 pitā Mā-
 tariṣvety āha. prāṇo vai pitā prāṇo Mātariṣvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dbā iti. reto vā achidram, ato hy achidraḥ sambhavaty 8 achidrokthā kavayaḥ śaṁsann iti. ye vā anūcānās te kavayas, ta idam achidraṁ retaḥ prajanayann ity eva tad āha 9 somo viśvavin nīthāni neshad bṛihaspatir ukthāmadāni śaṁsishad iti. brahma vai Bṛihaspatiḥ, kshatram Somah, stutaśastrāṇi nīthāni cokthamadāni ca. daivena caivaitad brahmanā prasūto daivena ca kshatreṇokthāni śaṁsaty 10 etau ha vā asya sarvasya prasavasyeṣāte yad idam kimca 11 tad yad etābhyām aprasūtaḥ karoty, akṛitaṁ tad. akṛitaṁ akar iti vai nindanti 12 kṛitaṁ asya kṛitaṁ bhavati, nāsyākṛitaṁ kṛitaṁ bhavati ya evaṁ veda 13 vāg āyur viśvāyur viśvam āyur ity āha. prāṇo vā āyuh, prāṇo reto, vāg yonir; yoniṁ tad upasaṁdhāya retaḥ siñcati 14 ka idam śaṁsishyati sa idam śaṁsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajanayishyatīty eva tad āha || 38 || ॥

1 Āhūya tūṣṇīmśaṁsam śaṁsati, retas tat siktam vikaroti. siktir vā agre 'tha vikṛitir 2 upāṁṣu tūṣṇīmśaṁsam śaṁsaty, upāṁṣv iva vai retasaḥ siktis 3 tira iva tūṣṇīmśaṁsam śaṁsati, tira iva vai retāṁsi vikriyante 4 śatpadam tūṣṇīmśaṁsam śaṁsati. śaḍvidho vai puruṣaḥ śalāṅga, ātmānam eva tat śaḍvidham śalāṅgam vikaroti 5 tūṣṇīmśaṁsam śaṁstvē purorucam śaṁsati, retas tad vikṛitaṁ prajanayati. vikṛitir vā agre 'tha jātir 6 uccaiḥ purorucam śaṁsaty, uccair evainam tat prajanayati 7 dvādaśapadām purorucam śaṁsati. dvādaśa vai māsāḥ samvatsarah, samvatsarah Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainam tat prajāyā paṣubhiḥ prajanayati prajātyai 8 prajāyate prajāyā paṣubhir ya evaṁ veda 9 jātavedasyām purorucam śaṁsati jātavedonyāṅgam 10 tad āhur: yat tṛitīyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyām purorucam śaṁsa-
tīti 11 prāṇo vai jātavedāḥ, sa hi jātānām veda. yāvatām
vai sa jātānām veda te bhavanti, yeshām u na veda kim
u te syur. yo vā ājya ātmasaṁskṛtiṁ veda, tat suviditam
|| 39 || 7 ||

1 Pra vo devāyāgnaya iti śaṁsati. prāṇo vai pra,
prāṇam hīnāni sarvāṇi bhūtāny anuprayanti. prāṇam eva
tat sambhāvayati, prāṇam saṁskurute 2 dīdivāṁsam apū-
rvyam iti śaṁsati. mano vai dīdāya, manaso hi na kim
cana pūrvam asti. mana eva tat sambhāvayati, manah
saṁskurute 3 sa naḥ śarmāṇi vītaya iti śaṁsati. vāg
vai śarma, tasmād vācānuvadantam āha: śarmavad āsmā
ayāṁsīti. vācam eva tat sambhāvayati, vācam saṁskuruta
4 uta no brahmann avisha iti śaṁsati. śrotram vai bra-
hma, śrotreṇa hi brahma śṛṇoti, śrotre brahma pratishṭhi-
tam. śrotram eva tat sambhāvayati, śrotram saṁskurute
5 sa yantā vipra eshām iti śaṁsaty. apāṇo vai yantā-
pāṇena hy ayam yataḥ prāṇo na parāṇi bhavaty. apāṇam
eva tat sambhāvayaty, apāṇam saṁskuruta 6 ṛitāvā ya-
sya rodasī iti śaṁsati. cakshur vā ṛitam. tasmād yataro
vivadamānayoḥ āhāham anuṣṭhyā cakshuḥśūdarṣam iti, ta-
sya śṛad dadhati. cakshur eva tat sambhāvayati, cakshuḥ
saṁskurute 7 nū no rāsva sahasravat tokavat pu-
shṭimad vasv ity uttamayā paridadhāty. ātmā vai sama-
staḥ sahasravāṁs tokavān puṣṭimān. ātmānam eva tat sa-
mastam sambhāvayaty, ātmānam samastam saṁskurute
8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmīḥ.
puṇyām eva tal lakshmīm sambhāvayati, puṇyām lakshmīm
saṁskurute 9 sa evaṁ vidvāṁs chandomayo devatāmāyo
brahmamāyo 'mṛitamayaḥ sambhūya devatā apyeti ya
evaṁ veda 10 yo vai tad veda yathā chandomayo de-
vatāmāyo brahmamāyo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam
 || 40 || 8 ||

1 Shatpadam tūshnīmṣaṁsaṁ ṣaṁsati. shaḍ vā ṛitava.
 ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaṣapadām puro-
 rucam ṣaṁsati. dvādaṣa vai māsā. māsān eva tat kalpa-
 yati, māsān apyeti 3 pra vo devāyāgnaya iti ṣaṁsaty.
 antariksham vai prāntariksham hīmāni sarvāṇi bhūtāny
 anuprayanty. antariksham eva tat kalpayaty, antariksham
 apyeti 4 dīdivāṁsam apūrvyam iti ṣaṁsaty. asau vai
 dīdāya yo 'sau tapaty, etasmād dhi na kiṁ cana pūrvam
 asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ ṣa-
 rmāṇi vitaya iti ṣaṁsaty. Agnir vai ṣarmāṇy annādyāni
 yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta
 no brahmān avisha iti ṣaṁsati. candramā vai brahma.
 candramasam eva tat kalpayati, candramasam apyeti 7 sa
 yantā vipra eṣhām iti ṣaṁsati. Vāyur vai yantā, Vāyunā
 hīdam yatam antariksham na samṛichati. Vāyum eva tat
 kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti ṣa-
 ṁsati. dyāvāprithivī vai rodasī. dyāvāprithivī eva tat ka-
 lpayati, dyāvāprithivī apyeti 9 nū no rāsva sahasravat
 tokavat puṣṭimad vasv ity uttamayā paridadhāti. sam-
 vatsaro vai samastah sahasravāṁs tokavān puṣṭimān. sam-
 vatsaram eva tat samastam kalpayati, samvatsaram sama-
 stam apyeti 10 yājyayā yajati. vṛiṣṭīr vai yājyā vidyud
 eva, vidyud dhīdam vṛiṣṭīm annādyam samprayachati.
 vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evam
 vidvān etanmayo devatāmāyo bhavati bhavati || 41 || 9 ||

Iti dvitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti daṣamādhyāye navamaḥ khaṇḍaḥ.

1 Grahoktham vā etad yat praṭigam. nava prātar grahā
 grīhyante, navabhir bahishpavamāne stuvate. stute stome
 daṣamam grīhṇāti, himkāra itarāsām daṣamaḥ. so sā sam-
 mā 2 vāyavyam ṣaṁsati, tena vāyavya ukthavān 3 aindra-
 vāyavam ṣaṁsati, tena aindra vāyava ukthavān 4 maitrāvaru-
 ṇam ṣaṁsati, tena maitrāvaruṇa ukthavān 5 āṣvinam ṣaṁsati,
 tenāṣvina ukthavān 6 aindram ṣaṁsati, tena śukrāmanthinā
 ukthavantau 7 vaiṣvadevam ṣaṁsati, tenāgrayaṇa ukthavān
 8 sārāsvatam ṣaṁsati 9 na sārāsvato graho 'sti 10 vāk tu
 Sarasvatī. ye tu keca vācā grahā grīhyante, te 'sya sarve
 ṣastokthā 11 ukthino bhavanti ya evam veda || 1 || 1 ||

1 Annādyam vā etenāvarunddhe yat praṭigam. anyānyā
 devatā praṭige śasyate, 'nyad-anyad uktham praṭige kriyate
 2 'nyad-anyad asyānnādyam graheshu dhriyate ya evam
 vedaiṣtad dha vai yajamānasyādhyātmatamam ivoktham
 yat praṭigam. tasmād enainaitad upekshyatamam ivoty
 āhur, etena hy enam hotā saṁskarotīti 4 vāyavyam ṣaṁsati.
 tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ puruṣasya
 prathamam sambhavataḥ sambhavatīti. yad vāyavyam ṣa-
 ṁsati, prāṇam evāsyā tat saṁskaroty 5 aindra vāyavam ṣa-
 ṁsati. yatra vāva prāṇas tad apāno. yad aindra vāyavam
 ṣaṁsati, prāṇapānāv evāsyā tat saṁskaroti 6 maitrāvaruṇam
 ṣaṁsati. tasmād āhuḥ: cakshuḥ puruṣasya prathamam sam-
 bhavataḥ sambhavatīti. yan maitrāvaruṇam ṣaṁsati, ca-
 kshur evāsyā tat saṁskaroty 7 āṣvinam ṣaṁsati. tasmāt
 kumāram jātam samvadanta: upa vai suṣrūshate, ni vai
 dhyāyatīti. yad āṣvinam ṣaṁsati, śrotram evāsyā tat saṁ-
 skaroty 8 aindram ṣaṁsati. tasmāt kumāram jātam samva-

dante: pratidhārayati vai grīvā atho śira iti. yad aindram
 ṣaṁsati, vīryam evāsyā tat saṁskaroti 9 vaiṣvadevaṁ ṣa-
 ṁsati. tasmāt kumāro jātaḥ paśceva pracarati, vaiṣvade-
 vāni hy aṅgāni. yad vaiṣvadevaṁ ṣaṁsaty, aṅgāny evāsyā
 tat saṁskaroti 10 sārāsvataṁ ṣaṁsati. tasmāt kumāraṁ jā-
 taṁ jaghanyā vāg āviśati, vāg ghi Sarasvatī. yat sārāsva-
 taṁ ṣaṁsati, vācam evāsyā tat saṁskaroty 11 esha vai jāto
 jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya uktho-
 bhyaḥ sarvebhyaḥ chandobhyaḥ sarvebhyaḥ pratigebhyaḥ
 sarvebhyaḥ savanebhyo ya evaṁ veda yasya caivam vidu-
 sha etac chaṁsanti || 2 || 2 ||

1 Prāṇānam vā etad ukthaṁ yat praūgam. sapta deva-
 tāḥ ṣaṁsati. sapta vai śīrshan prāṇāḥ, śīrshan eva tat prā-
 ṇān dadhāti 2 kiṁ sa yajamānasya pāpabhadram ādriye-
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā
 kāmayeta tathā kuryād 3 yaṁ kāmayeta: prāṇenainam
 vyardhayānīti, vāyavyam asya lubdhaṁ ṣaṁsed. ṛicam vā
 padaṁ vātīyāt, tenaiva tal lubdham. praṇenaivainam tad
 vyardhayati 4 yaṁ kāmayeta: prāṇāpānābhyām enaṁ vya-
 rdhayānīty, aindravāyavam asya lubdhaṁ ṣaṁsed. ṛicam vā
 padaṁ vātīyāt, tenaiva tal lubdham. prāṇāpānābhyām evai-
 nam tad vyardhayati 5 yaṁ kāmayeta: cakshushainam
 vyardhayānīti, maitrāvaruṇam asya lubdhaṁ ṣaṁsed. ṛicam
 vā padaṁ vātīyāt, tenaiva tal lubdham. cakshushaivainam
 tad vyardhayati 6 yaṁ kāmayeta: śrotrenainam vyardha-
 yānīty, āśvinam asya lubdhaṁ ṣaṁsed. ṛicam vā padaṁ
 vātīyāt, tenaiva tal lubdham. śrotrenaivainam tad vyardha-
 yati 7 yaṁ kāmayeta: vīryenainam vyardhayānīty, aindram
 asya lubdhaṁ ṣaṁsed. ṛicam vā padaṁ vātīyāt, tenaiva tal
 lubdham. vīryenaivainam tad vyardhayati 8 yaṁ kāmaye-
 tāṅgair enaṁ vyardhayānīti, vaiṣvadevaṁ asya lubdhaṁ
 ṣaṁsed. ṛicam vā padaṁ vātīyāt, tenaiva tal lubdham.

aṅgair evainam tad vyardhayati 9 yaṁ kāmayeta: vācainam vyardhayānīti, sārasvatam asya lubdham śaṁsed. ṛicam vā padam vātīyāt, tenaiva taḥ lubdham. vācaivainam tad vyardhayati 10 yaṁ u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāsyā yathāpūrvam ṛiju kṛiptam śaṁset. sarvair evainam tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evaṁ veda || 3 || 3 ||

1 Tad āhur: yathā vāva stotram evaṁ śāstram. āgneyīṣhu sāmagaḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuṣastā bhavanti 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyam rūpam. tad asya tenānuṣāṁsaty 4 atha yad dvaidham iva kṛtvā dahati, dvau vā Indra-vāyū, tad asya indravāyavam rūpam. tad asya tenānuṣāṁsaty 5 atha yad uc ca hrīshyati nī ca hrīshyati, tad asya maitrāvaruṇam rūpam. tad asya tenānuṣāṁsati 6 sa yad Agnir ghorasamsparsas tad asya vāruṇam rūpam, tam yad ghorasamsparsam santam mitrakṛityevopāsate tad asya maitram rūpam. tad asya tenānuṣāṁsaty 7 atha yad enam dvābhyām bāhubhyām dvābhyām araṇibhyām manthanti, dvau vā Aśvinau, tad asyāśvinam rūpam. tad asya tenānuṣāṁsaty 8 atha yad uccairghoṣaḥ stanayan bababākurvann iva dahati yasmād bhūtāni vijante, tad asya indram rūpam. tad asya tenānuṣāṁsaty 9 atha yad enam ekam santam bahudhā viharanti, tad asya vaiṣvadevam rūpam. tad asya tenānuṣāṁsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvatam rūpam. tad asya tenānuṣāṁsaty 11 evaṁ u hāsyā vāyavyayaiva pratipadyamānasya trice-na-triceṇaivaitābhir devatābhiḥ stotriyo 'nuṣasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvade-

vam uktham śastvā vaiśvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 4 || 4 ||

1 Devapātram vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vū punarabhyākāram tarpayanty, evam evaitad devatāḥ punarabhyākāram tarpayanti yad anuvashaṭkaroti 3 mām evāgnīm upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭku-rvantīti 4 yad eva somasyāgne vihīty anuvashaṭkaroti, tena dhishṇyān prīṇāty 5 asamsthītān somān bhakshaya-ntīty āhur yeshām nānuvashaṭkaroti, ko nu somasya svishṭa-kṛidbhāga iti 6 yad vāva somasyāgne vihīty anuvashaṭkaroti, tenaiva samsthītān somān bhakshayanti; sa u eva somasya svishṭakṛidbhāgo. vashaṭkaroti || 5 || 5 ||

1 Vajro vā esha yad vashaṭkāro. yam dvishyāt tam dhyāyed vashaṭkarishyaṁs, tasminn eva tam vajram āsthā-payati 2 shaḥ iti vashaṭkaroti. shaḥ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratiti-shṭhata idam sarvam anupratitishṭhati yad idam kimca 3 pratitishṭhati ya evam veda 4 tad u ha smāha Hiranya-dan Baida: etāni vā etena shaṭ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham pṛithivyām pṛithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratitishṭhantīr idam sarvam anupratitishṭhati yad idam kimca. pratitishṭhati ya evam veda 5 vaushaḥ iti vashaṭkaroty. asau vāva vāv, ṛitavaḥ shaḥ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyah karoti, tādṛig ivāsmāi devāḥ kurvanti || 6 || 6 ||

1 Trayo vai vashaṭkāra: vajro dhāmachad riktah 2 sa yam evocair bali vashaṭkaroti sa vajras 3 tam-tam praha-rati dvishate bhrātrivya vadhām, yo 'sya strītyas tasmāi startavai. tasmāt sa bhrātrivyavatā vashaṭkrītyo 4 'tha yah

samaḥ saṃtato nirhānarecaḥ sa dhāmachat 5 tam-tam prajāś
 ca paśavaḥ cānūpatishṭhante. tasmāt sa prajākāmena paśu-
 kāmēna vashaṭkṛityo 6 'tha yenaiva shaḥ avarādhnoti sa ri-
 kto 7 rinakty ātmānam rinakti yajamānam, pāpīyān vashaṭ-
 kartā bhavati pāpīyān yasmai vashaṭkaroti. tasmāt ta-
 syāśāṃ neyāt 8 kiṃ sa yajamānasya pāpabhadram ādriye-
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā
 kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathaivānījāno
 'bhūt tathaivejānaḥ syād iti, yathaivāsyā ricam brūyāt ta-
 thaivāsyā vashaṭkuryāt. sadṛiṣam evainam tat karoti 10 yaṃ
 kāmayeta: pāpīyān syād ity, uccaistarām asya ricam
 uktvā śanaistarām vashaṭkuryāt. pāpīyānsam evainam tat
 karoti 11 yaṃ kāmayeta: śreyān syād iti, śanaistarām asya
 ricam uktvoccaistarām vashaṭkuryāc. chriya evainam tac
 chriyām ādadhāti 12 saṃtatam ricā vashaṭkṛityaṃ, saṃta-
 tyai 13 saṃdhiyate prajāyā paśubhir ya evaṃ veda || 7 || 7 ||

1 Yasyai devatāyai havir grīhitaṃ syāt, tām dhyāyed
 vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratyā-
 kshād devatām yajati 2 vajro vai vashaṭkāraḥ, sa esha pra-
 hṛito 'śānto dīdāya. tasya haitasya na sarva iva śāntim
 veda na pratishṭhām. tasmād dhāpy etarhi bhūyān iva
 mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity
 eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anuman-
 trayeta, sa enaṃ śānto na hinasti 3 vashaṭkāra mā māṃ
 pramṛiksho māhaṃ tvāṃ pramṛiksham, bṛihatā
 mana upahvaye vyānena śarīram, pratishṭhāsi
 pratishṭhām gacha pratishṭhām mā gamayeti va-
 shaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat
 sad aprabhu, ojaḥ saha oja 5 ity eva vashaṭkāram anu-
 mantrayetau 6 jaś ca ha vai sahaś ca vashaṭkārasya priya-
 tame tanvau 7 priyeṇaivainam tad dhāmnā samardhayati
 8 priyeṇa dhāmnā saṃridhyate ya evaṃ veda 9 vāk ca vai

prāṇāpānau ca vashaṭkāras, ta ete vashaṭkṛite-vashaṭkṛite
vyutkrāmanti. tān anumantrayeta: vāg ojaḥ saha oja
mayi prāṇāpānāv ity, ātmany eva tad dhotā vācam ca
prāṇāpānau ca pratishṭhāpayati sarvāyuh sarvāyutvāya
10 sarvam āyur eti ya evaṃ veda || 8 || 8 ||

1 Yajño vai devebhya udakrāmat, tam praishaiḥ prai-
sham aichan. yat praishaiḥ praisham aichāns, tat praishā-
nām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-
rugbhiḥ prārocayaṃs, tat purorucām puroruktvaṃ 3 tam ve-
dyām anvavindan. yad vedyām anvavindaṃs, tad veder ve-
ditvaṃ 4 tam vittam grahair vyagriṇata. yad vittam gra-
hair vyagriṇata, tad grahānām grahatvaṃ 5 tam vittvā
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṃs,
tan nividām nivittvaṃ 6 mahad vāva nashtaishy abhy
alpam vechati, yataro vāva tayor jyāya ivābhichati sa
eva tayoh sādhiya ichati 7 ya u eva praishān varshīyaso-
varshīyaso veda sa u eva tām sādhiyo veda, nashtaishyam
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati
|| 9 || 9 ||

1 Garbhā vā eta ukthānām yan nivasas. tad yat pu-
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāṇco
garbhā dhīyante parāṇcaḥ sambhavantī 2 yan madhyato
madhyamdine dhīyante, tasmān madhye garbhā dhṛitā
3 yad antatas tṛtīyasavane dhīyante, tasmād amuto 'rvāṇco
garbhāḥ prajāyante prajātyai 4 prajāyate prajāyā paṣubhir
ya evaṃ veda 5 peṣā vā eta ukthānām yan nivasas. tad
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva
pravayanataḥ peṣaḥ kuryāt tādṛik tad. yan madhyato ma-
dhyamdine dhīyante, yathaiva madhyataḥ peṣaḥ kuryāt
tādṛik tad. yad antatas tṛtīyasavane dhīyante, yathaivā-
vaprajjanataḥ peṣaḥ kuryāt tādṛik tat 6 sarvato yajñasya
peṣasā śobhate ya evaṃ veda || 10 || 10 ||

1 Sauryā vā etā devatā yan nivas. tad yat purastād ukthānām prāṇasavane dhīyante madhyato madhyamdine 'ntatas tritīyasavana, Ādityasyaiva tad vratam anuparyā-vartante 2 paccho vai devā yajñam samabharaṇis, tasmāt paccho nividaḥ śasyante 3 yad vai tad devā yajñam sama-bharaṇis, tasmād aśvaḥ samabhavat. tasmād āhur: aśvaṃ nividam śaṁstre dadyād iti, tad u khalu varam eva da-dati 4 na nividaḥ padam atiyād 5 yan nividaḥ padam atī-yād, yajñasya tac chidram kuryād, yajñasya vai chidram sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ padam atiyān 6 na nividaḥ pade viparihared. yan nividaḥ pade vipariharen, mohayed yajñam, mugdho yajamānaḥ syāt. tasmān na nividaḥ pade vipariharen 7 na nividaḥ pade samasyed. yan nividaḥ pade samasyed, yajñasya tad āyuh samharet, pramāyuko yajamānaḥ syāt. tasmān na nividaḥ pade samasyet 8 predam brahma predam ksha-tram ity ete eva samasyed, brahmakshatrayoḥ saṁśrityai. tasmād brahma ca kshatram ca saṁśrite 9 na trīcam na caturricam ati manyeta nividdhānam, ekaikam vai nividaḥ padam trīcam sūktam prati. tasmān na trīcam na caturri-cam ati manyeta nividdhānam, nividā hy eva stotram ati-śastam bhavaty 10 ekām pariśishya tritīyasavane nividam dadhyād 11 yad dve pariśishya dadhyāt, prajananam tad upahanyād, garbhais tat prajā vyardhayet. tasmād ekām eva pariśishya tritīyasavane nividam dadhyān 12 na sūktena nividam atipadyeta 13 yena sūktena nividam atipadyeta, na tat punar upanivarteta, vāstuham eva tad 14 anyat ta-ddaivatam tacchandasaṃ sūktam āhṛitya tasmin nividam dadhyān 15 mā pra gāma patho vayam iti purastāt sūktasya śaṁsati 16 patho vā esha praiti yo yajñe muhyati. mā yajñād indra somina iti, yajñād eva tan na pra-cyavate 17 mānta sthur no arātaya ity, arātīyata eva

tad apahanti 18 yo yajñasya prasādhanas tantur dev-
 veshv ātataḥ | tam āhutam naśīmahīti 19 prajā vai
 tantuḥ, prajāṃ evāsmā etat samtanoti 20 mano n v ā hu-
 vāmahe nārāṣaṇsena someneti 21 manasā vai yajñas
 tāyate, manasā kriyate 22 saiva tatra prāyaścittih prāya-
 scittih || 11 || 11 ||

Iti tṛtīyapañcīkāyām prathamō 'dhyāyah.

Ity ekādaśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaviṣaḥ kalpayitavyā, ity āhuḥ, chandaḥ chandasi
 pratishṭhāpyam iti. ṣoṇsāvom ity āhvayate prātaḥsavane
 tryakshareṇa, ṣaṇsāmodaivom ity adhvaryuḥ pratigri-
 ṇāti pañcākshareṇa. tad aṣṭāksharam sampadyate. 'ṣṭā-
 ksharā vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane
 'cikṣipatām 2 uktham vācīty āha ṣastvā caturaksharam,
 om ukthaṣā ity adhvaryuḥ caturaksharam. tad aṣṭhā-
 ksharam sampadyate. 'ṣṭāksharā vai gāyatrī, gāyatrīm
 eva tad ubhayataḥ prātaḥsavane 'cikṣipatām 3 adhvaryo
 ṣoṇsāvom ity āhvayate madhyamdine śalākshareṇa, ṣa-
 ṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa.
 tad ekādaśāksharam sampadyata. ekādaśāksharā vai tri-
 ṣṭup, triṣṭubham eva tat purastāt madhyamdine 'cikṣi-
 patām. uktham vācīndrāyety āha ṣastvā saptāksharam,
 om ukthaṣā ity adhvaryuḥ caturaksharam. tad ekādaśā-
 ksharam sampadyata. ekādaśāksharā vai triṣṭup, triṣṭu-
 bham eva tad ubhayato madhyamdine 'cikṣipatām 4 adhva-
 ryo ṣoṣoṇsāvom ity āhvayate tṛtīyasavane saptāksha-
 reṇa, ṣaṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcā-
 kshareṇa. tad dvādaśāksharam sampadyate. dvādaśāksharā
 vai jagatī, jagatīm eva tat purastāt tṛtīyasavane 'cikṣi-
 patām. uktham vācīndrāya devebhya ity āha ṣastvai-
 kādaśāksharam, om ity adhvaryur ekāksharam. tad dvāda-
 śāksharam sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tritīyasavane 'cikṣipatām 5 tad etad ṛi-
 shiḥ paśyann abhyanūvāca 6 yad gāyatre adhi gāya-
 tram āhitam traishṭubhād vā traishṭubham nira-
 takshata | yad vā jagaj jagaty āhitam padam ya
 it tad vidus te amṛitatvam ānaṣur ity 7 etad vai tac
 chandaṣ chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya
 evaṃ veda || 12 || 1 ||

1 Prajāpatir vai yajñam chandāṁsi devebhyo bhāga-
 dheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prā-
 tahsavane 'bhajat, trishṭubham Indrāya Rudrebhyo ma-
 dhyamdine, jagatīm Viṣvebhyo devebhya Ādityebhyas tri-
 tīyasavane 2 'thāsyā yat svam chanda āsīd anusṭup, tām
 udantam abhy udauhad achāvākīyām abhi. sainam abravīd
 anusṭup: tvam nv eva devānām pāpishṭho 'si, yasya te
 'ham svam chando 'smi, yām modantam abhy udauhīr
 achāvākīyām abhīti. tad ajānāt, sa svam somam āharat,
 sa sve some 'gram mukham abhi paryāharād anusṭubham.
 tasmād v anusṭubh agriyā mukhyā yuḥyate sarveshām sa-
 vanānām 3 agriyo mukhyo bhavati, śreṣṭhatām aṣnute ya
 evaṃ veda 4 sve vai sa tat some 'kalpayat. tasmād yatra
 kva ca yajamānavāṣo bhavati, kalpata eva yajño 'pi 5 tasyai
 janatāyai kalpate yatraiṣam vidvān yajamāno vaṣi yajate
 || 13 || 2 ||

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpava-
 māne 'sīdat. so 'nusṭubhājyam pratyapadyata, mṛityum
 eva tat paryakrāmat. tam ājye 'sīdat. sa pratigeṇa pra-
 tyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyam-
 dine pavamāne 'sīdat. so 'nusṭubhā marutvatīyam pratyap-
 adyata, mṛityum eva tat paryakrāmat. tam mādhyamdine
 bṛihatīshu nāṣaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān
 eva tan nāṣaknod vyavaitum. tasmān mādhyamdine hotā
 bṛihatīshu stotriyenaiṣa pratipadyate. prāṇā vai bṛihatyaḥ,

prānān eva tad abhi pratipadyate 3 tam tṛtīyapavamāne 'sīdat. so 'nushṭubhā vaiṣvadevam pratyapadyata, mṛityum eva tat paryakrāmat. tam yajñāyajñīye 'sīdat. sa vaiṣvā-nariyenāgnimārutam pratyapadyata, mṛityum eva tat pa-ryakrāmad. vajro vai vaiṣvānarīyam pratishṭhā yajñāya-jñīyam, vajreṇaiva tat pratishṭhāyā mṛityum nudate. sa sarvāu pāṣān sarvān sthānūn mṛityor atimueya svasty evo-damucyata, svasty eva hotonmucyate sarvāyuh sarvāyu-tvāya 4 sarvam āyur eti ya evaṃ veda || 14 || 3 ||

1 Indro vai Vṛitram hatvā nāstrīshīti manyamānaḥ pa-rāḥ parāvato 'gachat, sa paramām eva parāvatam agachad. anushṭub vai paramā parāvad, vāg vā anushṭup. sa vācam praviṣyāṣayat, tam sarvāni bhūtāni vibhajyānvaichāns. tam pūrvedyuh pītaro 'vindann, uttaram ahar devās. tasmāt pūrvedyuh pītribhyaḥ kriyata, uttaram ahar devān yajante 2 te 'bruvann: abhishuṇavāmaiva, tathā vāva na āśishṭham āgamishyatīti. tatheti. te 'bhyashuṇvaṃs, ta ā tvā ratham yathotaya ity evainam āvartayann, idaṃ vaso sutam andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra nedīya ed ihīty evainam madhyam prāpādayantā 3 gate-ndreṇa yajñena yajate, sendreṇa yajñena rādhnōti ya evaṃ veda || 15 || 4 ||

1 Indram vai Vṛitram jaghnivānsam nāstrītetī manya-mānāḥ sarvā devatā ajahus, tam Maruta eva svāpayo nā-jahuh. prānā vai Marutaḥ svāpayah, prānā haivainam tan nājahus. tasmād esho 'cyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir ity 2 api ha yādy aindram evāta ūr-dhvaṃ chandaḥ śasyate, tad dha sarvam marutvatīyam bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir iti || 16 || 5 ||

1 Brāhmanaspatyam pragātham śaṁsati 2 bṛhaspatipu-rohitā vai devā ajayan svargam lokam, vy asmiṇ lōke

'jayanta. tathaivaitad yajamāno bṛhaspatipurohita eva jayati svargam lokam, vy asmiñl loke jayate 3 tau vā etau pragāthāv astutau santau punarādāyam śasyete. tad āhur: yan na kiṃ canāstutam sat punarādāyam śasyate, 'tha kasmād etau pragāthāv astutau santau punarādāyam śasyete iti 4 pavamānoktham vā etad yan marutvatiyam. shatsu vā atra gāyatrīshu stuvate shatsu bṛihatīshu tisṛishu trisṭupsu, sa vā esha trichandāḥ pañcadaśo mādhyamdinah pavamānas. tad āhuḥ: katham ta esha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuṣasto bhavatīti 5 ye eva gāyatrīā uttare pratipado yo gāyatro 'nucaras, tābhir evāsyā gāyatrīyo 'nuṣastā bhavanty; etābhyām evāsyā pragāthābhyām bṛihatyo 'nuṣastā bhavanti 6 tāsu vā etāsu bṛihatīshu sāmāgā rauravayaudhājayābhyām punarādāyam stuvate. tasmād etau pragāthāv astutau santau punarādāyam śasyete, tac chastreṇa stotram anvaiti 7 ye eva trisṭubhau dhāyye yat traisṭubham nividdhānam, tābhir evāsyā trisṭubho 'nuṣastā bhavanty 8 evam u hāsyāisha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuṣasto bhavati ya evam veda || 17 || 6 ||

1 Dhāyyāḥ śaṁsati 2 dhāyyābhir vai Prajāpatir imāñl lokān adhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāyyābhir evemāñl lokān dhayati yaṃ-yaṃ kāmam kāmāyate ya evam veda yad eva dhāyyā3ḥ | 4 yatra yatra vai devā yajñasya chidram nirajānañs, tad dhāyyābhir apidadhus, tad dhāyyānām dhāyyātvam 5 achidreṇa hāsyā yajñeneshtam bhavati ya evam veda yad v eva dhāyyā3ḥ | 6 syūma haitad yajñasya yad dhāyyās. tad yathā sūcyā vāsah samdadhad iyād, evam evaitābhir yajñasya chidram samdadhad eti ya evam veda yad v eva dhāyyā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāyyā. agnir netety āgneyī prathamopasat, tasyā etad uktham. tvam

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaiṣṇavī tṛtīyopasat, tasyā etad uktham 8 yāvantam ha vai saumyenādhvareṇeshṭvā lokam jayati, tam ata ekaikayopasadā jayati ya evaṃ veda yaṣ caivam vidvān dhāyyāḥ ṣaṁsati 9 tad dhaika āhus: tān vo maha iti ṣaṁsed, etām vāva vayam Bharateshu ṣasyamānām abhivyajānīma iti vadantas 10 tat-tan nādrītyam 11 yad etām ṣaṁsed, īṣvaraḥ parjanya 'varshṭoḥ 12 pinvanty apa ity eva ṣaṁsed 13 vṛiṣṭīvani padam, Maruta iti mārutam, atyam na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaiṣṇavam. vājinam itūndro vai vāji. tasyām vā etasyām catvāri padāni: vṛiṣṭīvani mārutam vaiṣṇavam aindram 14 sā vā eshā tṛtīyasavanabhājanā satī madhyamdine ṣasyate. tasmād dhedam Bharatānām paṣavaḥ sāyamgo-shṭhāḥ santo madhyamdine saṃgavinīm āyanti. so jagatī, jāgatā hi paṣava, ātmā yajamānasya madhyamdinas, tad yajamāne paṣūn dadhāti || 18 || 7 ||

1 Marutvatīyam pragātham ṣaṁsati. paṣavo vai Marutaḥ, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyai 2 janishṭhā ugraḥ sabase turāyetai sūktam ṣaṁsati. tad vā etad yajamānajanānam eva sūktam, yajamānam ha vā etena yajñād devayonyai prajānayaṭi 3 tat saṃjayam bhavati. sam ca jayati vi ca jayata 4 etad gaurivītam. Gaurivīti ha vai Śaktyo nedishṭham svargasya lokasyāgachat, sa etad sūktam apasyat, tena svargam lokam ajayat. tathāivaitad yajamāna etena sūktena svargam lokam jayati 5 tasyārdhāḥ ṣastvārdhāḥ pariśishya madhye nividam dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramānam yan nivit. tām ākramamāna iva ṣaṁsed, upaiva yajamānam nigrihṇīta yo 'sya priyaḥ syād. iti nu svargakāmasyāsthābhicarato. yaḥ kāmayeta: kshatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktam viṣaṃset. kshatram vai nivid viṭ sūktam, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣā kshatram hanyām iti, tris tarhi sūktena nividam viṣaṃset. kshatram vai nivid viṭ sūktam, viṣaiva tat kshatram hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānīty, ubhayatas tarhi nividam vyāhvayitobhayata evainam tad viṣaḥ paryavachinattīlīti nv abhicarata, itarathā tv eva svargakāmasya 12 vayah suparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā ṛishayo nādhāmānāḥ | 14 apa dhvāntam ūrṇubhīti. yena tanasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmṛijyeta 16 jarasaṃ ha cakshushmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhaye va baddhān iti. pāṣā vai nidhā, mumugdhy asmān pāṣād iva baddhān ity eva tad āha || 19 || s ||

1 Indro vai Vṛitram hanishyan sarvā devatā abravīd: anu mopatishṭhadhvam, upa mā hvayadhvam iti. tatheti. tam hanishyanta ādravan. so 'ven: mām vai hanishyanta ādravanti, hantemān bhīshayā iti. tān abhi prāśvasīt, tasya śvasathād īshamāṇā viṣve devā adravan. Maruto hainam nājahuḥ: prahara bhagavo jahi vīrayasvety evainam etām vācam vadanta upātishṭhanta. tad etad ṛishih paśyann abhyanūvāca: vṛitrasya tvā śvasathād īshamāṇā viṣve devā ajahur ye sakhāyah | marudbhir indra sakhyam te astv athemā viṣvāḥ pritanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyam graham gṛihṇāti, marutvatīyam pragātham śaṅsati, marutvatīyam sūktam śaṅsati, marutvatīyam nividam dadhāti: Marutām sā bhaktir 3 marutvatīyam uktham śastvā

marutvatīyayā yajati, yathābhāgam tad devatāḥ prīṇāti
 4 ye tvāhihatye maghavann avaradhan ye śāmbare
 harivo ye gaviṣṭau | ye tvā nūnam anumadanti
 viprāḥ pibendra somam saganō marudbhir iti 5 ya-
 tra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad
 evaitat samanvedyendrenainān sasomapīthān karoti || 20 || ० ||

1 Indro vai Vṛitraṁ hatvā sarvā vijitīr vijityābravīt
 Prajāpatim: aham etad asāni yat tvam, aham mahān asā-
 nīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad
 avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat;
 Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan
 Mahendrasya mahendratvam 2 sa mahān bhūtvā devatā
 abravīd: uddhāram ma uddharateti. yathāpy etarhīchati,
 yo vai bhavati yaḥ śreṣṭhatām aṣnute (sa mahān bhavati).
 tam devā abruvan: svayam eva brūshva yat te bhaviṣya-
 tīti. sa etam mahendram graham abrūta, mādhyamdinam
 savanānām, nishkevalyam ukthānām, trisṭubham chanda-
 sām, priṣṭham sāmnām. tam asmā uddhāram udaharann.
 3 ud asmā uddhāram haranti ya evam veda 4 tam devā
 abruvan: sarvam vā avocathā, api no 'trāstv iti. sa nety
 abravīt, katham vo 'pisyād iti. tam abruvann: apy eva no
 'stu maghavann iti. tām īkshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṁ vā Indrasya priyā jāyā vā-
 vātā Prāsahā nāmāsyām evechāmahā iti. tatheti. tasyām
 aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. ta-
 smāt striyaḥ patyāv ichante, tasmād u stry anurātram pa-
 tyāv ichate. tām prātar upāyan, saitat eva pratyapadyata:
 2 yad vāvāna purutamam purāshāl ā vṛitrahendro
 nāmāny aprāḥ | acetī prāsahas patis tuvishmān
 iti 3 Indro vai prāsahas patis tuvishmān 4 yadīm uṣmasi
 kartave karat tad iti. yad evaitad avocāmākarat tad
 ity evaināns tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṅs 6 tasmād eshātrāpi śasyate: yad vāvāna purutamam purāshāl iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ śvaśuras. tad yāsya kāme senā jayet, tasyā ardhāt tishṭhaṅs triṇam ubhayataḥ parichidyetarāṃ senām abhy asyet: Prāsahe Kas tvā paśyatīti. tad yathaivādaḥ snushā śvaśurāl lajjamānā niliyamānaity, evam eva sā senā bhajyamānā niliyamānaiti yatraivam vidvāṅs triṇam ubhayataḥ parichidyetarāṃ senām abhy asyati: Prāsahe Kas tvā paśyatīti 8 tām Indra uvācāpi vo 'trāstv iti. te devā abruvan: virād yājyāstu nishkevalyasya yā trayastriṅśadaksharā 9 trayastriṅśad vai devā: asṭau Vasava, ekādaśa Rudrā, dvādaśādi-tyāḥ, Prajāpatiḥ ca Vashaṭkāraḥ ca. devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tripyanti 10 yaṃ kāmayetānāyatanavān syād ity, avirājāsya yajed gāyatriyā vā trisṭubhā vānyena vā chandasā, vashaṭkuryād: anāyatanavantam evainam tat karoti 11 yaṃ kāmayetāyatanavān syād iti, virājāsya yajet: pibā somam indra mandatu tvety etayāyatanavantam evainam tat karoti || 22 || 11 ||

1 Rik ca vā idam agre sāma cāstām, saiva nāma ṛig āsid amo nāma sūma. sā vā ṛik sāmopāvan: mithunam sambhavāya prajātyā iti. nety abravīt sāma, jyāyān vā ato mama mahimeti. te dve bhūtvopāvadatām, te na prati cana samavadata. . tās tisro bhūtvopāvadaṅs, tat tisṛibhiḥ samabhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti, tisṛibhir udgāyanti; tisṛibhir hi sāma sammitam. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaḥ ca samabhavatām, tat sāmābhavat, tat sāmnaḥ sāmatvam 2 sāman bhavati ya evam veda 3 yo vai bhavati yaḥ śreshṭhatām aśnute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākalpetām: āhāvāṣ ca himkāraṣ ca prastāvaṣ ca prathamā ca ṛig udgīthaṣ ca, madhyamā ca pratihāraṣ cottamā ca nidhanam ca vashaṭkāraṣ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetām, tasmād āhuḥ: pāṅkto yajñah pāṅktāḥ paṣava iti 6 yad u virājam daśinīm abhisamapadyetām, tasmād āhur: virāji yajño daśinyām pratishṭhita ity 7 ātmā vai stotriyaḥ, prajānurūpaḥ, patnī dhāyyā, paṣavaḥ pragātho, grīhāḥ sūktam 8 sa vā asmiṅś ca loke 'mushmiṅś ca prajāyā ca paṣubhiṣ ca grīheshu vasati ya evam veda || 23 || 12 ||

1 Stotriyam ṣaṅsati, ātmā vai stotriyas 2 tam madhyamayā vācā ṣaṅsati, ātmānam eva tat saṃskurute 3 'nurūpam ṣaṅsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ ṣaṅstavyaḥ, prajām eva tac chreyasīm ātmanah kurute 5 dhāyyām ṣaṅsati, patnī vai dhāyyā 6 sā nīcaistarām iva dhāyyā ṣaṅstavyā 7 pratiyādini hāsyā grīheshu patnī bhavati yatraivam vidvān nīcaistarām dhāyyām ṣaṅsati 8 pragātham ṣaṅsati 9 sa svaravatyā vācā ṣaṅstavyaḥ. paṣavo vai svarah, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktam ṣaṅsati 11 tad vā etat priyam Indrasya sūktam nishkevalyam hairanya-stūpam. etena vai sūktena Hiranyastūpa Āṅgirasa Indrasya priyam dhāmopāgachat, sa paramam lokam ajayad 12 upeन्द्रasya priyam dhāma gachati, jayati paramam lokam ya evam veda 13 grīhā vai pratishṭhā sūktam. tat pratishṭhitatamayā vācā ṣaṅstavyam. tasmād yady api dūra iva paṣūṇi labhate, grīhān evainān ājigamishati; grīhā hi paṣūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti tṛitīyapañcīkāyām dvitīyo 'dhyāyaḥ.

Iti dvādāṣe 'dhyāye trayodaṣaḥ khaṇḍaḥ.

1 Somo vai rājāmushmiṇi loka āsīt, tam devāṣ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā-
gached iti. te 'bruvaṅṣ chandāṁsi: yūyaṃ na imaṃ somam
rājānam āharateti. tatheti. te 'suparnā bhūtvodapataṁs. te
yat suparnā bhūtvodapataṁs, tad etat Sauparnam ity
ākhyānavida ācakshate 2 chandāṁsi vai tat somam rājānam
achācaraṁs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy
eva chandāṁsy āsan. sā jagatī caturaksharā prathamoda-
patat. sā patitvārdham adhvano gatvāśrāmyat, sā parāsyā
trīṇy aksharāṇy ekāksharā bhūtvā dīkshāṃ ca tapaṣ ca
harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vi-
ttam tapo yasya paṣavaḥ santi. jāgatā hi paṣavo, jagatī
hi tān āharat 3 atha trishṭub udapatat. sā patitvā bhūyo
'rdhād adhvano gatvāśrāmyat, sā parāsyāikam aksharam
tryaksharā bhūtvā dakṣiṇā harantī punar abhyavāpatat.
tasmān madhyamdine dakṣiṇā nīyante trishṭubho loke,
trishṭub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīm: tvam na imaṃ somam
rājānam āharetī. sā tathety abravīt, tām vai mā sarveṇa
svastyayanenānumantrayadhvam iti. tatheti. sodapatat, tām
devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti
cety. etad vai sarvaṃ svastyayanam yat preti ceti ceti.
tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti
ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā
somapālān bhīṣhayitvā padbhyāṃ ca mukhena ca somam
rājānam samagṛibhṇāt, yāni cetare chandasī aksharāṇy
ajahitām tāni copasamagṛibhṇāt 3 tasyā anuvīsrijya Kṛiṣā-
nuḥ somapālaḥ savyasya pado nakham achidat, tac cha-
lyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat
sā vaṣābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anī-
kam āsīt sa sarpo nirdaṅṣy abhavat, sahasaḥ svajo. yāni
parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat te-
janam so 'ndhāhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakṣhiṇena padā samagṛibhṇāt, tat prātaḥsavanam abhavat. tad gāyatrī svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveśhām savanānām. agriyo mukhyo bhavati, śreṣṭhatām aśnute ya evaṃ vedātha yat savyena padā samagṛibhṇāt, tan mādhyamdinam savanam abhavat. tad visraṇsata, tad visrastam nānvāpnot pūrvam savanam. te devāḥ prājijñāsanta, tasmiṇs trisṭubham chandasām adadhur Indraṃ devatānām, tena tat samāvadvīryam abhavat pūrveṇa savanenobhābhyām savanābhyām samāvadvīryābhyām samāvajjāmibhyām rādhnoti ya evaṃ vedātha yaṃ mukhena samagṛibhṇāt, tat tṛtīyasavanam abhavat 2 tasya patantī rasam adbayaṭ, tad dhītaraṣaṃ nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paśuśhv. apaśyaṇs. tad yad āṣiraṃ avanayanty, ājyena paśunā caranti, tena tat samāvadvīryam abhavat pūrvābhyām savanābhyām 3 sarvaiḥ savanaiḥ samāvadvīryaiḥ samāvajjāmibhī rādhnoti ya evaṃ veda || 27 || 3 ||

1 Te vā ime itare chandasī gāyatrīm abhyavadetām: vittaṃ nāv akṣharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praśnam aitām, te devā abruvan: yathāvittam eva va iti. tasmād dhāpy etarhi vittyām vyāhur: yathāvittam eva na iti. tato vā aśṭākṣharā gāyatri abhavat, tryakṣharā trisṭub, ekākṣharā jagati 2 sāsṭākṣharā gāyatrī prātaḥsavanam udayachan, nāśaknot trisṭup tryakṣharā mādhyamdinam savanam udyantum. tām gāyatri abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trisṭup, tām vai maitair aśṭābhir akṣharair upasamādhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatriyai madhyamdine yaṃ marutvatīasyottare pratipado yaṣ cānucarāḥ. saikādaśākṣharā bhūtvā mādhyamdinam savanam udayachan 3 nāśaknoḥ jagaty ekākṣharā tṛtīyasavanam udyantum. tām gāyatri abravīd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tām vai maitair ekādaśabhir aksharair upasam̐dhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai tṛtīyasavane yad vaiṣvadevasyottare pratipado yaṣ cānucarāḥ. sā dvādaśāksharā bhūtvā tṛtīyasavanam udayachāt 4 tato vā ashtāksharā gāyatry abhavad, ekādaśāksharā trishṭub, dvādaśāksharā jagatī 5 sarvaiṣ chandobhiḥ samāvadviryaīḥ samāvajjāmbhī rādhnōti ya evaṁ vedaiḥ 6 kaṁ vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṁ vidusha ity, ekaṁ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idaṁ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇaṁ tṛtīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamṛiddhayā. madvad vai tṛtīyasavanasya rūpaṁ 3 nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇā Ādityā: net prāṇān samsthāpayānīti 4 ta Ādityā abruvan Savitāram: tvayedam saha savanam udyachāmeti. tatheti. tasmāt sāvitrī pratipad bhavati vaiṣvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya ity madvatyā rūpasamṛiddhayā. madvad vai tṛtīyasavanasya rūpaṁ. nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇaḥ Savitā: net prāṇaṁ samsthāpayānīty 5 ubhe vā esha etc savane vipibati yat Savitā: prātaḥsavanam ca tṛtīyasavanam ca. tad yat pibavat sāvitrīyai nividāḥ padam purastād bhavati madvad uparishṭād, ubhāyor evainaṁ tat savanayor ābhajati: prātaḥsavane ca tṛtīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ śasyanta, ekā tṛtīyasavane. tasmād ūrdhvāḥ purushasya bhūyānsaḥ prāṇā yac cāvāñco 7 dyāvāprithivīyaṁ śaṁsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāprithivīyaṃ śaṁsati, pratishṭhāyor evainam tat prati-
shṭhāpayati || 29 || ॥ ॥

1 Ārbhavam śaṁsati 2 Ribhavo vai deveshu tapasā so-
mapītham abhyajayaṁs. tebhyaḥ prātaḥsavane vāci kalpa-
yishaṁs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. te-
bhyo mādhyamādye savane vāci kalpayishaṁs, tān Indro
Rudrair mādhyamādināt savanād anudata. tebhyas tritīya-
savane vāci kalpayishaṁs, tān Viṣve devā anonudyanta:
neha pāsyanti neheti. sa Prajāpatir abravīt Savitāraṃ:
tava vā ime 'ntevāsās, tvam evaibhiḥ sampibasveti. sa ta-
tbety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti.
tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye ani-
rukte prajāpatye śasyete abhita ārbhavam: surūpakṛi-
tnum ūtaye, 'yaṃ venas codayat priṣṇigarbhā iti.
Prajāpatir evaināṁs tad ubhayataḥ paripibati. tasmād u-
śreṣṭhī pātre rocayaty eva yaṃ kāmāyate taṃ 4 tebhyo
vai devā apaivābībhatsanta manushyagandhāt, ta ete dhā-
yye antaradadhāta: yebhyo mātai, vā pitra iti || 30 || ॥ ॥

1 Vaiṣvadevam śaṁsati 2 yathā vai prajā evaṃ vaiṣva-
devam. tad yathāntaram janatā evaṃ sūktāni, yathāraṇyāny
evaṃ dhāyyās. tad ubhayato dhāyyāṃ paryāhvayate. ta-
smāt tāny aranyāni santy anaranyāni mṛigaiḥ ca vayobhiḥ
ceti ha smāha 3 yathā vai puruṣa evaṃ vaiṣvadevam. ta-
sya yathāvantaram āṅgāny evaṃ sūktāni, yathā parvāny
evaṃ dhāyyās. tad ubhayato dhāyyāṃ paryāhvayate. ta-
smāt puruṣasya parvāni śithirāni santi dṛiḥhāni, brahmaṇā
hi tāni dhṛitāni 4 mūlam vā etad yajñasya yad dhāyyāḥ
ca yājyāḥ ca. tad yad anyā-anyā dhāyyāḥ ca yājyāḥ ca
kuryur, unmūlam eva tad yajñam kuryus. tasmāt tāḥ samā-
nya eva syuḥ 5 pāñcajanyaṃ vā etad ukthaṃ yad vaiṣva-
devam. sarveshāṃ vā etat pañcajanānām ukthaṃ: deva-
manushyānām gandharvāpsarasām sarpānām ca pitṛiṇām

caiteshām vā etat pañcajanānām uktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evam veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevam śaṁsati. sarvā diṣo dhyāyee chaṁsishyan, sarvāsv eva tad dikshu rasam dadhāti 8 yasyām asya diṣi dveshyah syān na tām dhyāyed, anuhāyaivāsya tad vīryam ādatte 9 'ditir dyaaur aditir antariksham ity uttamayā paridadhātīyam vā Aditir iyaṁ dyaaur iyaṁ antariksham 10 aditir mātā sa pitā sa putra itīyam vai māteyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyām vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyam vai jātam iyaṁ janitvam 13 dviḥ pacehaḥ paridadhāti. catuṣpādā vai paṣavaḥ, paṣinām avaruddhyai. sakṛd ardhareçaḥ, pratishthāyā eva. dvipratishtho vai puruṣaḥ catuṣpādāḥ paṣavo, yajamānam eva tad dvipratishtham catuṣpātsu paṣushu pratishthāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam sambharati, tasyām evainam tad antataḥ pratishthāpayati 15 viṣve devāḥ sṛṇu temam havam ma iti vaiṣvadevam uktham ṣastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 31 || 7 ||

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaiṣṇavī ghṛitayājyā. tvam soma pitṛibhiḥ samvidāna iti saumyasya pitṛimatyā yajati 2 ghnanti vā etat somam yad abhishnuvanti, tasyaitām anustaraṇīm kurvanti yat saumyah. pitṛibhyo vā anustaraṇī, tasmāt saumyasya pitṛimatyā yajaty 3 avadhishur vā etat somam yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyanty upasadām rūpeṇopasadām kila vai tad rūpam yad etā devatā: Agniḥ Somo Vishṇur iti 5 pratigṛihya saumyam hotā pūrvaḥ chandogebhyo 'vekshta 6 tam haike pūrvam chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamah sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo 'vekshetāthainam chandogebhyo haranti || 32 || १ ||

1 Prajāpatir vai svām duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. tam devā apaśyann: akṛitam vai Prajāpatiḥ karotīti. te tam aichan ya enam āriśhyaty, etam anyonyasmin nāvindaṁs. teshām yā eva ghoratāmās tānva āsaṁs, tā ekadhā samabharāṁs. tāḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evam nāma veda 3 tam devā abruvann: ayaṁ vai Prajāpatir akṛitam akar, imam vidhyeti. sa tathety abravīt, sa vai vo varam vṛiṇā iti. vṛiṇīshveti. sa etam eva varam avṛiṇīta: paśūnām ādhipatyam. tad asyaitat paśuman nāma 4 paśumān bhavati yo 'syaitad evam nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhah sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retah siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mādusham, tan mādusham san mādusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || २ ||

1 Tad agninā paryādadhuh, tan Maruto 'dhūnvaṁs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhuh, tan Maruto 'dhūnvaṁs, tad agnir vaiṣvānarah prācyāvayat. tasya yad retasah prathamam udadipyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsīt, tad Bhṛigur abhavat. tam Varuṇo nyagriṇīta, tasmāt sa Bhṛigur Vārunir. atha yat tritīyam adided iva, ta Ādityā abhavan. ye 'ngārā āsaṁs, te

'ngiraso 'bhavan. yad aṅgārāḥ punar avaśāntā udadīpyanta,
 tad Bṛihaspatir abhavad 2 yāni parikshāṇāny āsaṁs te kṛi-
 shṇā paśavo 'bhavan, yā lohini mṛittikā te rohitā. atha
 yad bhasmāsīt, tat parushyaṁ vyasarpad: gauro gavaya ṛi-
 sya ushṭro gardabha iti ye caite 'ruṇāḥ paśavas te ca 3 tān
 vā esha devo 'bhyavadata: mama vā idam, mama vai vā-
 stuham iti. tam etayarcā niravādayanta yaishā raudrī ṣa-
 syata 4 ā te pitar marutāṁ sumnam etu mā naḥ sū-
 ryasya samdṛiṣo yuyothāḥ | tvam no vīro arvati
 kshamethā 5 iti brūyān nābhi na ity, anabhimānuko hai-
 sha devaḥ prajā bhavati 6 pra jāyemahi rudriya pra-
 jābhīr iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai
 7 tad u khalu ṣaṁ naḥ karatīty eva ṣaṁsec, chaṁ iti
 pratipadyate, sarvasmā eva śāntyai. nṛibhyo nāribhyo
 gava iti. pumāṁso vai naraḥ striyo nāryaḥ, sarvasmā
 eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuh sarvāyu-
 tvāya 9 sarvam āyur eti ya evaṁ veda 10 so gāyatrī.
 brahma vai gāyatrī, brahmaṇaivainaṁ tan namasyati
 || 34 || 10 ||

1 Vaiṣvānarīyeṇ āgnimārutam pratipadyate. vaiṣvānaro
 vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānarīyeṇ ā-
 gnimārutam pratipadyate 2 'navānam prathamā ṛik śaṁsta-
 vyāgnīm vā esho 'rciṣhy aśāntān prasīdann eti ya āgni-
 mārutam śaṁsati, prāṇenaiva tad agnīs taraty 3 adhiyann
 upahanyād, anyam vivaktāram ichet; tam eva tat setum
 kṛtvā tarati 4 tasmād āgnimārute na vyueyam; eṣṭavyo
 vivaktā 5 mārutam śaṁsati. Maruto ha vā etad retaḥ siktam
 dhūnvantaḥ prācyāvayaṁs, tasmān mārutam śaṁsati 6 ya-
 jñā-yajñā vo agnaye, devo vo draviṇodā iti madhye
 yoniṁ cānurūpaṁ ca śaṁsati. tad yan madhye yoniṁ cā-
 nurūpaṁ ca śaṁsati, tasmān madhye yonir dhritā 7 yad u
 dve sūkte śastvā śaṁsati, pratishṭhāyor eva tad uparishṭāt

prajananam dadhāti prajātyai 8 prajāyate prajāyā paṣubhir ya evaṃ veda || 35 || 11 ||

1 Jātavedasyam ṣaṁsati 2 Prajāpatih prajā asṛijata. tāḥ sṛiṣṭhāḥ parācya evāyan, na vyāvartanta. tā agninā paryagachat, tā agnim upāvartanta, tam evādyāpy upāvṛittāḥ. so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj: jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat, taj jātavedaso jātavedastvaṃ 3 tā agninā parigatā niruddhāḥ ṣocatyo dīdhyatyō 'tishṭhāns. tā adbhīr abhīyashiñcat, tasmād upariṣṭhāj jātavedasyasyāpohiṣṭhīyaṃ ṣaṁsati 4 tasmāt tac chamayateva ṣaṁstavyaṃ. tā adbhīr abhīshicya nijāsyai vāmanyata 5 tāsu vā Ahinā budhnyena parokṣhāt tejo 'dadhād. esha ha vā Ahir budhnyo yad agnir gārhapatyō, 'gninaivāsu tad gārhapatyena parokṣhāt tejo dadhāti. tasmād āhur: juhvad evājuhvato vasiyān iti || 36 || 12 ||

1 Devānām patnīḥ ṣaṁsaty anūcīr agnim grīhapatiṃ, tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pūrvām ṣaṁsej, jāmyai vai pūrvapeyam iti 3 tat-tan nādṛityaṃ. devānām eva patnīḥ pūrvāḥ ṣaṁsed. esha ha vā etat patnīṣhu reto dadhāti yad agnir gārhapatyō, 'gninaivāsu tad gārhapatyena patnīṣhu pratyakṣhād reto dadhāti prajātyai 4 prajāyate prajāyā paṣubhir ya evaṃ veda 5 tasmāt samānodaryā svasānyodaryāyāi jāyāyā anujīvinī jīvati 6 Rākām ṣaṁsati. Rākā ha vā etām puruṣasya sevānīm sīvyati yaishā ṣiṣṇe 'dhi 7 pumānsō 'sya putrā jāyante ya evaṃ veda 8 Pāvīravīm ṣaṁsati. vāg vai Sarasvatī Pāvīravī, vācy eva tad vācam dadhāti 9 tad āhur: yāmīm pūrvām ṣaṁse3t | pitryā3m iti | 10 yāmīm eva pūrvām ṣaṁsed: imam yama prastaram ā hi sīdeti. rājño vai pūrvapeyam, tasmād yāmīm eva pūrvām ṣaṁsen 11 mātali kāvyair yamo ān-girobbhir iti kāvyānām anūcīm ṣaṁsaty. avareṇaiva vai devān kāvyāḥ pareṇaiva pitṛīns, tasmāt kāvyānām anūcīm

ṣaṁsaty 12 ud īratām avara ut parāsa iti pitryāḥ ṣa-
 ṁsaty 13 un madhyamāḥ pitarah somyāsa iti 14 ye
 caivāvamā ye ca paramā ye ca madhyamās, tān sarvān
 anantarāyam prīṇāty 15 āham pitrīn suvidatrāñ avi-
 tsīti dvitīyām ṣaṁsati 16 barhishado ye svadhayā su-
 tasyety. etad dha vā eshām priyam dhāma yad barhi-
 shada iti, priyeṇaivaināns tad dhāmnā samardhayati
 17 priyeṇa dhāmnā samṛidhyate ya evaṁ vede 18 dam pi-
 tribhyo namo astv adyeti namaskāravatīm antataḥ ṣa-
 ṁsati, tasmād antataḥ pitribhyo namaskriyate 19 tad āhur:
 vyāhāvam pitryāḥ ṣaṁseṣt | avyāhāvāṣm iti | vyāhāvam eva
 ṣaṁsed, asaṁsthitam vai pitriyajñasya sādhu. asaṁsthitam
 vā esha pitriyajñam saṁsthāpayati yo vyāhāvam ṣaṁsati,
 tasmād vyāhāvam eva ṣaṁstavyam || 37 || 13 ||

1 Svādush kilāyam madhumāñ utāyam itīndra-
 syaindrīr anupāniyāḥ ṣaṁsaty. etābhir vā Indras tritīyasa-
 vanam anvapibat, tad anupāniyānām anupāniyātvam 2 mā-
 dyantīva vai tarhi devatā yad etā hotā ṣaṁsati, tasmād
 etāsu madvat pratigīryam 3 yayor ojasā skabhitā rajā-
 ṁsīti vaiśṇuvārūṇīm ricam ṣaṁsati. Viṣṇur vai yajñasya
 durisṭam pāti Varuṇaḥ svisṭam, tayor ubhayor eva ṣa-
 ntyai 4 viṣṇor nu kam vīryāṇi pra vocam iti vai-
 shṇvīm ṣaṁsati. yathā vai matyam, evam yajñasya Vi-
 shṇus. tad yathā dushkrisṭam durmatīkṛitam sukrisṭam
 sumatīkṛitam kurvann iyād, evam evaitad yajñasya dusṭu-
 tam duṣṣastam sushṭutam suṣastam kurvann eti yad etām
 hotā ṣaṁsati 5 tantum tanvan rajaso bhānum an v
 ihīti prajāpatyām ṣaṁsati. prajā vai tantuḥ, prajām evā-
 smā etat saṁtanoti 6 jyotishmataḥ patho raksha
 dhiyā kṛitān iti. devayānā vai jyotishmantah panthānas,
 tān evāsmā etad vitanoty. anulbanam vayata joguvām
 apo manur bhava janayā daivyaṁ janam ity evai-

naṃ tan Manoh prajāyā saṃtanoti prajātyai 7 prajāyate
 prajāyā paṣubhir ya evaṃ vedaiḥvā na indro maghavā
 virapṣīty uttamayā paridadhātīyaṃ vā Indro maghavā vi-
 rapṣī 9 karat satyā carshaṇīdhṛid anarvetīyaṃ vai
 satyā carshaṇīdhṛid anarvā 10 tvam rājā janushām
 dhehy asme itīyaṃ vai rājā janushām 11 adhi ṣravo
 māhinam yaj jaritra itīyaṃ vai māhinam yajñah ṣravo
 yajamāno jaritā, yajamānāyavaitām āśisham āśāste 12 tad
 upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam
 sambharati, tasyām evainam tad antataḥ pratishthāpayaty
 13 agne marudbhiḥ śubhayadbhir ṛikvabhir ity
 āgnimārutam uktham sastvāgnimārutyā yajati, yathābhā-
 gam tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛitīyapañcīkāyām tṛitīyo 'dhyāyaḥ.

Iti trayodaśādhyāye caturdaśaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tām
 Agnir nānvakāmayataitum. tam devā abruvann: api tvam
 ehy, asmākaṃ vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty
 abravīt, stuta nu meti. tam te samutkramyopanivṛityāstu-
 vañs, tām stuto 'nuprait 2 sa triṣṣreṇir bhūtvā tryanīko 'su-
 rān yuddham upaprāyad vijayāya. triṣṣreṇir iti chandānsy
 eva ṣreṇir akuruta, tryanīka iti savanāny evānikāni. tām
 asambhāvyam parābhāvayat. tato vai devā abhavan, parā-
 surā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrāṭṛivyo
 bhavati, ya evaṃ veda 4 sā vā eshā gāyatrī eva yad agni-
 śtōmaḥ. caturvīṣatyaksharā vai gāyatrī, caturvīṣatir
 agniśtōmasya stutaṣastrāṇi 5 tad vai yad idam āhuḥ: su-
 dhāyām ha vai vājī suhito dadhātīti. gāyatrī vai tan. na
 ha vai gāyatrī kshamā ramata, ūrdhvā ha vā eshā yaja-
 mānam ādāya svar etīty. agniśtōmo vai tan. na ha vā
 agniśtōmaḥ kshamā ramata, ūrdhvo ha vā esha yajamā-
 nam ādāya svar eti 6 sa vā esha samvatsara eva yad agni-

śtōmaṣ. caturviṁṣatyardhamāso vai samvatsaraṣ, caturvi-
ṁṣatir agniśtōmasya stutaṣaṣtrāṇi 7 tam yathā samudram
srotyā evaṁ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dikṣhaṇīyeshṭis tāyate. tām evānu yāḥ kāśceshṭayas,
tāḥ sarvā agniśtōmam apiyanti 2 lām upahvayata, ilāvīdhā
vai pākayajñā. ilām evānu ye keca pākayajñās, te sarve
'gniśtōmam apiyanti 3 sāyamprātar agnihotraṁ juhvati,
sāyamprātar vratam prayachanti; svāhākāreṇāgnihotraṁ
juhvati, svāhākāreṇa vratam prayachanti; svāhākāram
evānv agnihotraṁ agniśtōmam apyeti 4 pañcadaṣa prāya-
ṇīye sāmīdhenīr anvāha pañcadaṣa darṣapūrṇamāsayoh,
prāyaṇīyam evānu darṣapūrṇamāsāv agniśtōmam apītaḥ
5 somam rājānam krīṇanty, aushadho vai somo rājāusha-
dhibhis tam bhishajyanti yam bhishajyanti. somam eva rā-
jānam krīyamāṇam anu yāni kānica bhesajāni, tāni sa-
rvāṇy agniśtōmam apiyanty 6 agnim ātithye manthanty
agnim cāturmāsyeshv, ātithyam evānu cāturmāsyaṇy agni-
śtōmam apiyanti 7 payasā pravargye caranti payasā dā-
kshāyaṇayajñe, pravargyam evānu dākshāyaṇayajño 'gni-
śtōmam apyeti 8 paṣur upavasathe bhavati, tam evānu ye
keca paṣubandhās te sarve 'gniśtōmam apiyanti 9 lādadhō
nāma yajñakratuṣ, tam dadhnā caranti dadhnā dadhigha-
rme, dadhigharmam evānv ilādadhō 'gniśtōmam apyeti
|| 40 || 2 ||

1 Iti nu purastād, athopariśṭāt. pañcadaṣokthyasya
stotrāṇi pañcadaṣa ṣaṣtrāṇi, sa māsō. māsadhā samvatsaro
vihitaḥ, samvatsaro 'gnir vaiṣvānaro, 'gnir agniśtōmaḥ.
samvatsaram evānūktḥyo 'gniśtōmam apyety. ukthyam
apiyantam anu vājapeyo 'pyety, ukthyō hi sa bhavati
2 dvādaṣa rātreḥ paryāyāḥ, sarve pañcadaṣās, te dvau-dvau
sampādya triṁṣad. ekaviṁṣam shoḷaṣi sāma, trivṛit sam-
dhibḥ: sā triṁṣat, sa māsas. triṁṣan māsasya rātrayo. mā-

sadhā samvatsaro vihitah, samvatsaro 'gnir vaiśvānaro, 'gnir agnishtomah. samvatsaram evānv atirātro 'gnishtomam apyety. atirātram apiyantam anv aptoryāmo 'pyety, atirātro hi sa bhavaty 3 etad vai ye ca purastād ye copariśtād yajñakratavas, te sarve 'gnishtomam apiyanti 4 tasya samstutasya navatiṣatam stotriyāḥ. sā yā navatis te daśa trivṛito, 'tha yā navatis te daśātha yā daśa tāsām ekā stotriyodeti trivṛit pariśishyate: so 'sāv ekaviṁso 'dhyāhitas tapati. vishuvān vā esha stomānām. daśa vā etasmād arvāñcas trivṛito daśa parāñco, madhya esha ekaviṁśa ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saita-sminn adhyūḥhā: sa yajamanas, tad daivam kshatram saho balam 5 aṣṇute ha vai daivam kshatram saho balam, etasya ha sāyujyam sarūpatām salokatām aṣṇute ya evam veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargam lokam āyan. so 'gnir divisprig ūrdhva udaśrayata, sa svargasya lokasya dvāram avṛinod. Agnir vai svargasya lokasyādhipatis. tam Vasavaḥ prathamā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam te trivṛitā stomenāstuvāns, tām stuto 'tyārjata, te yathālokaṁ agachāns. 2 tam Rudrā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam te pañcadaṣena stomenāstuvāns, tām stuto 'tyārjata, te yathālokaṁ agachāns 3 tam Ādityā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam te saptadaṣena stomenāstuvāns, tām stuto 'tyārjata, te yathālokaṁ agachāns 4 tam Viṣve devā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam

ta ekaviṁṣena stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 5 ekaikena vai taṁ devāḥ stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaś cainam evaṁ vedāti tu taṁ arjātā 8 ati ha vā enam arjate svargaṁ lokam abhi ya evaṁ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishtōmas, taṁ yad astuvāṁs tasmād agnistomas. taṁ agnistomaṁ santam agnishtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devās 2 taṁ yac catusṭayā devās caturbbiḥ stomair astuvāṁs, tasmāc catustomas. taṁ catustomaṁ santam catushtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṁ santam jyotir bhūtam astuvāṁs, tasmāj jyotistomas. taṁ jyotistomaṁ santam jyotishtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakratur, yathā rathacakram anantam evaṁ yad agnishtōmas. tasya yathaiva prāyaṇaṁ tathodayanaṁ 5 tad eshābhi yajñagāthā gīyate:
 yad asya pūrvam aparaṁ tad asya,
 yad v asyāparaṁ tad v asya pūrvam |
 aher iva sarpaṇaṁ śākalasya
 na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇam evam udayanam asad iti 7 tad āhur: yat trivṛit prāyaṇam ekaviṁṣam udayanam, kena te same iti 8 yo vā ekaviṁṣas trivṛid vai so, 'tho yad ubhau trīcau trīcināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishtōma, esha sāhnaś. taṁ sahaivāhnā samsthāpayeyuḥ, sāhno vai nāma 2 tenāsamtvaramānāś careyur, yathaiva prātaḥsavana evam mādhyamdina evaṁ tritīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoh savanayor asamtvaramānāś caranti, tasmād dhedaṁ prācyo grāmatā

bahulāvishṭā. atha yad dhedaṃ tṛtīyasavane saṃtvaramā-
nāḥ caranti, tasmād dhedaṃ pratyauṇi dīrghāranyāni bha-
vanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsaṃ-
tvaramānāḥ careyur, yathaiva prātaḥsavana evaṃ mādhyam-
dina evaṃ tṛtīyasavana. evaṃ u ha yajamāno 'pramāyuko
bhavati 5 sa etam eva śastrenānuparyāvarteta. yadā vā
esha prātar udeṭy, atha mandraṃ tapati: tasmān mandrayā
vācā prātaḥsavane śaṁsed. atha yadābhyety, atha balīyas
tapati: tasmād balīyasyā vācā madhyamdine śaṁsed. atha
yadābhitarāṃ ety, atha balishṭhatamaṃ tapati: tasmād ba-
lishṭhatamayā vācā tṛtīyasavane śaṁsed. evaṃ śaṁsed yadi
vāca iṣṭa, vāg ghi śastram. yayā tu vācottarottarinīyotsa-
heṭa samāpanāya, tayā pratipadyetaitat suśastatamaṃ iva
bhavati 6 sa vā esha na kadā canāstam eti nodeṭi 7 taṃ
yad astam etīti manyante, 'hna eva tad antam itvāthātmā-
naṃ viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād
8 atha yad enam prātar udeṭīti manyante, rātrer eva tad
antam itvāthātmānaṃ viparyasyate, 'har evāvastāt kurute
rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na
ha vai kadā cana nimrocaty, etasya ha sāyujyam sarū-
patāṃ salokatāṃ aśnute ya evaṃ veda ya evaṃ veda
|| 44 || 6 ||

Iti tṛtīyapañcīkāyāṃ caturtho 'dhyāyaḥ.

Iti caturdaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā
abruvan: yajño vai no 'nnādyam udakramīd, anv inam
yajñam annam anvichāmeti. te 'bruvan: katham anvichā-
meti, brāhmaṇena ca chandobhiḥ cety abruvaṁs. te brā-
hmaṇaṃ chandobhir adīkshayaṁs, tasyāntaṃ yajñam ata-
nvatāpi patnīḥ samayājayaṁs. tasmād dhāpy etarhi dīksha-
nīyāyām iṣṭāv āntam eva yajñam tanvate, 'pi patnīḥ saṃ-
yājayanti. tam anu nyāyam anvavāyaṁs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachāṁs, te karma-
 bhiḥ samatvaranta. tac chaṁyvantam akurvaṁs, tasmād
 dhāpy etarhi prāyaṇīyaṁ chaṁyvantam eva bhavati. tam
 anu nyāyam anvavāyaṁs 3 ta ātithyam atanvata. tam āti-
 thyena nedīyo 'nvāgachāṁs, te karmabhiḥ samatvaranta.
 tad ilāntam akurvaṁs, tasmād dhāpy etarhy ātithyam ilā-
 ntam eva bhavati. tam anu nyāyam anvavāyaṁs 4 ta upa-
 sado 'tanvata. tam upasadbhir nedīyo 'nvāgachāṁs, te ka-
 rmabhiḥ samatvaranta. te tisraḥ sāmīdhenīr anūcya tisro
 devatā ayajāṁs, tasmād dhāpy etarhy upasatsu tisra eva
 sāmīdhenīr anūcya tisro devatā yajanti. tam anu nyāyam
 anvavāyaṁs 5 ta upavasatham atanvata. tam upavasathye
 'hany āpnuvaṁs, tam āptvāntaṁ yajñam atanvatāpi patnīḥ
 samayājayaṁs. tasmād dhāpy etarhy upavasatha āntam eva
 yajñam tanvate, 'pi patnīḥ samayājayanti 6 tasmād eteshu
 pūrveshu karmasu śanaistarām-śanaistarām ivānubrūyād
 7 anūtsāram iva hi te tam āyaṁs. tasmād upavasathe yā-
 vatyā vācā kāmayīta, tāvatyanubrūyād, āpto hi sa tarhi
 bhavātīti 8 tam āptvābruvaṁs: tishṭhasva no 'nnādyāyeti.
 sa nety abravīt, katham vas tishṭheyeti. tām īkshataiva.
 tam abruvan: brāhmaṇena ca naṣ chandobhiḥ ca sayug bhū-
 tvānnādyāya tishṭhasveti. tatleti. tasmād dhāpy etarhi ya-
 jñāḥ sayug bhūtvā devebhyo havyam vahati brāhmaṇena
 ca chandobhiḥ ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdham gīrṇam vāntam
 2 tad dhaitad eva jagdham yad āśaṁsamānam ārtvijyam
 kārayata: uta vā me dadyād uta vā mā vṛṇītetī. tad dha
 tat parāṇ eva yathā jagdham, na haiva tad yajamānam
 bhunakty 3 atha haitad eva gīrṇam yad bibhyad ārtvijyam
 kārayata: uta vā mā na bādhetota vā me na yajñaveśasaṁ
 kuryād iti. tad dha tat parāṇ eva yathā gīrṇam, na haiva
 tad yajamānam bhunakty 4 atha haitad eva vāntam yad

abhiṣasyamānam ārtvijyam kārayate. yathā ha vā idam vāntān manushyā bibhatsanta, evaṁ tasmād devās. tad dha tat parān eva yathā vāntam, na haiva tad yajamānam bhu-nakti 5 sa eteshām trayāṇām āśām neyāt 6 tam yady eteshām trayāṇām ekameid akāmam abhyābhavet, tasyāsti vāmade-vyasya stotre prāyaścittir 7 idam vā idam vāmadevyam ya-jamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair nyūnam. tasya stotra upasṛipyā tredhātmānam vigrihñiyāt: pu-ru-sha iti 9 sa eteshu lokeshv ātmānam dadhāt: asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke, sa sarvām durishṭim atyety 10 api yadi samṛiddhā iva ri-tvijah syur, iti ha smāhātha haitaj japed evēti || 46 || 2 ||

1 Chandānsi vai devebhyo havyam ūdhvā śrāntāni ja-ghanārdhe yajñasya tishṭhanti, yathāśvo vāsvataro vohivāns tishṭhed evaṁ. tebhya etam maitrāvaruṇam paśupuroḷāṣam anu devikāhaviṇshi nirvaped 2 Dhātre puroḷāṣam dvāda-śakapālam. yo Dhātā sa vashaṭkāro 3 'numatyai caruṁ. yānumatiḥ sā gāyatrī 4 Rākāyai caruṁ. yā Rākā sā tri-shṭup 5 Sinivālyai caruṁ. yā Sinivālī sā jagatī. Kuhvai caruṁ. yā Kuhūḥ sānushṭub 6 etāni vāva sarvāni chandā-nsi: gāyatram traishṭubham jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishṭam bha-vati ya evaṁ veda 8 tad vai yad idam āhuḥ: sudhāyām ha vai vājī subito dadhātīti. chandānsi vai tat, sudhāyām ha vā enaṁ chandānsi dadhaty 9 ananudhyāyinaṁ lokam ja-yati ya 'evaṁ veda 10 tad dhaika āhur: Dhātāram eva sa-rvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu mithunam dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānibhyām riḡbhyām samāne 'han yaja-tīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tā-sām mithunam. tad yad āsām Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunam dadhāti 13ti nu devikānām
 || 47 || ३ ||

1 Atha devīnām 2 Sūryāya puroḷāṣam ekakapālam. yāḥ
 Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive carum. yā
 dyauḥ sānumatiḥ, so eva gāyatri. Ushase carum. yoshāḥ
 sā Rākā, so eva trisṭub. gave carum. yā gauḥ sā Sinī-
 vālī, so eva jagatī. pṛithivyai carum. yā pṛithivī sā Ku-
 hūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandānsi: gāya-
 tram traishṭubham jāgatam ānushṭubham, anv anyāny, etāni
 hi yajñe pratamām iva kriyanta. etair ha vā asya chan-
 dobbhir yajataḥ sarvaiḥ chandobbhir iṣṭam bhavati ya evam
 veda. tad vai yad idam āhuḥ: sudhāyām ha vai vājī su-
 hito dadhātīti. chandānsi vai tat, sudhāyām ha vā enam
 chandānsi dadhaty. ananudhyāyinaṁ lokam jayati ya evam
 veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-
 purastād ājyena pariyajet, tad āsu sarvāsu mithunam da-
 dhātīti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra
 samānibhyām ṛigbhyām samāne 'han yajatīti. yadi ha vā
 api bahvya iva jāyāḥ, patir vāva tāsām mithunam. tad
 yad āsām Sūryam purastād yajati, tad āsu sarvāsu mithu-
 nam dadhāti 5 tā yā imās tā amūr yā amūs tā imā, anya-
 tarābbhir vāva tam kāmam āpnoti ya etāsūbhayīṣhu 6 tā
 ubhayīr gataśriyaḥ prajātikāmasya samnirvāpen 7 na tv
 eshishyamānasya 8 yad enā eshishyamānasya samnirvaped,
 īṣvaro hāsya vitte devā arantor: yad vā ayam ātmane 'lam
 amansteti 9 tā ha Śucivṛikṣho Gaupalāyano Vṛiddhadyū-
 mnasyābhipratārinasyobhayīr yajñe samniruvāpa. tasya ha
 rathagṛitsam gāhamānam dṛishṭvovācettam aham asya
 rājanyasya devikāś ca devīś cobhayīr yajñe samamādayam,
 yad asyettham rathagṛitso gāhata iti. catuḥshasṭim kava-
 cināḥ śaśvaddhāsya te putranaptāra āsuh || 48 || ४ ||

1 Agnishtomam vai devā asrayantokthāny asurās, te

samāvadvyā evāsan, na vyāvartanta. tām Bharadvāja
 rishīnām apasyad: ime vā asurā uktheshu śritās, tām
 eshām na kaṣ cana paśyatīti, so 'gnim udahvayad 2 ehy
 ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā
 ha vā itarā girah 4 so 'gnir upottishthann abravīt: kim
 svid eva mahyam kṛṣo dīrghah palito vakshyatīti 5 Bha-
 radvājo ha vai kṛṣo dīrghah palita āsa 6 so 'bravīd: ime
 vā asurā uktheshu śritās, tām vo na kaṣ cana paśyatīti
 7 tām Agnir aśvo bhūtvābhyatyadravad. yad Agnir aśvo
 bhūtvābhyatyadravat, tat sākamaṣvam sāmābhavat, tat sā-
 kamaṣvasya sākamaṣvatvam 8 tad āhuḥ: sākamaṣvenokthāni
 prañayed, apraṇītāni vāva tāny ukthāni yāny anyatra sā-
 kamaṣvād iti 9 pramaṇhishthīyena prañayed, ity āhuḥ, pra-
 maṇhishthīyena vai devā asurān ukthebhyah prānudanta
 10 tat prāhaiva pramaṇhishthīyena nayet, pra sākamaṣvena
 || 49 || 5 ||

1 Te vā asurā maitrāvaruṇasyoktham aśrayanta. so
 'bravīd Indrah: kaṣ cāham cemān ito 'surān notsyāvahā
 ity. aham cety abravīd Varuṇas. tasmād aindrāvaruṇam
 maitrāvaruṇas tṛtīyasavane śaṁsatīndraḥ ca hi tām Varu-
 ṇas ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhma-
 nācchaṁsina uktham aśrayanta. so 'bravīd Indrah: kās
 cāham cemān ito 'surān notsyāvahā ity. aham cety abra-
 vīd Bṛhaspatis. tasmād aindrābārhaspatyam brāhmaṇā-
 cchaṁsī tṛtīyasavane śaṁsatīndraḥ ca hi tām Bṛhaspatiḥ
 ca tato 'nudetām 3 te vai tato 'pahatā asurā āchāvākasyo-
 ktham aśrayanta. so 'bravīd Indrah: kaṣ cāham cemān
 ito 'surān notsyāvahā ity. aham cety abravīd Viṣṇus.
 tasmād aindrāvaiṣṇavam achāvākas tṛtīyasavane śaṁsa-
 tīndraḥ ca hi tām Viṣṇuḥ ca tato 'nudetām 4 dvandvam
 Indrena devatāḥ śasyānte. dvandvam vai mithunam, ta-
 smād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedāṭha haite potriyāṣ ca
 neshṭriyāṣ ca catvāra ṛituyājāḥ, śaḥ ṛicaḥ: sā virāḍ da-
 ṣiṇī. tad virāji yajñam daṣinyāṃ pratishṭhāpayanti prati-
 shṭhāpayanti || 50 || ६ ||

Iti tṛitīyapañcikāyāṃ pañcamo 'dhyāyaḥ.

Iti pañcadaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Devā vai prathamenāhnendrāya vajram samabharāṇs, tam dvitīyenāhnāsiṇcaṇs, tam tṛitīyenāhnā prāyachāṇs, tam caturthe 'han prāharat. tasmāc caturthe 'han shoḷaṣinam ṣaṇsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣinam ṣaṇsati, vajram eva tat praharati dvishate bhrātrīvyāya vadham yo 'sya strītyas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṇsati 4 tam yat parastād ukthānām paryasya ṣaṇsati, vajrenaiva tat shoḷaṣinā paṣūn parigachati. tasmāt paṣavo vajrenaiva shoḷaṣinā parigatā manushyān abhy upāvartante. tasmād aṣvo vā purusho vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhishiddha upāvartate, vajram eva shoḷaṣinam paṣyan vajrenaiva shoḷaṣinā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad āhuh: kim shoḷaṣinaḥ shoḷaṣitvam iti. shoḷaṣaḥ stotrānām shoḷaṣaḥ ṣastrānām, shoḷaṣabhir aksharair ādatte shoḷaṣibhiḥ pranauti, shoḷaṣapadām nividaṃ dadhāti: tat shoḷaṣinaḥ shoḷaṣitvam 6 dve vā akshare atiricyete shoḷaṣino 'nushtubham abhisampannasya. vāco vāva tau stanau, satyānṛite vāva te 7 avaty enam satyam, nainam anṛitam hinasti ya evaṃ veda || 1 || 1 ||

1 Gaurivītam shoḷaṣī sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam gaurivītam, tejasvī brahmavarcasī bhavati ya evaṃ vidvān gaurivītam shoḷaṣī sāma kurute 2 nānadam shoḷaṣī sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadat. yad vyanadat, tan nānadam sāmābhavat, tan nānadasya nānadatvam. abhrātrīvyam vā etad bhrātrīvyahā sāma yan nānadam 3 abhrā-

trivyo bhrātrivyahā bhavati ya evaṃ vidvān nānadam sho-
laṣi sāma kurute 4 tad yadi nānadam kuryur, avihṛitaḥ
sholaṣi śaṁstavyo; 'vihṛitāsu hi tāsu stuvate. yadi gauri-
vītam, vihṛitaḥ sholaṣi śaṁstavyo; vihṛitāsu hi tāsu stuvate
|| 2 || 2 ||

1 Athātaṣ chandāṁsy eva vyatishajaty. ā tvā vaha-
ntu haraya, upo shu ṣṛiṇuhī gira iti gāyatrīṣ ca pa-
ñktiṣ ca vyatishajati. gāyatro vai puruṣaḥ, pañktāḥ paṣa-
vaḥ. puruṣam eva tat paṣubhir vyatishajati, paṣuṣhu pra-
tishṭhāpayati. yad u gāyatrī ca pañktiṣ ca, te dve anu-
shṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān
naiti 2 yad indra pṛitanājye, 'yaṃ te astu haryata
ity ushṇiḥ ca bṛihatīṣ ca vyatishajaty. aushṇiḥ vai pu-
ruṣo, bārhatāḥ paṣavaḥ. puruṣam eva tat paṣubhir vya-
tishajati, paṣuṣhu pratishṭhāpayati. yad ushṇik ca bṛihatī
ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rū-
pād vajrarūpān naiti 3 ā dhūrshu asmai, brahman vīra
brahmakṛitiṃ jushāṇa iti dvipadāṃ ca trishṭubham ca
vyatishajati. dvipad vai puruṣo, vīryaṃ trishṭup. puru-
ṣam eva tad vīryeṇa vyatishajati, vīrye pratishṭhāpayati.
tasmāt puruṣo vīrye pratishṭhitaḥ sarveshām paṣūnām vī-
ryavattamo. yad u dvipadā ca viṁsatyakṣharā trishṭup ca,
te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād
vajrarūpān naiti 4 eṣhā brahmā, pra te mahe vīda-
the śaṁsishām harī iti dvipadāṣ ca jagatīṣ ca vyatisha-
jati. dvipad vai puruṣo, jāgataḥ paṣavaḥ. puruṣam eva
tat paṣubhir vyatishajati, paṣuṣhu pratishṭhāpayati. tasmāt
puruṣaḥ paṣuṣhu pratishṭhito 'tti cainān adhi ca tishṭhati,
vaṣe cāsyā. yad u dvipadā ca sholaṣākṣharā jagatī ca, te
dve anushṭubhau; teno vāco rūpād anushṭubho rūpād va-
jrarūpān naiti 5 trikadrakeshu mahiṣo yavaśīram,
pro shv asmai puroratham ity atichandasah śaṁsati.

chandasām vai yo raso 'tyaksharat, so 'tichandasam abhy atyaksharat, tad atichandaso 'tichandastvam. sarvebhyo vā esha chandobhyaḥ saṁnirmīto yat shoḷaṣī. tad yad atichandasah ṣaṁsati, sarvebhya evainam tac chandobhyaḥ saṁnirmīmīte 6 sarvebhyaḥ chandobhyaḥ saṁnirmītena shoḷaṣinā rādhnoti ya evaṁ veda || 3 || 3 ||

1 Mahānāmnīnām upasargān upasrijaty 2 ayaṁ vai lokaḥ prathamā mahānāmnī antarīkṣhaloko dvitīyāsau lokas tritīyā. sarvebhyo vā esha lokebhyaḥ saṁnirmīto yat shoḷaṣī. tad yaṁ mahānāmnīnām upasargān upasrijati, sarvebhya evainam tal lokebhyaḥ saṁnirmīmīte. 3 sarvebhyo lokebhyaḥ saṁnirmītena shoḷaṣinā rādhnoti ya evaṁ veda 4 pra-pra vas trīṣṭubham iṣham, arcata prārcata, yo vyatīr aphāṇayad iti prajñātā anusṭubhaḥ ṣaṁsati. tad yattheha ceha cāpathena caritvā panthānam paryaveyāt, tādrik tad yat prajñātā anusṭubhaḥ ṣaṁsati 5 sa yo vyāpto gataśrīr iva manyetāvibhītam shoḷaṣinam ṣaṁsayen: nec chandasām kṛichrād avapadyā ity. atha yaḥ pāpmānam apajighāṁsub syād, vihrītam shoḷaṣinam ṣaṁsayed. vyatīshakta iva vai puruṣaḥ pāpmanā, vyatīshaktam evāśmai tat pāpmānam ṣamalam hantī 6 apa pāpmānam hate ya evaṁ vedo 7 d yad bradhnyasya viṣṭapam ity uttamayā paridadhāti. svargo vai loko bradhnyasya viṣṭapam, svargam eva tal lokam yajamānam gamayaty 8 apāḥ pūrveśhām harivaḥ sūtānām iti yajati 9 sarvebhyo vā esha savanebhyaḥ saṁnirmīto yat shoḷaṣī. tad yad: apāḥ pūrveśhām harivaḥ sūtānām iti yajati, pītavad vai prātaḥsavanam, prātaḥsavanād evainam tat saṁnirmīmīte 10 'tho idam savanam kevalam ta iti. mādhyamdinam vai savanam kevalam, mādhyamdinād evainam tat savanāt saṁnirmīmīte 11 mamaddhisomam madhumantam indreti. madvad vai tritīyasavanam, tritīyasavanād evainam tat

saṃnirmimīte 12 satrā vṛishañ jaṭhara ā vṛisha-
sveti. vṛishanvad vai shoḷaṣīno rūpaṃ. sarvebhyo vā esha
savanebhyah saṃnirmito yat shoḷaṣī. tad yad: apāḥ pū-
rveshāṃ harivaḥ sutānām iti yajati, sarvebhyā evai-
naṃ tat savanebhyah saṃnirmimīte 13 sarvebhyah savane-
bhyah saṃnirmitenā shoḷaṣīnā rādhnoti ya evaṃ veda
14 mahānāmnīnām pañcāksharān upasargān upasṛijaty ekā-
daśākshareshu pādeshu. sarvebhyo vā esha chandobhyah
saṃnirmito yat shoḷaṣī. tad yaṃ mahānāmnīnām pañcā-
ksharān upasargān upasṛijaty ekādaśākshareshu pādeshu,
sarvebhyā evainaṃ tac chandobhyah saṃnirmimīte 15 sa-
rvebhyah chandobhyah saṃnirmitenā shoḷaṣīnā rādhnoti ya
evaṃ veda || 4 || 4 ||

1 Ahar vai. devā aśrayanta rātrīm asurās, te samāva-
dvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaṣ cā-
haṃ cemān ito 'surān rātrīm anv aveshyāva iti. sa deve-
shu na pratyavindat, abibhayū rātres tamaso mṛityoḥ. ta-
smād dhāpy etarhi naktam yāvanmātram ivaivāpakramya
bibbeti, tama iva hi rātrir mṛityur iva 2 tam vai chandā-
nsy evānvavāyaṃs. tam yac chandānsy evānvavāyaṃs, ta-
smād Indraḥ caiva chandānsi ca rātrīm vahanti. na nivie-
chasyate na puroruṇ na dhāyyā nānyā devatendraḥ ca hy
eva chandānsi ca rātrīm vahanti 3 tām vai paryāyair eva
paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta,
tat paryāyānām paryāyatvaṃ 4 tām vai prathamenaiva pa-
ryāyeṇa pūryarātrād anudanta madhyameṇa madhyarātrād
uttamenāpararātrād 5 api śarvaryā anusmasīty abruvann,
apiśarvarāṇi khalu vā etāni chandānsīti ha smāhaitāni hī-
ndram rātres tamaso mṛityor bibhyatam atyapārāyaṃs, tad
apiśarvarānām apiśarvaratvaṃ || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā
rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpaṃ

3 andhasvatyaḥ pītavatyo madvatyas trisṭubho yājyā bhavanty abhirūpā. yad yajñe 'bhirūpaṃ tat samriddham
 4 prathamena paryāyena stuvate, prathamāny eva padāni punar ādadate. yad evaishām aṣvā gāva āsaṃs, tad evaishām tenādadate 5 madhyamena paryāyena stuvate, madhyamāny eva padāni punar ādadate. yad evaishām manorathā āsaṃs, tad evaishām tenādadate 6 uttamena paryāyena stuvata, uttamāny eva padāni punar ādadate. yad evaishām vāso hiranyam manir adhyātman āsīt, tad evaishām tenādadate 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda 8 pavamānavad ahar, ity āhur, na rātriḥ pavamānavatī: katham ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bhavata iti 9 yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojasā sutam iti stuvanti ca śaṃsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamānavatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pañcadaśastotram ahar, ity āhur, na rātriḥ pañcadaśastotrā: katham ubhe pañcadaśastotre bhavataḥ, kena te samāvadbhājau bhavata iti 11 dvādaśa stotrāny apiśarvarāṇi, tisribhir devatābhiḥ samdhinā rāthamtareṇa stuvate: tena rātriḥ pañcadaśastotrā, tenobhe pañcadaśastotre bhavatas, tena te samāvadbhājau bhavataḥ 12 parimitam stuvanty aparimitam anuśaṃsati, parimitam vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhyā ity 13 atīśaṃsati stotram. ati vai prajātmānam, ati paśavas. tad yat stotram atīśaṃsati, yad evāsyāty ātmānam tad evāsyaitenāvarunddhe 'varunddhe || 6 || ॥

Iti caturthapañcīkāyām prathamo 'dhyāyaḥ.

Iti shoḍaśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat Sūryām Sāvitrīm. tasyai sarve devā varā āgachaṃs, tasyā

etat sahasraṃ vahatum anvākarod yad etad āṣvinam ity ācakshate. 'nāṣvinam haiva tad yad arvāksahasraṃ, tasmāt tat sahasraṃ vaiva śaṁsed bhūyo vā 2 prāśya ghṛitam śaṁsed. yathā ha vā idam ano vā ratho vākto vartata, evaṃ haivākto vartate 3 śakunir ivotpatishyann āhvayīta 4 tasmin devā na samajānata: mamedam astu mamedam astv iti. te samjānānā abruvann: ājim asyāyāmahai. sa yo na ujjeshyati, tasyedam bhavishyatīti. te 'gner evādhi grīhapater Ādityam kāshthām akurvata, tasmād āgneyī pratipad bhavaty āṣvinasyāgnir hotā grīhapatiḥ sa rājeti 5 tad dhaika āhur: agnim manye pitaram agnim āpim ity etayā pratipadyeta 6 divi śukraṃ yajataṃ sūryasyeti prathamayaiva ricā kāshthām āpnotīti 7 tatan nādrityam. ya enaṃ tatra brūyād: agnim-agnim iti vai pratyapādy, agnim āpatsyatīti, śasvat tathā syāt 8 tasmād: agnir hotā grīhapatiḥ sa rājety etayaiva pratipadyeta. grīhapativatī prajātimatī śāntā, sarvāyuh sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 || 1 ||

1 Tāsām vai devatānām ājim dhāvanti nām abhisṛi-
shṭānām Agnir mukham prathamah pratyapadyata. tam
Āṣvināv anvāgachatām, tam abrūtām: apodihy, āvām vā
idam jeshyāva iti. sa tathety abravīt, tasya vai mamehā-
pyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgne-
yam āṣvine śasyate 2 tā Ushasam anvāgachatām, tām abrū-
tām: apodihy, āvām vā idam jeshyāva iti. sā tathety abra-
vīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrā-
kurutām, tasmād ushasyam āṣvine śasyate 3 tāv Indram
anvāgachatām, tam abrūtām: āvām vā idam maghavañ je-
shyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa
tathety abravīt, tasya vai mamehāpyastv iti. tatheti. ta-
smā apy atrākurutām, tasmād aindram āṣvine śasyate 4 tad
Āṣvinā udajayatām, Āṣvināv āśnuvātām. yad Āṣvinā uda-

jayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 5 'ṣnute yad-yat kāmāyate ya evaṃ veda 6 tad āhur: yac chasyata āgneyam ṣasyata ushasyam ṣasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinau hi tad udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 7 'ṣnute yad-yat kāmāyate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarīrathenāgnir ājīm adhāvat, tāsām prājamāno yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājīm adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājīm adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmāt sa sritajavo dugdhadohah, sarveshām etarhi vāhanānām anāṣishtho. retasas tv asya vīryam nāharatām, tasmāt sa dviretā vājī 5 tad āhuḥ: sapta sauryāṇi chandāṇsi ṣaṇsed, yathaivāgneyam yathoshasym yathāṣvinam. sapta vai devalokāḥ, sarveshu devalokeshu rādhnotīti 6 tat-tan nādrityam. trīṇy eva ṣaṇset. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai 7 tad āhur: ud u tyam jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nādrityam. yathaiva gatvā kāshthām aparādhnyāt, tādrīk tat 9 sūryo no divas pātv ity etenaiva pratipadyeta. yathaiva gatvā kāshthām abhipadyeta, tādrīk tad 10 ud u tyam jātavedasam iti dvitīyam ṣaṇsati 11 citram devānām ud agād anīkam iti traishṭubham. asau vāva citram devānām udeti, tasmād etac chaṇsati 12 namo mitrasya varuṇasya cakshasa iti jāgatam. tad v āṣīhpadam, āṣisham evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nātiṣasyo, bṛihatī nātiṣasyā. yat Sūryam atiṣaṇsed brahmavarcasam atipadyeta, yad bṛiha-

tīm atiṣaṁset prāṇān atipadyeteti 2ndra kratum na ā bharety aindram pragātham ṣaṁsati 3 ṣikshā no asmin puruhūta yāmani jīvā jyotir aṣimahīty 4 asau vāva jyotis, tena Sūryam nātiṣaṁsati 5 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṁsaty 6 abhi tvā ṣūra nonuma iti rāthamtarīm yonim ṣaṁsati. rāthamtareṇa vai saṁdhinā-ṣvināya stuvate. tad yad rāthamtarīm yonim ṣaṁsati, rathamtarasyaiva sayonitvāye 7 ṣānam asya jagataḥ sva-rdriṣam ity. asau vāva svardrik, tena Sūryam nātiṣaṁsati 8 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṁsati 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragātham ṣaṁsaty. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'horātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam pragātham ṣaṁsaty, ahorātrayor evainam tat pratishthāpayati 10 sūracakshasa iti, tena Sūryam nātiṣaṁsati. yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṁsati 11 mahī dyauḥ pṛithivī ca nas, te hi dyāvāpṛithivī viṣva-ṣambhuveti dyāvāpṛithiviye ṣaṁsati. dyāvāpṛithivī vai pratishthe: iyam eveha pratishthāsāv amutra. tad yad dyāvāpṛithiviye ṣaṁsati, pratishthayor evainam tat pratishthāpayati 12 devo devī dharmanā sūryaḥ śucir iti, tena Sūryam nātiṣaṁsati 13 yad u gāyatrī ca jagatī ca te dve bṛihatyan, tena bṛihatīm nātiṣaṁsati 14 viṣvasya devī mṛicayasya janmano na yā roshāti na grabhad iti dvipadām ṣaṁsati 15 cītaidham uktham iti ha sma vā etad ācakshate yad etad aṣvinam. Nirṛitir ha sma pāṣiny upāste: yadaiva hotā paridhāsyaty, atha pāṣān prātimokshyāmīti. tato vā etām Bṛhaspatir dvipadām apāṣyan: na yā roshāti na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharācaḥ pāṣān apāsyat. tad yad etām dvipadām hotā ṣaṁsati, Nirṛityā eva tat pāṣinyā adharācaḥ pāṣān apāsyati, svasty eva hotonmucyate sarvāyuh sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity. asau vāva marcayatīva, tena Sūryaṃ nātiṣaṃsati 18 yad u dvi-padā purushachandasam, sā sarvāṇi chandāṃsy abhyāptā: tena bṛihatīm nātiṣaṃsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛhaspatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty 2 evā pitre viṣvadevāya vṛishṇa ity etayā paridadhyāt prajākāmāḥ paśukāmo 3 bṛhaspate suprajā vīravanta iti. prajāyā vai suprajā vīravān 4 vayaṃ syāma patayo rayiṇām iti 5 prajāvān paśumān rayimān vīravān bhavati yatraivaṃ vidvān etayā paridadhāti 6 bṛhaspate ati yad aryo arhād ity etayā paridadhyāt teja-skāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam arhati 7 dyumad iti. dyumad iva vai brahmavarcasam vibhātīti, vīva vai brahmavarcasam bhāti 8 yad didāyac chavasa ṛitaprajāteti. didāyeva vai brahmavarcasam 9 tad asmāsu draviṇam dhehi citram iti. citram iva vai brahmavarcasam 10 brahmavarcasī brahmayaśasī bhavati yatraivaṃ vidvān etayā paridadhāti 11 tasmād evaṃ vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sūryaṃ nātiṣaṃsati 13 yad u trisṭubham triḥ ṣaṃsati, sā sarvāṇi chandāṃsy abhyāptā: tena bṛihatīm nātiṣaṃsati 14 gāyatrī ca trisṭubhā ca vashaṭkuryād 15 brahma vai gāyatrī vīryam trisṭub, brahmaṇaiva tad vīryam saṃdadhāti 16 brahmavarcasī brahmayaśasī vīryavān bhavati yatraivaṃ vidvān gāyatrī ca trisṭubhā ca vashaṭkaroty 17 aṣvīnā vāyunā yuvaṃ sudakṣo, bhā pibatam aṣvīneti 18 gāyatrī ca virājā ca vashaṭkuryād. brahma vai gāyatrī annam virād, brahmaṇaiva tad annādyam saṃdadhāti 19 brahmavarcasī brahmayaśasī bhavati, brahmādyam annam atti yatraivaṃ vidvān gāyatrī ca virājā ca vashaṭkaroti 20 tasmād evaṃ vidvān gāyatrī caiva virājā ca vashaṭku-

ryāt: pra vām andhānsi madyāny asthur, ubhā pi-
batam aṣṇinety etābhyām || 11 || 5 ||

1 Caturviṃśam etad ahar upayanty ārambhaṇīyam
2 etena vai saṃvatsaram ārabhanta, etena stomāṇṣ ca cha-
ndānsi caitena sarvā devatā. anārabdhā vai tac chando,
'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad
ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṃśaḥ stoma bha-
vati, tac caturviṃśasya caturviṃśatvaṃ 4 caturviṃśatir vā
ardhamāsā, ardhmāsasa eva tat saṃvatsaram ārabhanta
5 ukthyo bhavati. paṣavo vā ukthāni, paṣūnām avaruddhyai
6 tasya pañcadaśa stotrāṇi bhavanti, pañcadaśa ṣastrāṇi:
sa māso. māsasa eva tat saṃvatsaram ārabhante 7 tasya
shasṭiṣ ca trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsara-
syāhāny, ahaṣṣa eva tat saṃvatsaram ārabhante 8 'gni-
śtoma etad ahaḥ syād, ity āhur, agniśtomo vai saṃva-
tsaro, na vā etad anyo 'gniśtomaḥ ahar dādharma na vi-
vyāceti 9 sa yady agniśtomaḥ syād, aṣṭācatvāriṃśas tra-
yaḥ pavamānāḥ syuṣ caturviṃśānītarāṇi stotrāṇi. tad u sha-
sṭiṣ caiva trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasyā-
hāny, ahaṣṣa eva tat saṃvatsaram ārabhanta 10 ukthya
eva syāt, paṣusamṛiddho yajñah, paṣusamṛiddham satraṃ.
sarvāṇi caturviṃśāni stotrāṇi, pratyakshād dhy etad ahaḥ
caturviṃśam. tasmād ukthya eva syāt || 12 || 6 ||

1 Bṛihadrathamtare sāmāni bhavata. ete vai yajñasya
nāvau sampāriṇyau yad bṛihadrathamtare, tābhyām eva tat
saṃvatsaram taranti 2 pāḍau vai bṛihadrathamtare śira etad
ahaḥ, pādābhyām eva tac chriyaṃ śiro 'bhyāyanti 3 pakshau
vai bṛihadrathamtare śira etad ahaḥ, pakṣābhyām eva tac
chriyaṃ śiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya
ubhe samavasṛijeyur, yathaiva chinnā naur bandhanāt tīra-
m-tīraṃ riḥantī plavetaivam eva te satrinās tīra-tīraṃ ri-
chantah plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

tham̐taram avasṛijeyur, bṛihataivobhe anavasṛiṣṭhe; atha yadi bṛihad avasṛijeyū, ratham̐tareṇaivobhe anavasṛiṣṭhe 6 yad vai ratham̐taram tad vairūpaṃ yad bṛihat tad vairājaṃ, yād ratham̐taram tac chākṡvaram yad bṛihat tad raivatam. evaṃ ete ubhe anavasṛiṣṭhe bhavato 7 ye vā evaṃ vidvāṃsa etad ahar upayanty, āptvā vai te 'haṣṣaḥ sam̐vatsaram āptvārdhamāsaṣa āptvā nīsaṣa āptvā stomāṇṣ ca chandāṃsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakṡhayantaḥ sam̐vatsaram abhishuṇṡvanta āsate 8 ye vā ata ūrdhvaṃ sam̐vatsaram upayanti, guruṃ vai te bhāram abhinidadhate, saṃ vai gurur bhāraḥ śṛiṇāty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti sam̐vatsarasya pāram aṣṇute || 13 || ७ ||

1 Yad vai caturviṃṡaṃ, tan mahāvratam. bṛihaddive-nātra hotā retaḥ siṅcati, tad ado mahāvratīyenāhnā prajā-nayati. sam̐vatsare-sam̐vatsare vai retaḥ siktam jāyate. ta-smāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evaṃ vidvān etad ahar upaiti 2 svasti sam̐vatsarasya pāram aṣṇute ya evaṃ veda 3 yo vai sam̐vatsarasyāvāram ca pāram ca veda, sa vai svasti sam̐vatsarasya pāram aṣṇute. 'tirātro vā asya prāyaṇīyo 'vāram, udayanīyaḥ pāram 4 svasti sam̐vatsarasya pāram aṣṇute ya evaṃ veda 5 yo vai sam̐vatsarasyāvarodhanam codrodhanam ca veda, sa vai svasti sam̐vatsarasya pāram aṣṇute. 'tirātro vā asya prāyaṇīyo 'varodhanam, udayanīya udrodhanam 6 svasti sam̐vatsarasya pāram aṣṇute ya evaṃ veda 7 yo vai sam̐vatsarasya prāṇodānaṃ veda, sa vai svasti sam̐vatsarasya pāram aṣṇute. 'tirātro vā asya prāyaṇīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti sam̐vatsarasya pāram aṣṇute ya evaṃ veda ya evaṃ veda || 14 || ८ ||

Iti caturthapañcikāyaṃ dvitīyo 'dhyāyaḥ.

Iti saptaśaḍadhyāye 'śṭṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebbhir yanty. ayam vai loko jyotir, antarikṣam gaur, asau loka āyuh 2 sa evaiṣa uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayam vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ saṃlokete 5 tenaitenobhayatojyotishā śalāhena yanti. tad yad etenobhayatojyotishā śalāhena yanty, anayor eva tal lokayor ubhayataḥ pratitishṭhanto yanty, asmiṇṣ ca loka 'mushmiṇṣ cobhayoḥ 6 pariyad vā etad devacakram yad abhiplavaḥ śalāhas. tasya yāv abhito 'gnisṭōmau tau pradhī, ye catvāro madhya ukthyās tan nabhyam 7 gachati vai vartamānena yatra kāmāyate, tat svasti saṃvatsarasya pāram aṣnute ya evam veda 8 yo vai tad veda yat prathamam śalāham sa vai svasti saṃvatsarasya pāram aṣnute, yas tad veda yad dvitīyo, yas tad veda yat tṛtīyo, yas tad veda yac caturtho, yas tad veda yat pañcamam || 15 || 1 ||

1 Prathamam śalāham upayanti, śalā ahāni bhavanti. śad vā ṛitava, ṛituṣa eva tat saṃvatsaram āpnuvanti, ṛituṣaḥ saṃvatsare pratitishṭhanto yanti 2 dvitīyam śalāham upayanti, dvādaśāhāni bhavanti. dvādaśa vai māsā, māsaṣa eva tat saṃvatsaram āpnuvanti, māsasaḥ saṃvatsare pratitishṭhanto yanti 3 tṛtīyam śalāham upayanti, aṣṭādaśāhāni bhavanti. tāni dvedhā, navānyāni navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṇṣ caiva tat svargāṇṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 caturtham śalāham upayanti, caturviṃṣatir ahāni bhavanti. caturviṃṣatir vā ardhamāsā, ardhamāsasa eva tat saṃvatsaram āpnuvanti, ardhamāsasaḥ saṃvatsare pratitishṭhanto yanti 5 pañcamam śalāham upayanti, triṇṣad ahāni bhavanti. triṇṣadakṣharā vai virāḍ, virāḍ annādyam, virājam eva tan māsi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 2 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphāñ chrīṅgāñi sishāsatyas, tāsām daśame māsi śaphāñ śrīṅgāñy ajāyanta. tā abruvan: yasmai kāmāyādikshāmahy āpāma tam, uttishthāmeti. tā yā udatishthāns, tā etāḥ śrīṅgiṇyo 3 'tha yāḥ samāpayishyāmaḥ samvatsaram ity āsata, tāsām asraddhayā śrīṅgāñi prāvartanta, tā etās tūparā. ūrjam tv asunvañs, tasmād u tāḥ sārvañ rītūn prāptvottaram uttishthanty, ūrjam hy asunvan. sarvasya vai gāvah premānam sarvasya cārutām gatāḥ 4 sarvasya premānam sarvasya cārutām gachati ya evaṁ vedā5dityāś ca ha vā Aṅgirasas ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargam lokam jagmuḥ, paścevaṅgirasasḥ shashtyām vā varsheshu 6 yathā vā prāyañīyo 'tirātraś caturviṃśa ukthyah sarve 'bhiplavāḥ śalāhā ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyañīyo 'tirātraś caturviṃśa ukthyah sarve prishthiyāḥ śalāhā ākshyanty anyāny ahāni, tad Aṅgirasām ayanam 8 sā yathā srutir aṅjasāyany evaṁ abhiplavāḥ śalāhāḥ svargasya lokasyātha yathā mahāpathah paryāṇa evaṁ prishthiyāḥ śalāhāḥ svargasya lokasya. tad yad ubhābhyām yanty, ubhābhyām vai yan na rishyaty, ubhayoh kāmāyor upāptyai yaś cābhiplave śalāhe yaś ca prishthiye || 17 || 3 ||

1 Ekaviṃśam etad ahar upayanti vishuvantam madhye samvatsarasasyai 2 tena vai devā ekaviṃśenādityam svargāya lokāyodayachan 3 sa esha ita ekaviṃśas 4 tasya daśāvastād ahāni divākīrtyasya bhavanti daśa parastān, madhya esha ekaviṃśa ubhayato virāji pratishthita, ubhayato hi vā esha virāji pratishthitas. tasmād esho 'ntaremañ lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastān, madhya esha ekaviṃśa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntareṃāṇl lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastāt, te dvau-dvau sampadya trayaḥ catustriṃśā bhavanti. catustriṃśo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhaviṣyataḥ, sarvam evedam atirocate yad idam kimcottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir asprīṇvaṃs, tat svarasāmānām svarasāmatvam. tad yat svarasāmna upayanty, eshv evainam tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaśānām pravlayād abibhayuḥ: samā iva vai stomā avigūḥā iveme ha na pravliyerann iti. tān sarvaiḥ stomair avastāt paryārshan sarvaiḥ prishṭhaiḥ parastāt. tad yad abhijit sarvastomo 'vastād bhavati viṣvajit sarvapriṣṭhaḥ parastāt, tat saptadaśān ubhayataḥ paryarishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhī raṣmibhir udavayan. raṣmayo vai

divākīrtyāni: mahādivākīrtyam prīṣṭham bhavati, vikarṇam brahmasāma, bhāsam agnisṭomasāmobhe bṛihadrathamtare pavamānāyor bhavatas. tad Ādityam pañcabhī raṣmibhir udvayanti dhṛityā anavapātāyo 4 dita Āditye prātaranuvākam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bhavati 5 sauryam paṣum anyāṅgaśvetam savanīyasyopālabhīyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekaviṃśatiṃ sāmīdhenīr anubrūyāt, pratyakshād dhy etad ahar ekaviṃśam 7 ekapañcāśataṃ dvipañcāśataṃ vā śastvā madhye nīvidaṃ dadhāti, tāvatīr uttarāḥ śaṁsati. śatāyur vai puruṣaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya indriye dadhāti || 19 || 5 ||

1 Dūrohaṇam rohati, svargo vai loko dūrohaṇam 2 svargam eva tal lokam rohati ya evam veda 3 yad eva dūrohaṇā 3m | asau vai dūroho yo 'sau tapati, kaṣcid vā atra gachati. sa yad dūrohaṇam rohaty, etam eva tad rohati 4 haṁsavatyā rohati 5 haṁsaḥ śucishad ity. esha vai haṁsaḥ śucishad 6 vasur antarikshad ity. esha vai vasur antarikshasad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varam vā etat sadmanām yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanām yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviṣati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adriajā ity. esha vā adriajā 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya chandassu pratyakshatamād iva rūpaṃ 19 tasmād yatra kva ca dūrohaṇam rohed, dhaṁsavatyāiva rohet 20 tārkshye svargakāmasya rohet 21 Tārkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparno bhūtṽ somam āharat. tad yathā kshetrajñam adhvanah puraetāram kurvīta, tādrik tad yad eva tārkshe. 'yam vai Tārkshe yo 'yam pavata, esha svargasya lokasyābhivohā 22 tyam ūshu vājinam devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānam tarutāram rathānām ity. esha vai sahāvāns tarutaisha hīmāñl lokān sadyas taraty 24 arishṭanemim pritanājam āsum ity. esha vā arishṭanemiḥ pritanājid āsuḥ 25 svastaya iti svastitām āśāste 26 tārksheyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ajohuvānāḥ svastaya iti svastitām evāśāste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashtyai sampattyai samgatyā 29 urvī na prithvī bahule gabhīre mā vām etau mā paretau rishāmetīme evaitad anumantayata ā ca parā ca meshyan 30 sadyas cid yaḥ śavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyaksham sūryam abhivadati 31 sahasrasāḥ śatasā asya rañhir na smā varante yuvatim na śaryām ity āśisham evaitenāśāsta ātmane ca yajamānebhyaḥ ca || 20 || ॥

1 Āhūya dūrohaṇam rohati, svargo vai loko dūrohaṇam. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmanāhāvena svargam lokam rohati 2 sa pacchaḥ prathamam rohatimam tal lokam āpnoty, athārdharcaso 'ntariksham tad āpnoty, atha tripadyāmum tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā śākhām dhārayamānas, tad amuśmiñl loke pratitishṭhaty; ardharcaso 'ntarikshe, paccho 'smiñl loka. āptvaiva tat svargam lokam yajamānā asmiñl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshām rohet. te jayeyur haiva svargam lokam 5 na tv evāsmiñl loke jyog iva vaseyur 6 mithunāni

sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandānsi, paṣūnām avaruddhyai || 21 || 7 ||

1 Yathā vai puruṣa evaṃ vishuvāns. tasya yathā dakṣhiṇo 'rdha evaṃ pūrvo 'rdho vishuvato, yathottaro 'rdha evaṃ uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasamḥita iva vai puruṣas, tad dhāpi syūmeva madhye śirshṇo vijñāyate 2 tad āhur: vishuvaty evaitad ahaḥ śaṁsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreshṭhatām aśnuvata iti 3 tat-tan nāḍṛityam. samvatsara eva śaṁsed, reto vā etat samvatsaram dadhato yanti 4 yāni vai purā samvatsarād retānsi jāyante yāni pañcamāsyāni yāni śaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni sām̐vatsarikāni, tair bhuñjate. tasmāt samvatsara evaitad ahaḥ śaṁset 6 samvatsaro hy etad ahar āpnoti, samvatsaram hy etad ahar āpnuvanty. esha ha vai samvatsareṇa pāpmānam apahata esha vishuvatā, ngebhyaḥ haiva māsaiḥ pāpmānam apahate, śirshṇo vishuvatā 7 pa samvatsareṇa pāpmānam hate 'pa vishuvatā ya evaṃ veda 8 vaiṣvākarmānam ṛishabham savanīyasyopālambhyam ālabheran divirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitram hatvā viṣvakarmābhavat, Prajāpatiḥ prajāḥ śṛishṭvā viṣvakarmābhavat. samvatsaro viṣvakarmendram eva tadātmānam Prajāpatim samvatsaram viṣvakarmānam āpnuvantīndra eva tadātmani Prajāpatau samvatsare viṣvakarmāny antataḥ pratitishṭhanti. pratitishṭṭhati ya evaṃ veda ya evaṃ veda || 22 || 8 ||

Iti caturthapañcīkayām tṛitīyo 'dhyāyaḥ.

Ity aṣṭādāśe 'dhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya, bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemam dvādaśāham apasyad

ātmana evāṅgeshu ca prāṇeshu ca. tam ātmana evāṅge-
 bhyaṣ ca prāṇebhyaṣ ca dvādaśadbhā niramimīta, tam āha-
 rat, tenāyajata. tato vai so 'bhavad ātmanā, pra prajayā
 paṣubhir ajāyata 2 bhavaty ātmanā, pra prajayā paṣubhir
 jāyate ya evaṃ veda 3 so 'kāmayata: katham nu gāyatrīyā
 sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnuyām
 . iti. tam vai tejasaiva purastāt paryabbhavaḥ chandobhir ma-
 dhyato 'ksharair upariśtād. gāyatrīyā sarvato dvādaśāham
 paribhūya sarvām ṛiddhim ārdhnōt 4 sarvām ṛiddhim ṛi-
 dhnōti ya evaṃ veda 5 yo vai gāyatrīm pakṣiṇīm cakshu-
 shmatīm jyotiṣmatīm bhāsvatīm veda, gāyatrīyā pakṣiṇīyā
 cakshushmatīyā jyotiṣmatīyā bhāsvatīyā svargam lokam ety.
 eṣhā vai gāyatrī pakṣiṇī cakshushmatī jyotiṣmatī bhā-
 svatī yad dvādaśāhas. tasya yāv abhito 'tirātrau tau pa-
 kshau, yāv antarāgnishṭomau te cakshushī, ye 'śṭau ma-
 dhya ukthyāḥ sa ātmā 6 gāyatrīyā pakṣiṇīyā cakshushma-
 tyā jyotiṣmatīyā bhāsvatīyā svargam lokam eti ya evaṃ
 veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryahā ā daśamam ahar ā dvāv
 atirātrau yad dvādaśāho 2 dvādaśāhāni dīkshito bhavati,
 yajñīya eva tair bhavati 3 dvādaśa rātrir upasada upaiti,
 śarīram eva tābhir dhūnute 4 dvādaśāham prasuto 5 bhūtvā
 śarīram dhūtvā śuddhaḥ pūto devatā apyeti ya evaṃ veda
 6 śattriṇṣadaho vā eṣha yad dvādaśāhaḥ. śattriṇṣada-
 ksharā vai bṛihatī, bṛihatīyā vā etad ayanam yad dvāda-
 śāho, bṛihatīyā vai devā imāṇī lokān āśnuvata. te vai da-
 śabhir evāksharair imaṃ lokam āśnuvata daśabhir antari-
 kṣam daśabhir divam caturbhiḥ catasro diśo, dvābhyām
 evāsmiṇ loka pratyatiśṭhan 7 pratitiśṭhati ya evaṃ veda
 8 tad āhur: yad anyāni chandāṇi varshīyāṇi bhūyo'ksha-
 ratarāṇy, atha kasmād etām bṛihatīyā ācakshata ity 9 etayā
 hi devā imāṇī lokān āśnuvata. te vai daśabhir evāksharair

imam lokam āṣṇuvata. daṣabhir antarikṣhaṃ daṣabhir divaṃ caturbhiḥ catasro diṣo, dvābhyāṃ evāsmiṇ loka pratyatishṭhaṇs. tasmād etāṃ bṛihatīty ācakshate 10 'ṣnute yadyat kāmāyate ya evaṃ veda || 24 || 2 ||

1 Prajāpatiṃ yajño vā esha yad dvādaśāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaśāhena. so 'bravīd ṛitūṇs ca māsaṇs ca: yājayata mā dvādaśāheneti. tam dīkshayitvānapakramam gamayitvābruvan: dehi nu no 'tha tvā yājayishyāma iti. tebhya isham ūrjam prāyachāt, saishorg ṛitushu ca māseshu ca nihitā. dadatam vai te tam ayājayaṇs, tasmād dadād yājyaḥ. pratigrihṇanto vai te tam ayājayaṇs, tasmāt pratigrihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṃ vidvāṇso yajante ca yājayanti ca 3 te vā ima ṛitavaḥ ca māsaḥ ca gurava ivāmanyanta dvādaśāhe pratigrihya, te 'bruvan Prajāpatiṃ: yājaya no dvādaśāheneti. sa tathety abravīt, te vai dīkshadhvam iti. te pūrvapakshāḥ pūrve 'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, diveva hy apahatapāpmāno. 'parapakshā apare 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evaṃ vidvān dīkshamāṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānam hate ya evaṃ veda 5 sa vā ayam Prajāpatiḥ samvatsara ṛitushu ca māseshu ca pratyatishṭhat, te vā ima ṛitavaḥ ca māsaḥ ca Prajāpatāv eva samvatsare pratyatishṭhaṇs, ta ete 'nyo-nyasmin pratishṭhitā. evaṃ ha vāva sa ṛitviji pratitishṭhati yo dvādaśāhena yajate. tasmād āhur: na pāpaḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratitishṭhād iti 6 jyeshtḥayajño vā esha yad dvādaśāhaḥ, sa vai devānāṃ jyeshtḥo ya etenāgre 'yajata. śreshtḥayajño vā esha yad dvādaśāhaḥ, sa vai devānāṃ śreshtḥo ya etenāgre 'yajata 7 jyeshṭhaḥ śreshtḥo yajeta, kalyāṇīha samā bhavati. na pāpaḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratiti-

shthād itīṣṇdrāya vai devā jyaishthiyāya śraishthiyāya
 nātishthanta, so 'bravīd Brihaspatim: yājaya mā dvādaśā-
 heneti. tam ayājayat, tato vai tasmai devā jyaishthiyāya
 śraishthiyāyātishthanta 9 tishthante 'smāi svā jyaishthiyāya
 śraishthiyāya, sam asmin svāḥ śreshthatāyām jānate ya
 evaṃ vedo 10 rdhvo vai prathamas tryahas, tiryāṇ ma-
 dhyamo, 'rvāṇ uttamah. sa yad ūrdhvaḥ prathamas trya-
 has, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy eta-
 sya dig. yat tiryāṇ madhyamas, tasmād ayam vāyus ti-
 ryaṇ pavate, tiraścīr āpo vahanti; tiraścī hy etasya dig.
 yad arvāṇ uttamah, tasmād asāv arvāṇ tapaty, arvāṇ
 varshaty, arvāṇci nakshatrāṇy; arvāci hy etasya dik.
 samyāṇco vā ime lokāḥ, samyāṇca ete tryahāḥ 11 sa-
 myāṇco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda
 || 25 || 3 ||

1 Dīkshā vai devebhyo 'pākramat. tām vāsantikābhyām
 māsābhyām anvayunjata, tām vāsantikābhyām māsābhyām
 nodāpnuvaṇs. tām graishmābhyām tām vārshikābhyām tām
 śaradābhyām tām haimantikābhyām māsābhyām anva-
 yunjata, tām haimantikābhyām māsābhyām nodāpnuvaṇs.
 tām śaiśirābhyām māsābhyām anvayunjata, tām śaiśirā-
 bhyām māsābhyām āpnuvaṇ 2 āpnoti yam īpsati, nainam
 dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā dī-
 kshopanamed, etayor eva śaiśirayor māsayor āgatayor dī-
 ksheta. sākshād eva tad dīkshāyām āgatāyām dīkshate,
 pratyakshād dīkshām pariḡrihṇāti. tasmād etayor eva śai-
 śirayor māsayor āgatayor ye caiva grāmyāḥ paśavo ye cā-
 ranṇyā aṇimānam eva tat parushimāṇam niyanti, dīkshārū-
 pam eva tad upanīplavante 4 sa purastād dīkshāyāḥ prā-
 jāpatyam paṣum ālabhate 5 tasya saptadaśa sāmīdhenīr
 anubrūyāt. saptadaśo vai Prajāpatiḥ, Prajāpater āptyai
 6 tasyāpriyo jāmadagnyo bhavanti 7 tad ābur: yad anye-

shu paṣushu yatharishy āpriyo bhavānty, atha kasmād asmin sarveshām jāmādagnya eveti 8 sarvarūpā vai jāmādagnyaḥ sarvasamṛiddhāḥ, sarvarūpa esha paṣuḥ sarvasamṛiddhas. tad yaj jāmādagnyo bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāyavyaḥ paṣupuroḷāṣo bhavati 10 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād vāyavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishiṇā: pavamānaḥ prajāpatir iti 13 satram u cet, samnyupyāgnīn yajeran, sarve diksheran, sarve sunūyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandānsi vā anyonyasyāyatanam abhyadhyāyan. gāyatrī trishṭubhaḥ ca jagatyai cāyatanam abhyadhyāyat, trishṭub gāyatrī ca jagatyai ca, jagatī gāyatrī ca trishṭubhaḥ ca. tato vā etam Prajāpatir vyūhachandasam dvādaśāham apaśyat, tam āharat, tenāyajata, tena sa sarvān kāmānś chandānsy agamayat 2 sarvān kāmān gachati ya evam veda 3 chandānsi vyūhaty ayātayāmatāyāi 4 chandānsy eva vyūhati. tad yathādo 'ṣvair vānaḥ lūdbhir vānyair-anyair aśrāntatarair-aśrāntatarair upavimokam yānty, evam evaitac chandobhir anyair-anyair aśrāntatarair-aśrāntatarair upavimokam svargam lokam yanti yac chandānsi vyūhati 5 mau vai lokau sahāstām, tau vyaitām. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanayaṁs, tau samyantāv etam devavivāham vyavahetām. rathamtareṇaiveyam amūṁ jinvati, bṛihatāsāv imām 6 nau dhasenaiveyam amūṁ jinvati, śyaitenāsāv imām. dhūmenaiveyam amūṁ jinvati, vṛisṭyāsāv imām. devayajanam eveyam amushyām adadhāt, paśūn asāv aśyām 7 etad vā iyam amushyām devayajanam adadhād yad etac candra-

masi kṛishṇam iva 8 tasmād āpūryamāṇapaksheshu yajanta etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turah Kāvasheya nvācoshah posho Janamejayaketi. tasmād dhāpy etarhi gavyam mīmāṃsamānāḥ prichanti: santi tatrosahāḥ iti | ūsho hi posho. 'sau vai loka imam lokam abhiparyāvartata 10 tato vai dyāvāprithivī abhavatām, na dyāvāntarikshān nāntarikshād bhūmih || 27 || 5 ||

1 Bṛihac ca vā idam agre ratham̐taram̐ cāstām. vāk ca vai tan manaḥ cāstām, vāg vai ratham̐taram̐ mano bṛihat. tad bṛihat pūrvam̐ sasṛijānam̐ ratham̐taram̐ atyamanyata. tad ratham̐taram̐ garbham̐ adhatta, tad vairūpam̐ asṛijata 2 te dve bhūtvā ratham̐taram̐ ca vairūpam̐ ca bṛihad atyamanyetām. tad bṛihad garbham̐ adhatta, tad vairājam̐ asṛijata 3 te dve bhūtvā bṛihac ca vairājam̐ ca ratham̐taram̐ ca vairūpam̐ cātyamanyetām. tad ratham̐taram̐ garbham̐ adhatta, tac chākvaram̐ asṛijata 4 tāni trīṇi bhūtvā ratham̐taram̐ ca vairūpam̐ ca śākvaram̐ ca bṛihac ca vairājam̐ cātyamanyanta. tad bṛihad garbham̐ adhatta, tad raivatam̐ asṛijata 5 tāni trīṇy anyāni trīṇy anyāni shaṭ prishṭhāny āsan 6 tāni ha tarhi trīṇi chandānsi shaṭ prishṭhāni nodāpnuvan. sā gāyatrī garbham̐ adhatta, sānushṭubham̐ asṛijata. trishṭub garbham̐ adhatta, sā pañktim̐ asṛijata. jagatī garbham̐ adhatta, sātichandasam̐ asṛijata. tāni trīṇy anyāni trīṇy anyāni shaṭ chandānsy āsan shaṭ prishṭhāni. tāni tathākālpanta, kalpate yajño 'pi 7 tasyai janatāyai kalpate yatraivam̐ etām̐ chandasām̐ ca prishṭhānām̐ ca kṛiptim̐ vidvān dikshate dikshate || 28 || 6 ||

Iti caturthapañcikāyām̐ caturtho 'dhyāyah.

Ity ekonaviṃśadhyāye shashṭhaḥ khaṇḍah.

1 Agnir vai devatā prathamam̐ ahar vahati, trivṛit stomo ratham̐taram̐ sāma gāyatrī chando 2 yathādevatam̐ enena yathāstomam̐ yathāsāma yathāchandasam̐ rādhnoti

ya evaṃ veda 3 yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. yad yuktavad yad rathavad yad āṣumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yad rātham̐taraṃ yad gāyataraṃ yat kari-shyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto adhvaraṃ iti prathamasyāhna ājyaṃ bhavati 5 preti prathame 'hani prathamasyāhno rūpaṃ 6 vāyav ā yāhi da-rṣateti praṭigam. eti prathame 'hani prathamasyāhno rūpaṃ 7 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathame 'hani prathamasyāhno rūpaṃ 8 indra nedīya ed ihitīndranihavaḥ pragāthaḥ. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpaṃ 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame 'hani prathamasyāhno rūpaṃ 10 agnir netā, tvaṃ soma kratubhiḥ, pinvanti apa iti dhāyyāḥ. prathameshu padeshu devatā nirucyante, prathame 'hani prathamasyāhno rūpaṃ 11 pra va indrāya bṛihata iti marutvatīyaḥ pragāthaḥ. preti prathame 'hani prathamasyāhno rūpaṃ 12 ā yātṛ indro 'vasa upa na iti sūktam. eti prathame 'hani prathamasyāhno rūpaṃ 13 abhi tvā sūra nonumo, 'bhi tvā pūrvapītaya iti ratham̐taraṃ priṣṭham bhavati. rātham̐tare 'hani prathame 'hani prathamasyāhno rūpaṃ 14 yad vāvānā purutamam purāshāl iti dhāyy, ā vṛitrahendro nāmāny aprā ity. eti prathame 'hani prathamasyāhno rūpaṃ 15 pibā sutasya rasina iti sāmapragāthaḥ pibavān prathame 'hani prathamasyāhno rūpaṃ 16 tyam ū shu vājinam devajūtam iti tārksyam purastāt sūktasya śaṁsati. svastyayanam vai tārksyaḥ, svastitāyai 17 svastyayanam eva tat kurute, svasti saṁva-tsarasya pāram aṣṇute ya evaṃ veda || 29 || 1 ||

1 Ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpaṃ 2 sampātau bhavato nishkevalyamarutvatīyayor nividdhāne. Vāmadevo vā imāñi lokān apasyat, tān sampātāiḥ samapatat. yat sampātāiḥ samapatat, tat sampātānāṃ sampātattvaṃ. tad yat sampātau prathame 'hani śaṅsati, svargasya lokasya samashṭyai sam-pattiyai samgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rā-thamtare 'hani prathame 'hani prathamasyāhno rūpaṃ 4 yuñjate mana uta yuñjate dhiya iti sāvitram yu-ktavat prathame 'hani prathamasyāhno rūpaṃ 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithiviyam. preti prathame 'hani prathamasyāhno rūpaṃ 6 iheha vo manasā bandhutā nara ity ārbhavam. yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. tad yat preti sarvam abhavishyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani śaṅsati, ayaṃ vai loka ihehāsminn evai-nāñs tal loka ramayati 7 devān huve bṛīhacchravasah svastaya iti vaiṣvadevam. prathame pade devatā niru-cyante, prathame 'hani prathamasyāhno rūpaṃ 8 mahā-ntam vā ete 'dhvānam eshyanto bhavanti, ye samvatsaram vā dvādaśāhaṃ vāsate. tad yad devān huve bṛīha-cchravasah svastaya iti vaiṣvadevam prathame 'hani śa-ṅsati, svastitāyai 9 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evaṃ veda yeshāṃ caivaṃ vidvān etad dhotā devān huve bṛīhacchravasah sva-staya iti vaiṣvadevam prathame 'hani śaṅsati 10 vaiṣvā-narāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathama-syāhno rūpaṃ 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpaṃ 12 jātavedase sunavāma somam iti jātavedasyāṃ pu-

rastāt sūktasya śaṁsati. svastyayanam vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti samvasarasya pāram aṣṇute ya evaṁ veda 14 pra tavyasīm navyasīm dhītim agnaya iti jātavedasyam. preti prathame 'hani prathamasyāhno rūpaṁ 15 samānam āgnimārutam bhavati yac cāgnisṅtome. yad vai yajñe samānam kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || २ ||

1 Indro vai devatā dvitīyam ahar vaḥati, pañcadaśaḥ stomo bṛihat sāma trisṭup chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasaṁ rādhnoti ya evaṁ veda 3 yad vai neti na preti yat sthitam, tad dvitīyasyāhno rūpaṁ. yad ūrdhavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yaṁ madhyame pade devatā nirucyate, yad antariksham abhyuditam, yad bārhatam yat traishṭubham yat kurvad: etāni vai dvitīyasyāhno rūpāṇy 4 agniṁ dūtāṁ vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpaṁ 5 vāyo ye te sahasriṇa iti praūgam, sutah soma rītāvṛidheti vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpaṁ 6 viśvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucarau. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāhno rūpaṁ 7 indra nedīya ed ihīty acyutaḥ pragātha, ut tishṭha brahmaṇas pata iti brāhmaṇaspatya ūrdhvac dvitīye 'hani dvitīyasyāhno rūpaṁ 8 agnir netā, tvam soma kratubhiḥ, pinvanty apa iti dhāyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yena jyotir ajanayann rītāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāhno rūpaṁ 10 indra somam somapate pibemam iti sūktam, sajoshā rudrais tripad ā vṛishasveti vṛishanvad dvitīye 'hani dvitīyasyāhno rūpaṁ 11 tvām id dhi

havāmahe, tvam hy ehi cerava iti bṛihatprishṭham
bhavati. bārḥate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ
12 yad vāvāneti dhāyyācyuto 13 bhayaṃ śṛṇava ca
na iti sāmāpragātho, yac cedam adya yad u ca hya
āsīd iti bārḥate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ
14 tyam ū shu vājinam devajūtam iti tārḥshyo 'cyu-
taḥ || 31 || ३ ||

1 Yā ta ūtir avamā yā parameti sūktam, jaḥi
vṛishṇyāni kṛiṇuhī parāca iti vṛishaṇvad dvitīye 'hani
dvitīyasyāhno rūpaṃ 2 viṣvo devasya netus, tat sa-
vitur vareṇyam, ā viṣvadevaṃ satpatim iti vai-
ṣvadevasya pratipadanucarau. bārḥate 'hani dvitīye 'hani
dvitīyasyāhno rūpaṃ 3 ud u shya devaḥ savitā hira-
ṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīyasyāhno
rūpaṃ 4 te hi dyāvāprithivī viṣvaśambhuveti dyā-
vāprithivyaṃ, sujanmanī dhishāne antar īyata
ity antarvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 takshan
ratham suvṛitam vidmanāpasa ity ārbhavam, ta-
kshan harī indravāhā vṛishaṇvasū iti vṛishaṇvad
dvitīye 'hani dvitīyasyāhno rūpaṃ 6 yajñasya vo ra-
thyam viṣpatim viṣām iti vaiṣvadevaṃ, vṛishā ke-
tur yajato dyām aśāyateti vṛishaṇvad dvitīye 'hani
dvitīyasyāhno rūpaṃ 7 tad u śāryātam. Aṅgirasō vai sva-
rgāya lokāya satram āsata, te ha sma dvitīyam dvitīyam
evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo
dvitīye 'hani sūktam aśānsayat, tato vai te pra yajñam
ajānan pra svargam lokam. tad yad etat sūktam dvitīye
'hani śānsati, yajñasya prajñātyai svargasya lokasyānu-
khyātyai 8 priḥshasya vṛishṇo arushasya nū saha
ity āgnimārutasya pratipad. vṛishaṇvad dvitīye 'hani dvi-
tīyasyāhno rūpaṃ 9 vṛishṇe śardhāya suma-
khāya vedhasa iti mārutam. vṛishaṇvad dvitīye

'hani dvitīyasyāhno rūpaṃ 10 jātavedase sunavāma
 somam iti jātavedasyācyutā 11 yajñena vardhata jātave-
 dasam iti jātavedasyaṃ. vṛdhanvad dvitīye 'hani dvi-
 tīyasyāhno rūpaṃ ahno rūpaṃ || 32 || 4 ||

Iti caturthapañcikāyāṃ pañcama 'dhyāyah.

Iti viṅṣādhyaḃe caturthaḥ khaṇḍaḥ.

1 Viṣve vai devā devatās tṛitīyam ahar vahanti, sapta-
 daṣaḥ stoma vairūpaṃ sāma jagatī chando 2 yathādevatam
 enena yathāstomam yathāsāma yathāchandasaṃ rādhnoti
 ya evaṃ veda 3 yad vai samānodarkam, tat tṛitīyasyāhno
 rūpaṃ. yad aṣvavad yad antavad yat punarāvṛittam yat
 punarnirittam yad ratavad yat paryastavad yat trivād yad
 antarūpaṃ, yad uttame pade devatā nirucyate, yad asau
 loko 'bhyudito, yad vairūpaṃ yaj jāgataṃ yat kṛitam:
 etāni vai tṛitīyasyāhno rūpāni 4 yukshvā hi devahūta-
 māñ aṣvāñ agne rathīr iveti tṛitīyasyāhna ājyam
 bhavati 5 devā vai tṛitīyenāhnā svargam lokam āyañs, tān
 asurā rakṣhāñsy anvavārayanta. te: virūpā bhavata virūpā
 bhavateti bhavanta āyañs. te yad: virūpā bhavata virūpā
 bhavateti bhavanta āyañs, tad vairūpaṃ sāmābhavat, tad
 vairūpasya vairūpatvaṃ 6 virūpaḥ pāpmanā bhūtvā pāpmā-
 nam apahate ya evaṃ veda 7 tān ha smānv evāgachanti,
 sam eva sriyante, tān aṣvā bhūtvā padbhir apāghnata.
 yad aṣvā bhūtvā padbhir apāghnata, tad aṣvānām aṣvatvaṃ
 8 aṣnute yad-yat kāmāyate ya evaṃ veda 9 tasmād aṣvaḥ
 paśūnām javiṣṭhas, tasmād aṣvaḥ pratyāñ padā hinasty
 10 apa pāpmānam hate ya evaṃ veda 11 tasmād etad
 aṣvavad ājyam bhavati, tṛitīye 'hāni tṛitīyasyāhno rūpaṃ
 12 vāyav ā yāhi vītaye, vāyo yāhi śivā diva, in-
 draḥ ca vāyav eshām sutānām, ā mitre varuṇe
 vāyam, aṣvināv eha gachatam, ā yāhy adribhiḥ su-
 tam, sajūr viṣvebhir devebhir, uta naḥ priyā pri-
 yāsv ity aushniham praūgam. samānodarkam tṛitīye 'hāni
 tṛitīyasyāhno rūpaṃ 13 tam-tam id rādhase mahe,

traya indrasya somā iti marutvatīyasya pratipadanuca-
 rau. ninṛittavat trivat tṛitīye 'hani tṛitīyasyāhno rūpam
 14 indra nedīya ed ihīty acyutaḥ pragāthaḥ, pra nū-
 nam brahmaṇas patir iti brāhmaṇaspatyo ninṛittavāns
 tṛitīye 'hani tṛitīyasyāhno rūpam 15 agnir netā, tvam
 soma kratubhiḥ, pinvanti apa iti dhāyā acyutā
 16 nakiḥ sudāso ratham pary āsa na rīramad iti
 marutvatīyaḥ pragāthaḥ paryastavāns tṛitīye 'hani tṛitīya-
 syāhno rūpam 17 try aryamā manusho devātāteti sū-
 ktaṁ trivat tṛitīye 'hani tṛitīyasyāhno rūpam 18 yad dyāva
 indra te śataṁ, yad indra yāvatas tvam iti vairū-
 pam pṛiṣṭham bhavati. rāthamtare 'hani tṛitīye 'hani tṛi-
 tīyasyāhno rūpam 19 yad vāvāneti dhāyācyutā 20 bhi
 tvā śūra nonuma iti rathamtarasya yonim anu nivarta-
 yati. rāthamtaram hy etad ahar āyatanene 21 indra tri-
 dhātu śaraṇam iti sāmāpragāthas trivāns tṛitīye 'hani
 tṛitīyasyāhno rūpam 22 tyam ū shu vājinam devajū-
 tam iti tārksyho 'cyutaḥ || 1 || 1 ||

1 Yo jāta eva prathamo manasvān iti sūktaṁ
 samānodarkam tṛitīye 'hani tṛitīyasyāhno rūpam 2 tad u
 sajanīyam. etad vā Indrasyendriyam yat sajanīyam, eta-
 smin vai śasyamāna Indram indriyam āviṣati 3 tad dhāpy
 āhuḥ chandogās: tṛitīye 'hani bahvricā Indrasyendriyam
 śaṁsantīti 4 tad u gārtsamadā. etena vai Gṛitsamada In-
 drasya priyam dhāmopāgachāt, sa paramam lokam ajayad
 5 upendrasya priyam dhāma gachati, jayati paramam lo-
 kam ya evam veda 6 tat savitur vṛiṇīmahe, 'dyā
 no deva savitar iti vaiṣvadevasya pratipadanucarau. rā-
 thamtare 'hani tṛitīye 'hani tṛitīyasyāhno rūpam 7 tad de-
 vasya savitur vāryam mahad iti sāvitram 8 anto vai
 mahad, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rū-
 pam 9 ghṛitena dyāvāpṛithivī abhivṛite iti dyāvā-

prithivīyaṃ, ghṛitaśriyā ghṛitapricā ghṛitāvṛidheti
 punarāvṛittam punarnirittam tṛitīye 'hani tṛitīasyāhno
 rūpam 10 anaṣvo jāto anabhīṣur ukthya ity ārbha-
 vam, rathas tricakra iti trivat tṛitīye 'hani tṛitīasyā-
 hno rūpam 11 parāvato ye didhishanta āpyam iti
 vaiṣvadevam. anto vai parāvato, 'ntas tṛitīyam ahas tṛitīye
 'hani tṛitīasyāhno rūpam 12 tad u gāyam. etena vai Ga-
 yah Plāto viṣveshām devānām priyaṃ dhāmopāgachāt, sa
 paramaṃ lokam ajayad 13 upa viṣveshām devānām priyaṃ
 dhāma gachati, jayati paramaṃ lokam ya evaṃ veda
 14 vaiṣvānarāya dhishanām ritāvṛidha ity āgnimā-
 rutasya pratipad. anto vai dhishanāntas tṛitīyam ahas tṛi-
 tīye 'hani tṛitīasyāhno rūpam 15 dhārāvarā maruto
 dhṛishṇvo jasa iti mārutam bahvabhivāhṛityam. anto
 vai bahv, antas tṛitīyam ahas tṛitīye 'hani tṛitīasyāhno
 rūpam 16 jātavedase sunavāma somam iti jātaveda-
 syācyutā 17 tvam agne prathamo aṅgirā ṛishir iti
 jātavedasyam purastādudarkaṃ tṛitīye 'hani tṛitīasyāhno
 rūpam. tvam-tvam ity uttaraṃ tryaham abhivadati, sam-
 tatyai 18 samtatais tryahair avyavachinnair yanti ya evaṃ
 vidvāṃso yanti || 2 || 2 ||

1 Āpyante vai stomā āpyante chandānsi tṛitīye 'hany,
 etad eva tata ucchishyate vāg ity eva. tad etad aksharam
 tryaksharam, vāg ity ekam aksharam, aksharam iti trya-
 ksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam
 dyaur ekam 3 tato vai vāg eva caturtham ahar vahati
 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad
 aksharam abhyāyachanty, etad vardhayanty, etat prabibhā-
 vayishanti caturthasyāhna udyatyā 5 annam vai nyūṅkho.
 yadelavā abhigēṣhṇāṣ caranty, athānnādyam prajāyate. tad
 yac caturtham ahar nyūṅkhayanty, annam eva tat prajana-
 yanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturakshareṇa nyūṅkhayed ity āhuḥ. catu-
 shpādā vai paṣavaḥ, paṣūnām avaruddhyai 7 tryakshareṇa
 nyūṅkhayed ity āhuḥ. trayo vā ime trivrito lokā, eṣhām
 eva lokānām abhijityā 8 ekākshareṇa nyūṅkhayed, iti ha
 smāha Lāṅgalāyano Brahmā Maudgalya, ekāksharā vai
 vāg, eṣha vāva samprati nyūṅkham nyūṅkhayati ya ekā-
 kshareṇa nyūṅkhayatīti 9 dvyakshareṇaiva nyūṅkhayet pra-
 tiśthāyā eva. dvipratishtho vai puruṣaḥ catuśhpādāḥ pa-
 ṣavo, yajamānam eva tad dvipratishtham catuśhpātsu paṣu-
 shu pratishthāpayati. tasmād dvyakshareṇaiva nyūṅkhayen
 10 mukhataḥ prātaranuvāke nyūṅkhayati. mukhato vai
 prajā annam adanti, mukhata eva tad annādyasya yaja-
 mānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato
 vai prajā annam dhinoti, madhyata eva tad annādyasya
 yajamānam dadhāti 12 mukhato madhyamdine nyūṅkhayati.
 mukhato vai prajā annam adanti, mukhata eva tad annā-
 dyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham
 parigrihṇāti savanābhyām, annādyasya parigrihītyai || 3 || ॥

1 Vāg vai devatā caturtham ahar vahaty, ekaviṃśaḥ
 stomo vairājam sāmānushṭup chando. yathādevatam enena
 yathāstomam yathāsāma yathāchandasaṃ rādhnōti ya evaṃ
 veda 2 yad vā cti ca preti ca tac caturthasyāhno rūpam.
 yad dhy eva prathamam ahas tad etat punar yac catu-
 rtham. yad yuktavad yad rathavad yad āsumad yat piba-
 vad, yat prathame pade devatā nirucyate, yad ayam loko
 'bhyudito, yaj jātavad yad dhavavad yac chukravād yad
 vāco rūpam yad vaimadam yad viriphitam yad vihandā
 yad ūnātiriktaṃ yad vairājam yad ānushṭubham yat kari-
 shyad yat prathamasyāhno rūpam: etāni vai caturthasyā-
 hno rūpāṇy 3 āgṇim na svavṛiktibhir iti caturthasyā-
 hna ājyam bhavati vaimadam viriphitam viriphitasya ṛi-
 sheṣ caturthe 'hani caturthasyāhno rūpam 4 aṣṭarcam

pāñktam. pāñkto yajñah pāñktāḥ paṣavah, paṣūnām avaruddhyai 5 tā u daśa jagatyō. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpam 6 tā u pañcadaśānushṭubha. ānushṭubham hy etad ahas, tena caturthasyāhno rūpam 7 tā u viṃsatir gāyatriyaḥ. punaḥ prāyaṇīyam hy etad ahas, tena caturthasyāhno rūpam 8 tad etad astutam aṣastam ayātayāma sūktam yajña eva sākshāt. tad yad etad caturthasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti saṃtatyai 9 saṃtatais tryahair avyavachinnair yanti ya evam vidvāṃso yanti 10 vāyo śukro ayāmi te, vihi hotrā avītā, vāyo śatam harīṇām, indraś ca vāyav eshām somānām, ā ekitāna sukratū, ā no viśvābhir ūtibhis, tyam u vo aprahaṇam, apa tyam vṛjinaṃ ripum, ambitame nadītama ity ānushṭubham praṭgam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpam 11 tam tvā yajñebhir imaha iti marutvatīyasya pratipad. imaha ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 12 idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaś, caturthe 'hani caturthasyāhno rūpam 13 śrudhī havam indra mā rishaṇya iti sūktam havavac caturthe 'hani caturthasyāhno rūpam 14 marutvāñ indra vṛishabho ranayeti sūktam, ugram sahodām iha tam huvemeti havavac caturthe 'hani caturthasyāhno rūpam 15 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na pracyavata 16 imam nu māyinaṃ huva iti paryāso havavāṅś caturthe 'hani caturthasyāhno rūpam 17 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamadinam vahanti 18 tad vai tac chando vabati yasmin nivid

dhīyate. tasmād gāyatrīshu nividam dadhāti 19 pibā so-
mam indra mandatu tvā, śrudhī havam vipipāna-
syādrer iti vairājam prishtham bhavati. bārhathe 'hani
caturthe 'hani caturthasyāhno rūpam 20 yad vāvāneti
dhāyyācyutā 21 tvām id dhi havāmaha iti brīhato yo-
nim anu nivartayati, bārhatam hy etad ahar āyatanena
22 tvam indra pratūrtishv iti sāmāpragātho, 'ṣastihā
janiteti jātavāṅs caturthe 'hani caturthasyāhno rūpam
23 tyam ū shu vājinam devajūtam iti tārکشو 'cyu-
tah || 4 || 4 ||

1 Kuha śruta indrah kasminn adyeti sūktam
vaimadam viriphitam viriphitasya ṛiṣeṣ caturthe 'hani ca-
turthasyāhno rūpam 2 yudhmasya te vṛishabhasya
svarāja iti sūktam, ugram gabhīram janushābhy
ugram iti jātavac caturthe 'hani caturthasyāhno rūpam
3 tad u traishṭubham. tena pratishṭhitapadena savanam
dādharāyatanād evaitena na pracyavate 4 tyam u vah
satrāsāham iti paryāso. viṣvāsu gīrshv āyatam ity:
abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam
5 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyam-
dinam vahanti. tad vai tac chando vahati yasmin nivid
dhīyate. tasmād gāyatrīshu nividam dadhāti 6 viṣvo de-
vasya netus, tat savitur vareṇyam, ā viṣvadevam
satpatim iti vaiṣvadevasya pratipadanucarau. bārhathe
'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu
savitā suratna iti sāvitrām. eti caturthe 'hani caturtha-
syāhno rūpam 8 pra dyāvā yajñaiḥ pṛithivī namo-
bhīr iti dyāvāpṛithivīyam. preti caturthe 'hani caturtha-
syāhno rūpam 9 pra ṛibhubhyo dūtām iva vācam
ishya ity ārbhavam. preti ca vācam ishya iti ca catu-
rthe 'hani caturthasyāhno rūpam 10 pra śukraitu devī
manīsheti vaiṣvadevam. preti ca śukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 12 vaiṣvānarasya sumatau syāmetry āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 13 ka īṃ vyaktā narah sanīlā iti mārutaṃ, nakir hy eshām janūnshi vedeti jātavac caturthe 'hani caturthasyāhno rūpaṃ 14 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 15 jāta-vedase sunavāma somam iti jātavedasyācyutā 16 gñim naro dīdhitibhir aranyor iti jātavedasyaṃ, hasta-cyutī janayanteti jātavac caturthe 'hani caturthasyāhno rūpaṃ 17 tā u vichandasah. santi virājah santi trishṭubhas, tena caturthasyāhno rūpaṃ ahno rūpaṃ || 5 || 5 ||

Iti pañcamapañcikāyāṃ prathamō 'dhyāyah.

Ity ekaviṃśādhyāye pañcamah khaṇḍah.

1 Gaur vai devatā pañcamam ahar. vahati, triṇavaḥ stomah śākvaraṃ sāma pāṅktiṣ chando. yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti ya evaṃ veda 2 yad vai neti na preti yat sthitam, tat pañcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat punar yat pañcamam 4 yad ūrdhvavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditam 5 yad dugdhavad yad ūdhavad yad dhenumad yat pṛiṣṇimad yan madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva hi paṣavo — yaj jāgatam — jāgatā hi paṣavo — yad bārhatam — bārhatā hi paṣavo — yat pāṅktam — pāṅktā hi paṣavo — yad vāmam — vāmam hi paṣavo — yad dhavishmad — dhavir hi paṣavo — yad vapushmad — vapur hi paṣavo — yac chākvaraṃ yat pāṅktam yat kurvad yad dvitīyasyāhno rūpaṃ: etāni vai pañcamasyāhno rūpānīṣṭham ū shu vo atithim usharbudham iti pañcamam

syāhna ājyam bhavati jāgataṃ adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñam divi-sprīṣam, ā no vāyo mahe tane, rathena prīthupā-jasā, bahavaḥ sūracakshasa, imā u vām diviṣṭa-yah, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihād u gāyishe vaca iti bārhatam praṭgam pañcame 'hani pañcamasyāhno rūpam 8 yat pāñcajanya yā viṣeti marutvatīyasya pratipat, pāñcajanya yeti pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tiṣṭha brahmaṇas pate, 'gnir netā, tvam soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyam suto madāyati sūktam madvat traiśṭubham. tena pratishṭhitapadena savanam dādhrāyatanād evaitena na pracyavate 13 marutvāñ indra mīdhva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpam 14 tā u gāyatryō. gāyatryō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmīn nivid dhīyate. tasmād gāyatrīṣu nividam dadhāti || 6 ||¹ ||

1 Mahānāmniṣhv atra stuvate śākvarena sāmnā rātham-tare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānam niramimīta, tasmān mahānāmnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān vai lokān Prajāpatiḥ śrīṣṭvedaṃ sarvam aśaknod yad idam kiṃca. yad imāñi lokān Prajāpatiḥ śrīṣṭvedaṃ sarvam aśaknod yad idam kiṃca tac chakvāryo 'bhavañs,

tac chakvarīṇām śakvarītvam 4 tā ūrdhvāḥ sīmno 'bhyas-
srijata. yad ūrdhvāḥ sīmno 'bhyasrijata tat simā abhavaṁs,
tat simānām simātvam 5 svādor itthā vishūvata, upa
no haribhiḥ sutam, indram viṣvā avīvṛidhann ity
anurūpo vṛishanvān priṣnimān madvān vṛidhanvān pañcame
'hani pañcamasyāhno rūpam 6 yad vāvāneti dhāyyācyu-
tā 7 bhi tvā śūra nonuma iti rathamtarasya yonim anu
nivartayati, rathamtaram hy etad ahar āyatanena 8 mo
shu tvā vāghataḥ caneti sāmāpragātho 'dhyāsavān
paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 ty am
ū shu vājinam devajūtam iti tārکشو 'cyutaḥ || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sū-
ktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno
rūpam 2 indro madāya vāvṛidha iti sūktam madvat
pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rū-
pam 3 satrā madāsas tava viṣvajanyā iti sūktam ma-
dvat traishṭubham. tena pratishṭhitapadena savanam dā-
dhārāyatanād evaitena na prayavate 4 tam indram vā-
jayāmasīti paryāsaḥ, sa vṛishā vṛishabho bhuvad
iti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 5 tā
u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamdinam
vahanti. tad vai tac chando vahati yasmin nivid dhīyate.
tasmād gāyatrīṣhu nividam dadhāti 6 tat savitur vṛiṇi-
mahe, 'dyā no deva savitar iti vaiṣvadevasya pratipa-
danucarau. rathamtare 'hani pañcame 'hani pañcamasyāhno
rūpam 7 ud u shya devaḥ savitā damūnā iti sāvitram,
ā dāśushe suvati bhūri vāmam iti vāmam paṣurūpam
pañcame 'hani pañcamasyāhno rūpam 8 mahī dyāvāpri-
thivī iha jyeshṭhe iti dyāvāprithivīyam, ruvad dho-
ksheti paṣurūpam pañcame 'hani pañcamasyāhno rūpam
9 ṛibhur vibhva vāja indro no achety ārbhavam. vājo
vai paṣavaḥ, paṣurūpam pañcame 'hani pañcamasyāhno rū-

pam 10 stushe janam suvratam navyasībhir iti vai-
 śvadevam adhyāsavat paṣurūpam pañcame 'hani pañcama-
 syāhno rūpam 11 havish pāntam ajaram svarvidity
 āgnimārutasya pratipad. dhavishmat pañcame 'hani pañca-
 masyāhno rūpam 12 vapur nu tac cikitushe cid astv
 iti mārutam vapushmat pañcame 'hani pañcamasyāhno rū-
 pam 13 jātavedase sunavāma somain iti jātavedasyā-
 cyutā 14 gnir hotā grīhapatiḥ sa rājeti jātavedasyam
 adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rū-
 pam || 8 || 3 ||

1 Devakshetram vā etad yat shashṭham ahar. deva-
 kshetram vā eta āgachanti ye shashṭham ahar āgachanti
 2 na vai devā anyonyasya grīhe vasanti, nartur ṛitor grīhe
 vasatīty āhus. tad yathāyatham ṛitviḥ ṛituyājān yajanty
 asampradāyam. tad yathartv ṛitūn kalpayanti, yathāyatham
 janatās 3 tad āhur: nartupraishaiḥ preshitavyam nartuprai-
 shair vashaṭkrītyam. vāg vā ṛitupraishā, āpyate vai vāk
 shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitu-
 praishair vashaṭkuryur, vācam eva tad āptām śrāntām ṛi-
 kṇavahīm vāharāviṇīm ṛicheyur 5 yad v ebhir na pre-
 shyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya
 cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā īyus
 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhya 'dhi
 vashaṭkrītyam. tan na vācam āptām śrāntām ṛikṇavahīm
 vāharāviṇīm ṛichanti, nācyutād yajñasya cyavante, na ya-
 jñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || 4 ||

1 Pārucchepīr upadadhati pūrvayoh savanayoh purastāt
 prasthitayājyānām. rohitam vai nāmaitac chando yat pāru-
 cchepam. etena vā Indrah sapta svargāṇl lokān arohad
 2 rohati sapta svargāṇl lokān ya evam veda 3 tad āhur:
 yat pañcapadā eva pañcamasyāhno rūpam shaṭpadāḥ sha-
 shṭhasyātha kasmāt saptapadāḥ shashṭhe 'hañ chasyanta

iti 4 shadbhir eva padaiḥ shashṭham ahar āpnuvanty apa-
chidyevaitad ahar yat saptamaṃ, tad eva saptamena pade-
nābhyārabhya vasanti. vācam eva tat punar upayanti,
saṃtatyai 5 saṃtatais tryahair avyāvachinnair yanti ya
evam vidvāṃso yanti || 10 || 5 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai de-
vāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prāṇudanta.
teshāṃ yāny antarhastīnāni vasūny āsaṃs, tāny ādāya sa-
mudram praupyanta. ta etenaiva chandasānuhāyāntarha-
stīnāni vasūny ādadata. tad yad etat padam punaḥpadam,
sa evāṅkuṣa āsañjanāyā 2 dvishato vasu datte, nir enam
ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda || 11 || 6 ||

1 Dyaur vai devatā shashṭham ahar vahati, trayastrīṇṣaḥ
stomo raivatam sāmāticchandāḥ chando. yathādevatam enena
yathāstomam yathāsāma yathāchandasaṃ rādhnoti ya evaṃ
veda 2 yad vai samānodarkam, tat shashṭhasyāhno rūpam.
yad dhy eva tritīyam abas tad etat punar yat shashṭham.
yad aśvavad yad antavad yat punarāvṛittam yat punarni-
rṛittam yad ratavad yat paryastavad yat trivad yad anta-
rūpam, yad uttame pade devatā nirucyate, yad asau loko
'bhyudito 3 yat pārucchepam yat saptapadam yan nārāṣa-
ṇsam yan nābhānedishṭham yad raivatam yad atichandā
yat kṛitam yat tritīyasyāhno rūpam: etāni vai shashṭhasyā-
hno rūpāny 4 ayam jāyata manusho dharīmaṇīti sha-
shṭhasyāhna ājyam bhavati pārucchepam atichandāḥ sapta-
padam shashṭhe 'hani shashṭhasyāhno rūpam 5 stīrṇam
barhir upa no yāhi vītaya, ā vām ratho niyūtvan
vakshad avase, sushumā yātam adribhir, yuvām
stomebhir devayanto aśvinā, var maha indra, vṛi-
shann indrā, stu śraushaḥ, o shū no agne śṛiṇuhi
tvam īlito, ye devāso divy ekādaśa sthe, yam ada-
dād rabhasam ṛiṇacyutam iti praūgam pārucchepam

atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rū-
 paṃ 6 sa pūrvyo mahānām iti marutvatīyasya pratipad.
 anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani sha-
 shṭhasyāhno rūpaṃ 7 traya indrasya somā, indra ne-
 dīya ed ihi, pra nūnam brahmaṇas patir, agnir
 netā, tvam soma kratubhiḥ, pinvanty apo, nakih
 sudāso ratham iti tritīyenāhnā samāna ātānaḥ shashṭhe
 'hani shashṭhasyāhno rūpaṃ 8 yaṃ tvam ratham indra
 medhasātaya iti sūktam pārucchepam atichandāḥ sapta-
 padaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 sa yo vṛi-
 shā vṛishṇyebhiḥ samokā iti sūktam samānodarkam
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 10 indra marutva
 iha pāhi somam iti sūktam, tebhīḥ sākam pibatu
 vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 tad u traisṭu-
 bham. tena pratishṭhitapadena savanam dādharāyatanād
 evaitena na pracyavate 12 'yaṃ ha yena vā idam iti
 paryāsaḥ, svar marutvatā jitam ity: anto vai jitam,
 antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rū-
 paṃ 13 tā u gāyatriyo. gāyatriyo vā etasya tryahasya ma-
 dhyamdinam vahanti. tad vai tac chando vahati yasmin
 nivid dhīyate. tasmād gāyatrīshu nividam dadhāti 14 re-
 vatir naḥ sadhamāde, revāñ id revata stoteti rai-
 vatam prishṭham bhavati. bārhathe 'hani shashṭhe 'hani sha-
 shṭhasyāhno rūpaṃ 15 yad vāvāneti dhāyyācyutā 16 tvām
 id dhi havāmaha iti bṛihato yonim anu nivartayati. bā-
 rhatam hy etad ahar āyatanene 17 ndram id devatātaya
 iti sāmāpragātho nirittavān shashṭhe 'hani shashṭhasyāhno
 rūpaṃ 18 tyam ū shu vājinam devajūtam iti tārkshyo
 'cyutaḥ || 12 || 7 ||

1 Endra yāhy upa naḥ parāvata iti sūktam pā-
 rucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā uv asya mahato mahānīti
 sūktam samānodarkam shashṭhe 'hani shashṭhasyāhno rū-
 pam 3 abhūr eko rāyipate rayīnām iti sūktam, ra-
 tham ā tishṭha tuvinṛimṇa bhīmam ity: anto vai
 sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyā-
 hno rūpam 4 tad u traishṭubham. tena pratishṭhitapadena
 savanam dādhārāyatanād evaitena na pracyavata 5 upa no
 haribhiḥ sutam iti paryāsaḥ samānodarkam shashṭhe
 'hani shashṭhasyāhno rūpam 6 tā u gāyatriyo. gāyatriyo vā
 etasya tryahasya madhyamdinam vahanti. tad vai tac cha-
 ndo vahati yasmin nivid dhīyate. tasmād gāyatrīshu nivi-
 dam dadhāty 7 abhi tyam devam savitāram onyor
 iti vaiśvadevasya pratipad atichandāḥ shashṭhe 'hani sha-
 shṭhasyāhno rūpam 8 tat savitur vareṇyam, dosho
 āgād ity anucaro. 'nto vai. gatam, antaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpam 9 ud u shya devaḥ
 savitā savāyetyi sāvitram, śaśvattamam tadapā va-
 hnir asthād ity: anto vai sthitam, antaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpam 10 katarā pūrvā
 katarāparāyor iti dyāvāprithivīyam samānodarkam sha-
 shṭhe 'hani shashṭhasyāhno rūpam 11 kim u śreshṭhaḥ
 kim yavishṭho na ājagann, upa no vājā adhva-
 ram ribhukshā ity ārbhavam nārāṣaṇsam trivat shashṭhe
 'hani shashṭhasyāhno rūpam 12 idam itthā raudram
 gūrtavacā, ye yajñena dakṣiṇayā samaktā iti vai-
 svadevam || 13 || s ||

1 Nābhānedishṭham śaṇsati 2 Nābhānedishṭham vai Mā-
 navam brahmacyam vasantam bhrātaro nirabhajan. so
 'bravīd etya: kim mahyam abhāktety. etam eva nishṭhāvam
 avavadiṭāram ity abruvaṇs. tasmād dhāpy etarhi pitaram
 putrā: nishṭhāvo 'vavadiṭety evācakshate 3 sa pitaram etyā-
 bravīt: tvām ha vāva mahyam tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādrithā. Aṅgirasō vā ime svar-
 rgāya lokāya satram āsate, te shashṭham-shashṭham evāhar
 āgatya muhyanti. tām ete sūkte shashṭhe 'hani śaṁsaya,
 teshāṃ yat sahasraṃ satrapariveshaṇaṃ tat te svar yanto
 dāsyantīti. tatheti 4 tām upait: prati grībhṇīta māna-
 vaṃ sumedhasa iti. tam abruvan: kimkāmo vadasīti, dam
 eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīd, atha yad
 va etat sahasraṃ satrapariveshaṇaṃ tan me svar yanto
 datteti. tatheti. tām ete sūkte shashṭhe 'hany aśaṁsayat,
 tato vai te pra yajñam ajānan pra svargaṃ lokaṃ 5 tad
 yad ete sūkte shashṭhe 'hani śaṁsati, yajñasya prajñātyai
 svargasya lokasyānukhyātyai 6 taṃ svar yanto 'bruvann:
 etat te brāhmaṇa sahasraṃ iti. tad enaṃ samākurvāṇam
 puruṣaḥ kṛiṣṇaśavāsya uttarata upotthāyābravīn: mama
 vā idam, mama vai vāstuham iti. so 'bravīn: mahyaṃ vā
 idam adur iti. tam abravīt: tad vai nau tavaiva pitari
 praśna iti. sa pitaram ait, tam pitābravīn: nanu te putra-
 kādū3r ity. adur eva ma, ity abravīt, tat tu me puruṣaḥ
 kṛiṣṇaśavāsya uttarata upodatishṭhan: mama vā idam,
 mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva
 putraka, tat-taṭ tu sa tubhyaṃ dāsyatīti. sa punar etyā-
 bravīt: tava ha vāva kila bhagava idam iti me pitāhetī.
 so 'bravīt: tad ahaṃ tubhyam eva dadāmi ya eva satyam
 avādīr iti 7 tasmād evaṃ vidushā satyam eva vaditavyaṃ
 8 sa esha sahasrasanir mantro yan nābhānedishṭha 9 upai-
 naṃ sahasraṃ namati, pra shashṭhenāhnā svargaṃ lokaṃ
 jānāti ya evaṃ veda || 14 || 9 ||

1 Tāny etāni sahaacarāṇy ity ācakshate: nābhānedi-
 shṭham vālakhilyā vṛiṣhākapim evayāmarutaṃ, tāni sahaiva
 śaṁsed 2 yad eshāṃ antariyāt, tad yajamānasyāntariyād
 3 yadi nābhānedishṭham reto 'syāntariyād, yadi vālakhilyāḥ
 prāṇān asyāntariyād, yadi vṛiṣhākapim ātmānam asyānta-

riyād, yady evayāmarutam pratishtāyā enam cyāvayed
 daivyai ca mānushyai ca 4 nābhānedishthēnaiva reto 'si-
 űcat, tad vākhilyābhīr vyakarot, Sukīrtinā Kāksihvatena
 yoniṃ vyahāpayad: urau yathā tava śarman made-
 meti. tasmā j yāyān san garbhaḥ kaṇiānsaṃ santaṃ yo-
 niṃ na hinasti, brahmaṇā hi sa kṛipta. evayāmarutaitavai
 karoti, tenedaṃ sarvaṃ etavai kṛitaṃ eti yad idaṃ kiṃ-
 cāśhaṣ ca kṛishṇaṃ ahaṣ arjunaṃ cety āgnimāru-
 tasya pratipad, ahaṣ cāhaṣ ceti punarāvṛittam punarni-
 rṛittam shashṭhe 'hani shashṭhasyāhno rūpaṃ 6 madhvo
 vo nāma mārutaṃ yajatrā iti mārutaṃ bahvabhivyāhri-
 tyam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani
 shashṭhasyāhuo rūpaṃ 7 jātavedase sunavāma somam
 iti jātavedasyācyutā 8 sa prātnathā sahasā jāyamāna
 iti jātavedasyaṃ samānodarkaṃ shashṭhe 'hani shashṭha-
 syāhno rūpaṃ 9 dhārayan-dhārayanṃ iti śaṁsati, prasraṁsād
 vā antasya bibhāya. tad yathā punarāgrantham punarni-
 grantham antam badhniyān mayūkhaṃ vāntato dhāraṇāya
 nihanyāt, tāḍrik tad yad dhārayan-dhārayanṃ iti śaṁsati
 saṁtatyai 10 saṁtatais tryahair avyavachinnair yanti ya
 evaṃ vidvāṁso yanti yanti || 15 || 10 ||

Iti pañcamapañcīkāyaṃ dvitīyo 'dhyāyaḥ.

Iti dvāvīṁśadhyāye daśamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpaṃ
 2 yad dhy eva prathamam ahas tad evaitat punar yat sa-
 ptamaṃ 3 yad yuktavad yad rathavad yad āśumad yat pi-
 bavad, yat prathame pade devatā nirucyate, yad ayaṃ loko
 'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat
 prathamasyāhno rūpaṃ: etāni vai saptamasyāhno rūpāni
 6 samudrād ūrmir madhumāñ ud ārad iti saptamasyā-
 hna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno
 rūpaṃ 7 vāg vai samudro. na vai vāk kshiyate, na samu-

draḥ kshīyate. tad yad etat saptamasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti samtatyai 8 samtatais tryahair avyavachinnair yanti ya evaṃ vidvāṃso yanty 9 āpyante vai stomā, āpyante chandāṃsi shasbthe 'hani. tad yathaivāda ājyenāvadānāni punaḥ pratyabhīghārayanty ayātayāmatāyā, evaṃ evaitat stomāṃś ca chandāṃsi ca punaḥ pratyupayanty ayātayāmatāyā yad etat saptamasyāhna ājyam bhavati 10 tad u traiśtubham. trishṭupprātahsavana esha tryaha 11 ā vāyo bhūsha śucipā upa naḥ, pra yābhir yāsi dāśvāṃsam ach,ā no niyudbhīḥ śatinībhir adhvaram, pra sotā jiro adhvareshv asthād, ye vāyava indramādanāso, yā vām śataṃ niyuto yāḥ sahasram, pra yad vām mitrāvaruṇā spūrdhann, ā gomatā nāsatyā rathen,ā no deva śavasā yāhi śushmin, pra vo yajñeshu devayanto arcan, pra kshodasā dhāyasā sasra esheti praūgam. eti ca preti ca saptame 'hani saptamasyāhno rūpaṃ. tad u traiśtubham. trishṭupprātahsavana esha tryaha 12 ā tvā ratham yathotaya, idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhīḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaḥ saptame 'hani saptamasyāhno rūpaṃ 13 kayā śubhā savayasah sanīlā iti sūktam, na jāyamāno naṣate na jāta iti jātavat saptame 'hani saptamasyāhno rūpaṃ 14 tad u kayāśubhīyam. etad vai saṃjñānam samtani sūktam yat kayāśubhīyam. etena ha vā Indro 'gastyo Marutas te samajānata. tad yat kayāśubhīyam saṃsati, saṃjñātyā eva 15 tad v āyushyam. tad yo 'sya priyaḥ syāt, kuryād evāsya kayāśubhīyam 16 tad u traiśtubham. tena pratishṭhitapadena savanam dādhrāyatanād evaitena na pracyavate 17 tyam su mesham

mahayā svarvidam iti sūktam, atyaṃ na vājaṃ havanasyadam ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgatam. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividam dadhāti 19 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishṭham bhavati saptame 'hani 21 yad eva shashṭhasyāhnaḥ tad 22 yad vai rathamtarām tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathamtarām tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihatprishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnuvanty astomakṛintatrāya 24 yad rathamtarām syāt, kṛintatram syāt 25 tasmād bṛihad eva kartavyam 26 yad vāvāneṭi dhāyyācyutā 27 bhi tvā śūra nonuma iti rathamtarasya yonim anu nivartayati. rathamtarām hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmāpragāthaḥ pibavān saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vājinaṃ devajūtam iti tārksṣhyo 'cyutah || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktam. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgatam. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthamtare 'hani saptame 'hani saptamasyāhno rūpam
 7 abhi tvā deva savitar iti sāvitraṃ. yad vāva preti
 tad abhīti saptame 'hani saptamasyāhno rūpam 8 pretāṃ
 yajñasya sambhuveti dyāvāprithivīyam. preti saptame
 'hani saptamasyāhno rūpam 9 ayam devāya janmana
 ity ārbhavam jātavat saptame 'hani saptamasyāhno rūpam
 10 ā yāhi vanasā saheti dvipadāḥ saṁsati. dvipād vai
 puruṣaḥ catuṣpādāḥ paṣavaḥ paṣavaḥ chandonāḥ, paṣū-
 nām avaruddhyai. tad yad dvipadāḥ saṁsati, yajamānam
 eva tad dvipratishṭham catuṣpātsu paṣuṣhu pratishṭhāpa-
 yaty 11 abhir agne duvo gira iti vaiṣvadevam. eti sa-
 ptame 'hani saptamasyāhno rūpam 12 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryaho 13 vaiṣvānaro ajīja-
 nad ity āgnimārutasya pratipaj. jātavat saptame 'hani sa-
 ptamasyāhno rūpam 14 pra yat vas trisṭubham isham
 iti mārutam. preti saptame 'hani saptamasyāhno rūpam
 15 jātavedase sunavāma somam iti jātavedasyācyutā
 16 dūtam vo viṣvavedasam iti jātavedasyam aniruktam
 saptame 'hani saptamasyāhno rūpam 17 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryahaḥ || 17 || 2 ||

1 Yad vai neti na preti yat sthitam, tad aṣṭamasyā-
 hno rūpam 2 yad dhy eva dvitīyam ahas tad evaitat punar
 yad aṣṭamam 3 yad ūrdhvavad yat prativā yad antarvad
 yad vṛishanvad yad vṛidhanvad, yan madhyame pade de-
 vatā nirucyate, yad antariksham abhyuditam 4 yad dvya-
 gni yan mahadvad yad dvihūtavad yat punarvad yat ku-
 rvad 5 yad dvitīyasyāhno rūpam: etāni vā aṣṭamasyāhno
 rūpāṇy 6 agniṃ vo devam agnibhiḥ sajoshā ity aṣṭa-
 masyāhna ājyam bhavati dyagny aṣṭame 'hany aṣṭama-
 syāhno rūpam 7 tad u trisṭubham. trisṭuppratāḥsavana
 esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pī-
 vo annāṇ rayivṛidhaḥ sumēdhā, uchann ushasaḥ

sudinā ariprā, uṣantā dūtā na dabhāya gopā,
yāvat taras tanvo yāvad ojaḥ, prati vām sūra
udite sūktair, dhenuḥ prasnasya kāmyaḥ duhānā,
brahmā ṇa indropa yāhi vidvān, ūrdhvo agniḥ
sumatiḥ vasvo aśred, uta syā naḥ sarasvatī
jushāneti praṅgam prativad antarvad dvihūtavad ūrdhva-
vad aṣṭame 'hany aṣṭamasyāhno rūpaḥ 9 tad u traī-
śtubhaḥ. trīṣṭupprātaḥsavana esha tryaho 10 viśvāna-
rasya vas patim, indra it somapā eka, indra ne-
dīya ed ihy, ut tiṣṭha brahmaṇas pate, 'gnir netā,
tvam soma kratubhiḥ, pinvanti apo, bṛihad in-
drāya gāyateti dvitīyenāhnā samāna ātāno 'ṣṭame 'hany
aṣṭamasyāhno rūpaḥ 11 śaṅsā mahām indram ya-
smin viśvā iti sūktam mahadvad aṣṭame 'hany aṣṭa-
masyāhno rūpaḥ 12 mahāṣ cit tvam indra yata etān
iti sūktam mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaḥ
13 pibā somam abhi yam ugra tarda iti sūktam,
ūrvam gavyam mahi grīṇāna indreti mahadvad
aṣṭame 'hany aṣṭamasyāhno rūpaḥ 14 mahāñ indro
nṛivad ā carṣaṇiprā iti sūktam mahadvad aṣṭame
'hany aṣṭamasyāhno rūpaḥ 15 tad u traīśtubhaḥ. tena
pratiṣṭhitapadena savanam dādhrāyatanād evaitena na
pracyavate 16 tam asya dyāvāprithivī sacetaseti sū-
ktam, yad ait kṛiṇvāno mahimānam indriyam iti
mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaḥ 17 tad u
jāgataḥ. jagatyō vā etasya tryahasya madhyamdinam va-
hanti. tad vai tac chando vahati yasmin nivid dhiyate.
tasmāḥ jagatīshu nividam dadhāti 18 mithunāni sūktāni śa-
syante traīśtubhāni ca jāgatāni ca. mithunam vai paṣa-
vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 maha-
dvanti sūktāni śasyante. mahad vā antariksham, antari-
kshasyāptyai 20 pañca sūktāni śasyante. pañcapadā pa-

ñkṭiḥ pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyā 21 abhi tvā sūra nonumo, 'bhi tvā pūrvapītaya iti rathamtaram prishṭham bhavaty asṭame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti brīhato yonim anu nivartayati. bārha- tam hy etad ahar āyataneno²⁴ bhayaṃ śṛiṇavac ca na iti sāmāpragātho. yac cedam adya yad u ca hya āsīd iti bārhaṭe 'hany asṭame 'hany asṭamasyāhno rūpaṃ 25 tyam ūshu vājinam devajūtam iti tārksyho 'cyutaḥ || 18 ||^a ||

1 Apūrvyā purutamāny asmā iti sūktam, mahe vīrāya tavase turāyeta mahadvad asṭame 'hany asṭa- masyāhno rūpaṃ. tāṃ su te kīrtim maghavan mahi- tveti sūktam mahadvad asṭame 'hany asṭamasyāhno rū- paṃ. tvam mahāñ indra yo ha śushmair iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ. tvam mahāñ indra tubhyaṃ ha kshā iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 3 divaḥ cid asya varimā vi papratha iti sūktam, indram na mahneti mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac cha- ndo vahati yasmin nivid dhīyate. tasmāj jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jā- gatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, pa- ṣūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad vā antariksham, antarikshasyāptyai. pañca-pañca sūktāni śasyante. pañcapadā pāṅkṭiḥ pāṅkto yajñāḥ pāṅktāḥ paṣa- vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 7 tāni dve- dhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśinī virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, pa- ṣūnām avaruddhyai 8 viśvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya
 pratipadanucarau. bārhate 'hany asṭame 'hany asṭama-
 syāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitrām
 ūrdhvavad asṭame 'hany asṭamasyāhno rūpaṃ 10 mahī
 dyauḥ prithivī ca na iti dyāvāprithivīyam mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 11 yuvānā pitarā
 punar ity ārbhavam punarvad asṭame 'hany asṭamasyā-
 hno rūpaṃ 12 imā nu kam bhuvanā sīshadhāmeti
 dvipadāḥ śaṁsati. dvipād vai puruṣaḥ catuṣpādāḥ paṣa-
 vaḥ paśavaḥ chandomāḥ, paśūnām avaruddhyai. tad yad
 dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭham catu-
 shpātsu paśuḥ pratishṭhāpayati 13 devānām id avo
 mahad iti vaiṣvadevaṃ mahadvad asṭame 'hany asṭa-
 masyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatrātritiyasavana
 esha tryaha 15 ṛitāvānam vaiṣvānaram ity āgnimāruta-
 sya pratipad, agnir vaiṣvānaro mahān iti mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 16 krīḷam vaḥ śa-
 rdho mārutam iti mārutam, jambhe rasasya vāvṛi-
 dha iti vṛidhanvad asṭame 'hany asṭamasyāhno rūpaṃ
 17 jātavedase sunavāma somam iti jātavedasyācyu-
 tā 18 gne mṛīḷa mahāñ asīti jātavedasyam mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi.
 gāyatrātritiyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikaḥ tritīyo 'dhyāyaḥ.

Iti trayaviṃśadyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpaṃ
 2 yad dhy eva tritīyam ahas tad evaitat punar yan nava-
 mam 3 yad aṣvavad yad antavad yat punarāvṛittam yat
 punarnirittam yad ratavad yat paryastavad yat trivad
 yad antarūpaṃ, yad uttame pade devatā nirucyate, yad
 asau loko 'bhyudito 4 yac chucivad yat satyavad yat kshe-
 tivad yad gatavad yad okavad 5 yat kṛitam yat tritīyasyā-

hno rūpam: etāni vai navamasyāhno rūpāṇy 6 aganma mahā namasā yavishṭham iti navamasyāhna ājyam bhavati gatavan navame 'hani navamasyāhno rūpam 7 tad u traishṭubham. trishṭupprātaḥsavāna esha tryahaḥ 8 pra vīrayā śucayo dadrire te, te satyena manasā dīdhyanā, divi kshayantā rajasah prithivyām, ā vi-śvavārāśvinā gatam no, 'yam soma indra tubhyam sunva ā tu, pra brahmāṇo aṅgirasō nakshanta, sarasvatīm devayanto havanta, ā no divo brīhataḥ parvatād ā, sarasvaty abhi no neshi vasya iti praṅgam śucivat satyavat kshetivad gatavad okavan navame 'hani navamasyāhno rūpam 9 tad u traishṭubham. trishṭupprātaḥsavāna esha tryahas 10 tam-tam id rādhase mahe, traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tritīyenāhnā samāna ātāno navame 'hani navamasyāhno rūpam 11 indraḥ svāhā pibatu yasya soma iti sūktam. anto vai svāhākāro, 'nto navamam ahar navame 'hani navamasyāhno rūpam 12 gāyat sāma nabhanyam yathā ver iti sūktam, arcāma tad vāvṛidhānam svarvad ity: anto vai svar, anto navamam ahar navame 'hani navamasyāhno rūpam 13 tishṭhā harī ratha ā yujyamāneti sūktam. anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 14 imā u tvā purutamasya kārora iti sūktam, dhiyo ratheshṭhām ity: anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 15 tad u traishṭubham. tena prati-śṭhītapadena savanam dādharāyatanād evaitena na pracyavate 16 pra mandine pitumad arcatā vaca iti sūktam samānodarkam navame 'hani navamasyāhno rūpam 17 tad u jāgatam. jagatyō vā etasya tryahasya madhyamdinam

vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 18 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñāḥ pāñktāḥ paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishṭham bhavati navame 'hani 21 yad vāvāneti dhāyācyutābhi tvā sūra nonuma iti rathamtarasya yonim anu nivartayati. rāthamtaram hy etad ahar āyataneन्द्रा tridhātu śaraṇam iti sāmāpragāthas trivān navame 'hani navamasyāhno rūpam. tyam ū shu vājinam devajūtam iti tārksṣhyo 'cyutaḥ || 20 || 1 ||

1 Sam ca tve jagmur gira indra pūrvīr iti sūktam gatavan navame 'hani navamasyāhno rūpam 2 kadā bhuvan rathakshayāni brahmeti sūktam kshetivad antarūpam. kshetīva vā antam gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāñ ṛijishīti sūktam satyavan navame 'hani navamasyāhno rūpam 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpam 5 tad u traisṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 6 'ham bhuvam vasunaḥ pūrvyas patir iti sūktam, aham dhanāni sam jayāmi śasvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpam 7 tad u jāgataḥ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 8 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai. pañcapaṇca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñāḥ

pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daṣa sampadyante: sā daṣiṇī virāl. annaṃ virāl annaṃ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 9 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani navame 'hani navamasyāhno rūpaṃ 10 dosho āgād iti sāvitram. anto vai gatam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 11 pra vām mahi dyavī abhīti dyāvāprithivīyaṃ, śuci upa praśastaya iti śucivan navame 'hani navamasyāhno rūpaṃ 12 indra ishe dadātu nas, te no ratnāni dhattanety ārbhavam, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpaṃ 13 babhrur eko vishuṇaḥ sūnaro yuveti dvipadāḥ śaṁsati. dvipād vai puruṣaḥ catuṣhpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭhaṃ catuṣhpātsu paṣuṣhu pratishṭhāpayati 14 ye triṇṣati trayas para iti vaiṣvadevaṃ trivan navame 'hani navamasyāhno rūpaṃ 15 tāny u gāyatrāṇi. gāyatrātritiyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpaṃ 17 maruto yasya hi kshaya iti mārutaṃ kshetivād antarūpaṃ. kshetiva vā antaṃ gatvā, navame 'hani navamasyāhno rūpaṃ 18 jātavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam irayeti jātavedasyaṃ samānodarkam navame 'hani navamasyāhno rūpaṃ 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati. bahu vā etasmin navarātre kimca-kimca vāraṇaṃ kriyate, śāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati, sarvasmād evaināṁs tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratrītiyasavana esha tryahaḥ || 21 || 2 ||

1 Prishṭhyam shalaham upayanti. yathā vai mukham evam prishṭhyah shalahas. tad yathāntaram mukhasya jihvā tālu dantā, evam chandomā. atha yenaiva vācam vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evam prishṭhyah shalahas. tad yathāntaram nāsikayor, evam chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evam prishṭhyah shalahas. tad yathāntaram akshnaḥ kṛishṇam, evam chandomā. atha yaiva kanīnikā yena paśyati, tad daṣamam ahar 4 yathā vai karna evam prishṭhyah shalahas. tad yathāntaram karnasyaivam chandomā. atha yenaiva śṛiṇoti, tad daṣamam ahar 5 śṛīr vai daṣamam ahar, śṛiyam vā eta āgachanti ye daṣamam ahar āgachanti. ta-smād daṣamam ahar avivākyam bhavati: mā śṛiyo 'vavādishmeti, duravavadam hi śreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patniṣālām samprapadyante 9 teshām ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāt, svāhā vāḥ iti 11 sa yad iha ramety āhāsminn evaināis tal loke ramayatiha ramadhvam iti yad āha, prajāṃ evaishu tad ramayatiha dhṛitir iha svadhṛitir iti yad āha, prajāṃ caiva tad vācam ca yajamāneshu dadhāty. Agne vāḥ iti ratham-taram, svāhā vāḥ iti bṛihad 12 devānām vā etan mithunam yad bṛihadrathamtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajāyā paṣubhir ya evam veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhram samprapadyante. teshām ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 15 upasṛijan

dharuṇam mātarām dharuṇo dhayan | rāyas po-
sham isham ūrjam asmāsu dīdharat svāheti 16 rā-
yas posham isham ūrjam avarunddha ātmane ca yaja-
mānebhyas ca yatraivam vidvān etām āhutiṃ juhōti
|| 22 || 3 ||

1 Te tataḥ sarpanti, te sadah samprapadyante. yathā-
yatham anya ritvijo vyutsarpanti, samsarpanty udgātāras,
te Sarparājñyā ṛikshu stuvata 2 iyaṃ vai Sarparājñiyam
hi sarpato rājñiyam vā alomikevāgra āsīt. saitam mantram
apaśyad: āyam gauḥ priṣṇir akramīd iti. tām ayam
priṣṇir varṇa āviṣan nānārūpo, yaṃ-yaṃ kāmam akāma-
yata yad idaṃ kiṃcaushadhayo vanaspatayaḥ sarvāṇi rū-
pāṇi 3 priṣṇir enam varṇa āviṣati nānārūpo, yaṃ-yaṃ kā-
mam kāmāyate ya evaṃ veda 4 manasā prastauti manaso-
dgāyati manasā pratiharati, vācā śaṁsati 5 vāk ca vai ma-
naḥ ca devānām mithunam. devānām eva tan mithunena
mithunam avarundhate, devānām mithunena mithunam pra-
jāyante prajātyai. prajāyate prajāyā paṣubhir ya evaṃ
vedāḥ caturhotṛin hotā vyācashṭe, tad eva tat stutam
anuśaṁsati 7 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotṛin hotā vyācashṭe, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. 8 gachati pra-
kāśam ya evaṃ veda 9 yaṃ brāhmaṇam anūcānam yaśo
narched, iti ha smāhāraṇyam paretya darbhistambān udgra-
thya dakṣhiṇato brahmāṇam upaveśya caturhotṛin vyāca-
kṣhīta 10 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotṛin vyācakṣhīta, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. gachati pra-
kāśam ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīm samanvārabhanta 2 iṣham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjam vyabhajanta, tata udumbaraḥ sambhavat. tasmāt sa triḥ samvatsarasya pacyate 5 tad yad audumbarīm samanvārabhanta, isham eva tad ūrjam annādyam samanvārabhante 6 vācam yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokah, svargam eva tal lokam niyachanti 8 na divā vācam visṛjieran. yad divā vācam visṛjierann, ahar bhrātrivṛyāya pariṣiṁshyur 9 na naktam vācam visṛjieran. yan naktam vācam visṛjieran, rātrīm bhrātrivṛyāya pariṣiṁshyuh 10 samayāvishitah sūryah syād, atha vācam visṛjieraṁs. tāvantam eva tad dvishate lokam pariṣiṁshanty 11 atho khalv astamita eva vācam visṛjieraṁs, tamobhājam eva tad dvishantam bhrātrivṛyam kurvanty 12 āhavanīyam parītya vācam visṛjieran. yajño vā āhavanīyah svargo loka āhavanīyo, yajñenaiva tat svargena lokena svargam lokam yanti 13 yad ihonam akarma yad atyarīricāma | Prajāpatim tat pitaram apyetv iti vācam visṛjiente 14 Prajāpatim vai prajā anuprajāyante, Prajāpatir ūnātiriktayoh pratishṭhā, nainān ūnam nātiriktam hinasti 15 Prajāpatim evonātiriktāny abhyatyarjanti ya evam vidvāṁsa etena vācam visṛjiente 16 tasmād evam vidvāṁsa etenaiva vācam visṛjieran || 24 || ॥

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamānas, tad āhāvasya rūpam 2 om hotas tathā hotar ity adhvaryuh pratigrīṇāty avasite-vasite daśasu padeshu 3 teshām cittih sruḡ āsī3t | 4 cittam ājyam āsī3t | 5 vāg vedir āsī3t | 6 ādhītam barhir āsī3t | 7 keto Agnir āsī3t | 8 vijñātam agnīd āsī3t | 9 prāṇo havir āsī3t | 10 sāmādhvaryur āsī3t | 11 Vācaspatir hotāsī3t | 12 mana upavaktāsī3t | 13 te vā etam graham agrihṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākam nāmnā dyām

gacha | yāṃ devāḥ prajāpatigṛīhapataya riddhim
arādhnuvaṃs tām riddhim rātsyāmo 14 'tha Prajā-
pates tanūr anudravati brahmodyaṃ cā 15 nnādā cāna-
patnī cānnādā tad Agnir, annapatnī tad Ādityo 16 bha-
drā ca kalyāṇī ca. bhādrā tat Somah, kalyāṇī tat pa-
savo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy
esha kadā canelayaty. apabhayā tan mṛityuḥ, sarvaṃ hy
etasmād bībhāyā 18 nāptā cānāpyā cānāptā tat prithivy,
anāpyā tad dyaur 19 anādhrīshyā cāpratidhrīshyā
cānādhrīshyā tad Agnir, apratidhrīshyā tad Ādityo 20 'pū-
rvā cābhrātrīvyā cāpūrvā tan mano, 'bhrātrīvyā tat
samvatsara 21 etā vāva dvādaśa Prajāpates tanva, esha
kṛtsnaḥ Prajāpatis. tat kṛtsnam Prajāpatim āpnoti daśa-
mam ahar 22 atha brahmodyaṃ vadanty. Agnir gṛīhapatir
iti haika āhuḥ, so 'sya lokasya gṛīhapatir. Vāyur gṛīha-
patir iti haika āhuḥ, so 'ntarikshalokasya gṛīhapatir. asau
vai gṛīhapatir yo 'sau tapaty. esha patir, ṛitavo gṛīhā.
yeshāṃ vai gṛīhapatim devaṃ vidvān gṛīhapatir bha-
vati, rādhnoti sa gṛīhapati, rādhnuvanti te yajamānā.
yeshāṃ vā apahatapāpmānaṃ devaṃ vidvān gṛīhapa-
tir bhavaty, apa sa gṛīhapatiḥ pāpmānaṃ hate, 'pa te
yajamānāḥ pāpmānaṃ ghnate. 'dhvāryo arātsmūrātsma
|| 25 || 6 ||

Iti pañcamapañcikāyāṃ caturtho 'dhyāyāḥ.

Iti caturviṃśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Uddharābhavanīyam ity aparāhṇa āha. yad evāhnā
sādhū karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
dhatta 2 uddharābhavanīyam iti prātar āha. yad eva rātryā
sādhū karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
dhatte 3 yajño vā āhavanīyaḥ, svargo loka āhavanīyo 4 ya-
jña eva tat svarge loka svargaṃ lokaṃ nidhatte ya evaṃ
veda 5 yo vā agnihotraṃ vaiśvadevaṃ shoḷaṣakalam paṣu-

shu pratishṭhitam veda, vaiṣvadevenāgnihotrena shoḷaṣaka-
lena paśushu pratishṭhitena rādhnoti 6 raudram gavi sad,
vāyavyam upāvasṛiṣṭam, āśvinam duhyamānam, saumyam
dugdham, vāruṇam adhiṣṭitam, paushṇam samudantam,
mārutam vishyandamānam, vaiṣvadevam binduman, mai-
tram śarogrihitam, dyāvāprithivīyam udvāsitam, sāvitrām
prakrāntam, vaiṣṇavam hriyamānam, bārhaspatyam upa-
sannam, Agneḥ pūrvāhutih, Prajāpater uttaraindram hu-
tam 7 etad vā agnihotram vaiṣvadevam shoḷaṣakalam
paśushu pratishṭhitam 8 vaiṣvadevenāgnihotrena shoḷaṣa-
kalena paśushu pratishṭhitena rādhnoti ya evam veda
|| 26 || 1 ||

1 Yasyāgnihotry upāvasṛiṣṭā duhyamānopaviṣet, kā
tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhī-
shā nishīdasi tato no abhayam kṛidhi | paśūn naḥ
sarvān gopāya namo rudrāya mīlhusa iti 3 tām
utthāpayed 4 ud asthād devy aditir āyur yajñapatāv
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-
ṇaya cety 5 athāsya udapātram ūdhasi ca mukhe copa-
griṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-
ścittir 6 yasyāgnihotry upāvasṛiṣṭā duhyamānā vāsyeta,
kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamā-
nasya pratikhyāya vāsyate. tām annam apy ādayec chā-
ntyai, śāntir vā annam. sūyayasād bhagavatī hi
bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasṛi-
ṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat
tatra skandayet, tad abhimriṣya japed 8 yad adya du-
gdham prithivīm asṛipta yad oshadhīr atyasṛipad
yad āpah | payo griheshu payo aghnyāyām payo
vatseshu payo astu tan mayīti. 9 tatra yat pa-
riṣiṣṭam syāt, tena juhuyād yad alam homāya syād
10 yady u vai sarvam siktam syād, athānyām āhūya

tām dugdhvā tena juhuyād, ā tv eva śraddhāyai hota-
vyam. sā tatra prāyascittiḥ 11 sarvaṃ vā aśya barhishyam
sarvaṃ parigrīhitam ya evaṃ vidvān agnihotraṃ juhoti
|| 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, prithivī vedir, oshadhayo
barhir, vanaspataya idhmā, āpaḥ prokshanyo, diṣaḥ pari-
dhayo 2 yad dha vā aśya kiṃca nasyati yan mriyate yad
apājanti, sarvaṃ haivainam tad amushmiṇ loka yathā ba-
rhishi dattam āgached evaṃ āgachati ya evaṃ vidvān agni-
hotraṃ juhoty 3 ubhayān vā esha devamanushyān viparyā-
sam dakṣiṇā nayati sarvaṃ cedam yad idam kiṃca 4 manu-
shyān vā esha sāyamāhutyā devebhyo dakṣiṇā nayati sa-
rvaṃ cedam yad idam kiṃca. ta ete pralīnā nyokasa iva śere
manushyā devebhyo dakṣiṇā nītā 5 devān vā esha prāta-
rāhutyā manushyebhyo dakṣiṇā nayati sarvaṃ cedam yad
idam kiṃca. ta ete vividānā ivotpatanty: ado 'haṃ kari-
shye, 'do haṃ gamishyāmīti vadanto 6 yāvantaṃ ha vai
sarvaṃ idam dattvā lokam jayati, tāvantaṃ ha lokam ja-
yati ya evaṃ vidvān agnihotraṃ juhoty 7 Agnaye vā esha
sāyamāhutyāṣvinam upākaroti, tad vāk pratigrīṇāti: vāg-
vāg ity 8 Agninā hāsyā rātryāṣvinam śastam bhavati ya
evaṃ vidvān agnihotraṃ juhoty 9 Ādityāya vā esha prāta-
rāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigrīṇāty:
annam-annam ity. Ādityena hāsyāhnā mahāvratam śa-
stam bhavati ya evaṃ vidvān agnihotraṃ juhoti 10 tasya
vā etasyāgnihotrasya sapta ca śatāni viṃsatiḥ ca samvatsare
sāyamāhutayaḥ, sapta co eva śatāni viṃsatiḥ ca samvatsare
prātārāhutayas. tāvatyo 'gner yajushmatya ishtakāḥ 11 sam-
vatsareṇa hāsyāgninā cityeneshtam bhavati ya evaṃ vidvān
agnihotraṃ juhoti || 28 || 3 ||

1 Vṛishaśushmo ha Vātāvata uvāca Jātūkarnyo: vaktā
smo vā idam devebhyo, yad vai tad agnihotraṃ ubhaye-

dyur ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u
 haivovāca kumārī gandharvagṛihītā: vaktā smo vā idam
 pitribhyo, yad vai tad agnihotram ubhayeddyur ahūyatān-
 yedur vāva tad etarhi hūyata ity 3 etad vā agnihotram
 anyedyur hūyate, yad astamite sāyaṃ juhoty anudite prā-
 tar. athaitad agnihotram ubhayeddyur hūyate, yad astamite
 sāyaṃ juhoty udite prātas 4 tasmād udite hotavyaṃ 5 ca-
 turviṃṣe ha vai samvatsare 'nuditahomī gāyatrīlokaṃ āpnoti
 dvādaśa uditahomī. sa yadā dvan samvatsarāv anudite ju-
 hoty atha hāsyaike huto bhavaty, atha ya udite juhoti
 samvatsarenaiva samvatsaram āpnoti ya evaṃ vidvān udite
 juhoti. tasmād udite hotavyaṃ 6 esha ha vā ahorātrayos
 tejasi juhoti yo 'stamite sāyaṃ juhoty udite prātar. Agninā
 vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad
 7 ahorātrayor hāsyā tejasi hutam bhavati ya evaṃ vidvān
 udite juhoti 8 tasmād udite hotavyaṃ || 29 || 4 ||

1 Ete ha vai samvatsarasya cakre yad ahorātre, tā-
 bhyām eva tat samvatsaram eti. sa yo 'nudite juhoti, ya-
 thaikataṣcakraṇa yāyāt tādṛik tad. atha ya udite juhoti,
 yathobhayataṣcakraṇa yān kshipram adhvānaṃ samaśnuvīta
 tādṛik tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadrathamtarābhyām idam eti yuktaṃ

yad bhūtaṃ bhaviṣyac cāpi sarvaṃ |

tābhyām iyād agnīm ādhāya dhīro

divaivānyaj juhuyān naktam anyad

iti 4 rāthamtārī vai rātry, ahar bārhatam. Agnir vai ra-
 thamtarām Ādityo bṛihad, ete ha vā enaṃ devate bradhna-
 sya viṣṭapaṃ svargaṃ lokaṃ gamayato ya evaṃ vidvān
 udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajña-
 gāthā gīyate 6

yathā ha vā sthūrīṇaikenā yāyād

akṛitvānyad upayojanāya |

evam yanti te bahavo janāsaḥ
 purodayāj juhvati ye 'gnihotram
 iti 7 tām vā etām devatām prayatīm sarvam idam anu-
 praiti yad idam kimcaitasyai hīdam devatāyā anucaram
 sarvam yad idam kimca, saishānucaravati devatā 8 vindate
 ha vā anucaram, bhavaty asyānucaro ya evam veda 9 sa
 vā esha ekātithiḥ, sa esha juhvatsu vasati 10 tad yad ado
 gāthā bhavaty 11

anenasam enasā so 'bhiṣastād
 enasvato vāpaharād enaḥ |
 ekātithim apa sāyam ruṇaddhi
 bisāni steno apa so jahārety

12 esha ha vai sa ekātithiḥ, sa esha juhvatsu vasaty. etām
 vāva sa devatām aparunaddhi, yo 'lam agnihotrāya san
 nāgnihotram juhōti. tam eshā devatāparuddhāparunaddhy
 asmāc ca lokād amushmāc cobhābhyām, yo 'lam agniho-
 trāya san nāgnihotram juhōti 13 tasmād yo 'lam agniho-
 trāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir apa-
 rudhya ity 15 etad dha sma vai tad vidvān Nagari Jānaṣru-
 teya uditahominam Aikādaśāksham Mānutantavyam uvāca:
 prajāyām enam vijñātā smo yadi vidvān vā juhōty avi-
 dvān veti. tasyo haikādaśakshe rāshṭram iva prajā ba-
 bhūva. rāshṭram iva ha vā asya prajā bhavati ya evam
 vidvān uditte juhōti. tasmād udite hotavyam || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīn
 samdadhāti. sa yo 'nudite juhōti, yathā kumārāya vā va-
 tsāya vājātāya stanam pratidadhyāt tādrik tad. atha ya
 udite juhōti, yathā kumārāya vā vatsāya vā jātāya stanam
 pratidadhyāt tādrik tat. tam asmaḥ pratidhiyamānam ubha-
 yor lokayor annādyam anu pratidhiyate 'smāc ca lokād
 amushmāc cobhābhyām 2 sa yo 'nudite juhōti, yathā puru-
 shāya vā hastine vāprayate hasta ādadhyāt tādrik tad.

atha ya uдите juhōti, yathā purushāya vā hastine vā prāyate hasta ādadhyaāt tādṛik tat. tam esha etenaiva haste-nordhvaṃ hṛitvā svarge loka ādadhāti ya evaṃ vidvān uдите juhōti. tasmād uдите hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni prañayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsyā samprati hutam bhavati ya evaṃ vidvān uдите juhōti. tasmād uдите hotavyam 4 esha ha vai satyaṃ vadan satye juhōti, yo 'stamite sāyaṃ juhōty uдите prātar. bhūr bhuvaḥ svar o3m Agnir jyotir jyotir Agnir iti sāyaṃ juhōti, bhūr bhuvaḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyaṃ hāsyā vadataḥ satye hutam bhavati ya evaṃ vidvān uдите juhōti. tasmād uдите hotavyam 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitaṃ te vadanti

purodayāj juhvati ye 'gnihotram |

divā kīrtyaṃ adivā kīrtayantaḥ

Sūryo jyotir na tadā jyotir eshām

iti || 31 || ॥

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemāñl lokān asṛijata: pṛithivīm antarikshaṃ divaṃ. tāñl lokān abhyatapat, tebhyo 'bhītaptebhyaḥ trīṇi jyotīnshy ajāyantaḥ Agnir eva pṛithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotīnshy abhyatapat, tebhyo 'bhītaptebhyaḥ trayaḥ vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhītaptebhyaḥ trīṇi sukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuva iti yajurvedāt, svar iti sāmavedāt 2 tāni sukrāṇy abhyatapat, tebhyo 'bhītaptebhyaḥ trayaḥ varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti prañauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavam, sāmnodgītham. yad etat trayyai vidyāyai sukrām, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyaḥ samprāyachat, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavam, sāmnodgītham. yad evaitat trayyai vidyāyai sukrām, tena brahmatvam akurvaṅs 5 te devā abruvan Prajāpatim: yadi no yajña ṛikta ārtiḥ syād yadi yajushto yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña ṛikta ārtir bhavati, bhūr iti gārhapatye juhavātha; yadi yajushto, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvah svar iti sarvā anudrutyāhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānam saṃdadhyād, yathā parvaṇā parva yathā śleshaṇā carmaṇyam vānyad vā viśliṣṭam saṃśleshayed: evam evaitābhir yajñasya viśliṣṭam saṃdadhāti, saishā sarvaprayaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe prāyaścittiḥ kartavyā || 32 || 7 ||

1 Tad āhur mahāvadāḥ | yad ṛicaiva hautram kriyate yajushādhvaryavam sāmnodgītham, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata iti. trayyā vidyayeti brūyād 2 ayam vai yajño yo 'yam pavate. tasya vāk ca manaḥ ca vartanyau, vācā ca hi manasā ca yajño vartata. iyaṃ vai vāg ado manas, tad vācā trayyā vidyayaikam pakṣam saṃskurvanti, manasaiva brahmā saṃskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stoma bhāgāṇi japitvā bhāṣamāṇā upāsate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāṣamānam drisṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataṣcakra vā ratho vartamāno bhresham nyety, evam eva sa yajño bhresham nyeti, yajñasya bhresham anu yajamāno bhresham nyeti 4 tasmād brahmo-pākṛite prātaranuvāke vācamyamaḥ syād opāṅśvantaryāmayor homād, upākṛiteshu pavamāneshv odrīco. 'tha yāni stotrāni saṣaṣtrāṇy, ā teshām vashaṭkārād vācamyama eva syāt. tad yathobhayataḥpāt purusho yann ubhayataṣcakra vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || s ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutiṁ me 'haushid ity adhvaryave dakṣiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'śaṁsīn me 'yāksbīn ma iti hotre: kim svid eva cakrushe brahmaṇe dakṣiṇā nīyante, 'kṛitvāho svid eva haratā iti 2 yajñasya haisha bhiṣhag yad brahmā, yajñāyaiva tad bhiṣhajam kṛitvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasām rasenārtvijyam karoti yad brahmā, tasmād brahmā, rddhabhāg gha vā eṣha itareshām ritvijām agra āsa yad brahmā, rddham eva brahmaṇa āsārdham itareshām ritvijām 4 tasmād yadi yajña rikta ārtiḥ syād yadi yajushto yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña rikta ārtir bhavati, bhūr iti brahmā gārhapatyē juhuyād; yadi yajushto, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhuva iti mādhyamdine savane brūyād, indravantaḥ studhvam iti; svar iti tritīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhuvaḥ svar ity ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti 6 sa yad āhendravantaḥ studhvam ity,
 aindro vai yajña, Indro yajñasya devatā. sendram eva
 tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvam
 ity evaināns tad āha tad āha || 34 || २ ||

Iti pañcamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcaviṃśadyāye navamaḥ khaṇḍaḥ.

1 Devā ha vai sarvacaran satram nishedus, te ha pāpmānam nāpajaghnire. tām hovācārbudaḥ Kādraveyaḥ sa-
rparishir mantrakṛid: ekā vai vo hotrākṛitā, tām vo 'ham
karavāny, atha pāpmānam apahanishyadhva iti. te ha ta-
thety ūcus. teshām ha sma sa madhyamdine-madhyamdina
evopodāsarpad, grāvṇo 'bhishtauti 2 tasmān madhyamdine-
madhyamdina eva grāvṇo 'bhishtuvanti tadanukṛiti 3 sa
ha sma yenopodāsarpat, tad dhāpy etarhy Arbudodāsarpaṇī
nāma prapad asti 4 tām ha rājā madayām cakāra, te ho-
cur: āṣivisho vai no rājānam avekshate, hantāsyoshnīshe-
nākshyāv apinahyāmeti. tatheti. tasya hoshnīshenākshyāv
apinahyus, tasmād ushnīsham eva paryasya grāvṇo 'bhi-
shtuvanti tadanukṛiti 5 tām ha rājā madayām eva cakāra,
te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishtautīti, ha-
ntāsyānyābhir ṛigbhir mantram āpṛiṇacāmeti. tatheti. ta-
sya hānyābhir ṛigbhir mantram āpapṛicus, tato hainān na
madayām cakāra. tad yad asyānyābhir ṛigbhir mantram
āpṛiṇcanti, śāntyā eva 6 te ha pāpmānam apajaghnire. te-
shām anv apahatiṃ sarpāḥ pāpmānam apajaghnire, ta ete
'pahatapāpmāno hitvā pūrvām jīṇām tvacām navayaiva
prayanty. 7 apa pāpmānam hate ya evaṃ veda || 1 || 1 ||

1 Tad āhuḥ: kiyatūbhir abhishtuyād iti. śatenety āhuḥ.
ṣatāyur vai puruṣaḥ ṣatavīryaḥ ṣatendriya, āyushy evai-
nam tad vīrya indriye dadhāti 2 trayastriṅsatyā vety āhus.
trayastriṅsato vai sa devānām pāpmāno 'pāhaṇs, trayastri-
ṅsad vai tasya devā ity 3 aparimitābhir abhishtuyād. apa-
rimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grā-
vastotriyā, tasyām sarve kāmā avarudhyante. sa yad apa-

rimitābhir abhishtauti, sarveshām kāmānām avaruddhyai
 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād apa-
 rimitābhir evābhishtuyāt 6 tad āhuh: katham abhishtuyād
 ity. aksharaṣāḥ | caturaksharaṣāḥ | pacchāḥ | ardharca-
 ṣāḥ | ṛikṣāḥ iti | tad yad ṛikṣo na tad avakalpate, 'tha
 yat paccho no eva tad avakalpate, 'tha yad aksharaṣaḥ
 caturaksharaṣo vi tathā chandānsi lupyeran bahūni tathā-
 ksharāṇi hīyerann. ardharcaṣa evābhishtuyāt, pratishthāyā
 eva 7 dvipratishtho vai puruṣaḥ catuspādāḥ paśavo, ya-
 jamānam eva tad dvipratishtham catuspātsu paśushu pra-
 tishthāpayati. tasmād ardharcaṣa evābhishtuyāt 8 tad āhur:
 yan madhyamdine-madhyamdina eva grāvno 'bhishtauti,
 katham asyetarayoḥ savanayor abhishtutam bhavatīti. yad
 eva gāyatrībhir abhishtauti, gāyatraṃ vai prātaḥsavanam,
 tena prātaḥsavane; 'tha yaj jagatībhir abhishtauti, jagataṃ
 vai tritīyasavanam, tena tritīyasavana 9 eva u hāsya ma-
 dhyamdine-madhyamdina eva grāvno 'bhishtuvataḥ sarve-
 shu savaneshv abhishtutam bhavati ya evaṃ veda 10 tad
 āhur: yad adhvaryur evānyān ṛitvijāḥ sampreshyaty, atha
 kasmād esha etām asampreshitaḥ pratipadyata iti. mano
 vai grāvastotriyāsampreshitaṃ vā idam manas, tasmād esha
 etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmanyā, tasyai somo rājā vatsah.
 some rājani kṛite subrahmanyām āhvayanti yathā dhenum
 upahvayet, tena vatsena yajamānāya sarvān kāmān duhe
 2 sarvān hāsmāi kāmān vāg duhe ya evaṃ veda 3 tad
 āhuh: kiṃ subrahmanyāyai subrahmanyātvam iti. vāg eveti
 brūyād, vāg vai brahma ca subrahma ceti 4 tad āhur: atha
 kasmād enam pumānsaṃ santaṃ strīm ivācakshata iti. vāg
 ghi subrahmanyeti brūyāt, teneti 5 tad āhur: yad antarve-
 dītara ṛitvija ārtvijyaṃ kurvanti bahirvedi subrahmanyā,
 katham asyāntarvedy ārtvijyaṃ kṛitam bhavatīti. veder

vā utkaram utkiranti; yad evotkare tishthann āhvayatīti
brūyāt, teneti 6 tad āhur: atha kasmād utkare tishthan su-
brahmanyām āhvayatīty. rishayo vai satram āsata. teshām
yo varshishthā āsīt tam abruvan: subrahmanyām āhvaya,
tvam no nedishthād devān hvayishyasīti. varshishtham
evainam tat kurvanty, atho vedim eva tat sarvām prīṇāti
7 tad āhuḥ: kasmād asmā rishabham dakshinām abhyāja-
ntīti. vṛishā vā rishabho yoshā subrahmanyā tan mithu-
nam, tasya mithunasya prajātyā ity 8 upāṇṣu pātnivatasya-
gnidhro yajati. reto vai pātnivata, upāṇṣv iva vai retasaḥ
siktir 9 nānuvashaṭkaroti. samsthā vā eshā yad anuvasha-
ṭkāro: ned retasḥ samsthāpayānity. asamsthitam vai reta-
saḥ samriddham. tasmān nānuvashaṭkaroti 10 neshtur upa-
stha āsīno bhakshayati. patnībhājanam vai neshtāgniḥ pa-
tnīshu reto dadhāti prajātyā, Agninaiva tat patnīshu reto
dadhāti prajātyai 11 prajāyate prajāyā paṣubhir ya evam
veda 12 dakshinā anu subrahmanyā samtishthate. vāg vai
subrahmanyānnam dakshinānnādya eva tad vāci yajñam
antataḥ pratishthāpayanti pratishthāpayanti || 3 || 3 ||

Iti shashthapañcikaḥ prathamō 'dhyāyah.

Iti shadvīṃśadhyāye tṛtīyaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata, tāns tanvānān asurā
abhyāyan: yajñaveśasam eshām karishyāma iti. tām da-
kshinata upāyan, yata eshām yajñasya tanishtham ama-
nyanta. te devāḥ pratibudhya Mitrāvaruṇau dakshinataḥ
paryauhañs, te Mitrāvaruṇābhyām eva dakshinataḥ prātaḥ-
savane 'surarakshānsy apāghnata. tathaivaitad yajamānā
Mitrāvaruṇābhyām eva dakshinataḥ prātaḥsavane 'surara-
kshānsy apāghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ
prātaḥsavane sañsati, Mitrāvaruṇābhyām. hi devā dakshina-
taḥ prātaḥsavane 'surarakshānsy apāghnata 2 te vai dakshi-
nato 'pahatā asurā madhyato yajñam prāviṣaṃs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṁsy apaghnate. tasmād aindram brāhmaṇācchāṁsī prātaḥsavane śaṁsatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṁsy apāghnata 3 te vai madhyato 'pahatā asurā uttarato yajñam prāviṣaṁs. te devāḥ pratibudhyendrāgni uttarataḥ paryauhaṁs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṁsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane śaṁsatīndrāgnibhyām hi devā uttarataḥ prātaḥsavane 'surarakshāṁsy apāghnata 4 te vā uttarato 'pahatā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṁs, te 'gninaiva purastāt prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshāṁsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam hate ya evaṁ veda 6 te vai purastād apahatā asurāḥ paścāt parītya prāviṣaṁs. te devāḥ pratibudhya Viṣvān devān ātmānam paścāt tṛtīyasavane paryauhaṁs, te Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṁsy apaghnate. tasmād vaiṣvadevaṁ tṛtīyasavanam 7 apa pāpmānam hate ya evaṁ veda 8 te vai devā asurān evaṁ apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsyā dvishan pāpmā. bhrātrivyo bhavati, ya evaṁ veda 10 te devā evaṁ kṛiptena yajñenāpāsurān pāpmānam aghnatājayan svargaṁ lokam 11 apa ha vai dvishantam pāpmānam bhrātrivyaṁ hate, jayati svar-

gam lokam ya evam veda yaṣ caivam vidvān savanāni kalpayati || 4 || 1 ||

1 Stotriyaṃ stotriyasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanty, avareṇaiva tad ahnā param ahar abhyārabhante 2 'tha tathā na madhyamdine. śrīr vai priṣṭhāni, tāni tasmai na tatsthānāni yat stotriyaṃ stotriyasyānurūpaṃ kuryus 3 tayaiva vibhaktyā tritīyasavane na stotriyaṃ stotriyasyānurūpaṃ kurvanti || 5 || 2 ||

1 Athāta ārambhanīyā eva 2 rījunīti no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā esha hotrakāṇāṃ yaṃ maitrāvaruṇas, tasmād eshā praṇetrimati bhavati 3 indram vo viṣvatas parīti brāhmaṇācchaṇsino, havāmahe janebhya itīndram evaitayāhar-ahar nihvayante 4 na haishāṃ vihave 'nya Indram vṛiṅkte yatraivaṃ vidvān brāhmaṇācchaṇsy etām ahar-ahāḥ ṣaṇsati 5 yat soma ā sute nara ity achāvākasyendrāgnī ajoyaḥ havur itīndrāgnī evaitayāhar-ahar nihvayante. na haishāṃ vihave 'nya indrāgnī vṛiṅkte yatraivaṃ vidvān achāvāka etām ahar-ahāḥ ṣaṇsati 6 tā vā etāḥ svargasya lokasya nāvāḥ sampāriṇyāḥ, svargam evaitābhir lokam abhisamtaranti || 6 || 3 ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varuṇeti maitrāvaruṇasyeṣhaṃ svaṣ ca dhīmahi ty. ayaṃ vai loka ishaṃ ity asau lokaḥ svar ity, ubhāv evaitayā lokāy ārabhante 3 vy antarikṣhaṃ atirad iti brāhmaṇācchaṇsino, vivatṛicaṃ svargam evaibhya etayā lokam vivṛiṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sishāsavo vā ete yad dikshitās, tasmād eshā valavati bhavaty 6 ud gā ājad āngirobhya āvish kṛiṇvan gubā satīḥ | arvāṇcaṃ nunude valam iti, sanim evaibhya etayāvarundha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḥhāni dṛiṇhitāni ca |
 sthirāni na parāṇuda iti 9 svarga evaitayā loke 'har-
 ahaḥ pratitishṭhanto yanty 10 āham sarasvatīvator ity
 achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad ahe-
 ndrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoh pri-
 yaṃ dhāma yad vāg iti, priyeṇaivainau tad dhāmnā sa-
 mardhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṃ veda
 || 7 || 4 ||

1 Ubhayaḥ paridhāniyā bhavanti hotrakāṇām prātaḥ-
 savane ca mādhyandine cāhinaḥ caikāhikāḥ ca 2 tata aikā-
 hikaḥ eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na
 pracyavate 3 'hinaḥ achāvākah, svargasya lokasyāptyā
 4 ubhayībhīr brāhmaṇacchaṁsi. teno sa ubhau vyanvāra-
 bhamāṇa etimaṃ cāmuṃ ca lokam, atho maitrāvaruṇam
 cāchāvākam cātho ahinaṃ caikāham cātho samvatsaram
 cāgnishṭomaṃ caivam u sa ubhau vyanvārabhamāṇa ety
 5 atha tata aikāhikā eva tṛitīyasavane hotrakāṇām pari-
 dhāniyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām
 eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam
 prātaḥsavane yajed 7 ekam dve na stomam atiṣaṁset. tad
 yathābhiheshate pipāsate kshipram prayachet, tādṛik tad.
 atho kshipram devebhyo 'nnādyam somapītham prayachā-
 nīti. kshipram lāsminl loke pratitishṭhaty 8 aparimitābhīr
 uttarayoh savanayor. aparimito vai svargo lokah, svarga-
 sya lokasyāptyai 9 kāmam tad dhotā ṣaṁsed yad dhotra-
 kāḥ pūrvedyuh ṣaṁseyur, yad vā hotā tad dhotrakāḥ.
 prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo
 'ṅāny anusamcarati. tasmāt tat kāmam hotā ṣaṁsed yad
 dhotrakāḥ pūrvedyuh ṣaṁseyur, yad vā hotā tad dhotra-
 kāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva
 tṛitīyasavane hotrakāṇām paridhāniyā bhavanty. ātmā vai
 hotāṅgāni hotrakāḥ. samānā vā ime 'ṅānām antās, tasmāt

samānya eva tṛtīyasavane hotrakāṇām paridhāniyā bhavanti bhavanti || 8 || 5 ||

Iti shashṭhapāñcīkāyām dvitīyo 'dhyāyaḥ.

Iti saptaviṃśādhyaḥ pañcamah khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavana unnīyamānebhya 'nvāha vṛshanvatīḥ pītavatīḥ sutavatīḥ madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatṛr anvāha, gāyatram vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sicyate 5 daśa madhyamdine 'nvāha, nyūne vai retaḥ siktam madhyam striyai prāpya sthaviṣṭham bhavati 6 nava nyūnās tṛtīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haike sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyamdine sapta tṛtīyasavane: yāvatyo vai puroṇuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puroṇuvākyā iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṃ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amuṣmāl lokāt svargaṃ lokam abhi 11 na ha vai te yajamānam svargaṃ lokam abhi voḷhum arhanti ye sapta-saptānvāhus 12 tasmāt kevalaśa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakshād aindrībhyām yajato hotā caiva brāhmaṇācchaṇsī ce, daṃ te somyam madhv iti hotā yajati, ndra tvā vṛishabham vayam iti brāhmaṇācchaṇsī, nānādevatyābhir itare: katham teshām aindryo bhavantīti 2 mitram vayam havāmaha iti mai-

trāvaruṇo yajati, varuṇam somapītaya iti. yad vai kimca pītavat padam tad aindram rūpam, tenendram prīṇāti 3 maruto yasya hi kshaya iti potā yajati, sa sugopātamo jana itīndro vai gopās, tad aindram rūpam, tenendram prīṇāty 4 agne patnīr ihā vaheti neshṭā yajati, tvashṭāram somapītaya itīndro vai Tvasṭā, tad aindram rūpam, tenendram prīṇāty 5 ukshānnāya vaṣānnāyety āgnībro yajati, somapṛishṭhāya vedhasa itīndro vai vedhās, tad aindram rūpam, tenendram prīṇāti 6 prātaryāvabhir ā gatam devebhir jenyāvasū | indrāgni somapītaya iti svayam samṛiddhāchāvākāsyai-7vam u haitā aindryo bhavanti 8 yan nānadevatyās, tenānyā devatāḥ prīṇāti 9 yad u gāyatriyas, tenāgneyya 10 etad u haitābhis trayam upāpnoti || 10 || २ ||

1 Asāvi devam goṛijīkam andha iti madhyamdina unniyamānebhya 'nvāha vṛishanvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñās. trishṭubho 'nvāha, trishṭubham vai mādhyamdinam savanam 3 tad āhur: yat tritīyasavanasyaiva rūpam madvad, atha kasmān madhyamdine madvatīr anu cāha yajanti cābhir iti 4 mādhyantīva vai madhyamdine devatāḥ, sam eva tritīyasavane mādayante. tasmān madhyamdine madvatīr anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyamdine prasthitānām pratyakshād aindrībhir yajanty 6 abhi-
trīṇnavatībhir eke 7 pibā somam abhi yam ugra tarda iti hotā yajati 8 sa īm pāhi ya ṛijīshī tarutra iti mai-
trāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti brāhmaṇācchaṇsī yajaty 10 arvān ehi somakāmam tvāhur iti potā yajati 11 tavāyam somas tvam ehy arvān iti neshṭā yajati 12 ndrāya somāḥ pradivo vidānā ity achāvāko yajaty 13 āpūrṇo asya kalaṣaḥ svāhety āgnīdro yajati 14 tāsām etā abhitṛīṇnavatyō bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyam-
dinam savanam abhyatṛiṇat. yad abhyatṛiṇat, tasmād etā
abhitṛiṇṇavatyo bhavanti || 11 ||³ ||

1 Ihopa yāta śavaso napāta iti tṛitīyasavana unnī-
yamānebhyo 'nvāha vṛishanvatīḥ pītavatīḥ sutavatīḥ madvatī
rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur:
yan nārbhavīṣhu stuvate, 'tha kasmād ārbhavaḥ pavamāna
ity ācakshata iti 3 Prajāpatir vai pita Rībhūn martyān
sato 'martyān kṛtvā tṛitīyasavana ābhajat, tasmān nārbha-
vīṣhu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha:
yad yathāchandasaṁ pūrvayoh savanayor anvāha gāyatrīḥ
prātaḥsavane trisṭubho mādhyam-dine, 'tha kasmāj jāgate
sati tṛitīyasavane trisṭubho 'nvāheti 5 dhītarasaṁ vai tṛi-
tīyasavanam, athaitad adhītarasaṁ śukriyaṁ chando yat
trisṭup savanasya sarasatāyā iti brūyād, atho Indram
evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhavaṁ
vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane
prasthitānām pratyakshād aindrārbhavyā yajati, ndra ri-
bhubhir vājavadbhiḥ samukshitam iti hotaiva, nānā-
devatyābhir itare, katham teshām aindrārbhavyo bhavanti-
ti 7 ndrāvaruṇā sutapāv imam sutam iti maitrāvaruṇo
yajati, yuvo ratho adhvaraṁ devavītaya iti bahūni
vāha. tad Rībhūṇām rūpam 8 indraś ca somam piba-
tam bṛihaspata iti brāhmaṇācchaṁsī yajaty, ā vām vi-
śantv indavaḥ svābhuva iti bahūni vāha. tad Rībhū-
ṇām rūpam 9 ā vo vahantu saptayo raghushyada
iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir
iti bahūni vāha. tad Rībhūṇām rūpam 10 ameva naḥ su-
havā ā hi gantaneti neshṭā yajati, gantaneti bahūni
vāha. tad Rībhūṇām rūpam 11 indrāvishṇu pibatam
madhvo asyety achāvāko yajaty, ā vām andhāṁsi ma-
dirāṇy agmann iti bahūni vāha. tad Rībhūṇām rūpam

12 imam stomam arhate jātavedasa ity āgnīdthro yajati, ratham iva sam mahemā manīshayeti bahūni vāha. tad Rībhūnām rūpam 13 evam u haitā aindrārbhavyo bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīṇāti 15 yad u jagatprāsāhā, jāgataṃ vai tṛtīyasavanam, tṛtīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yād ukthinyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthinyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthinyo 'nyā hotrā anukthā anyās, teno viśhamā 4 evam u hāsyaitā ukthinyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 5 athāha: śaṁsanti prātaḥsavane śaṁsanti mādhyamdine hotrakāḥ, katham eśhām tṛtīyasavane śastam bhavatīti 6 yad eva mādhyamdine dve-dve sūkte śaṁsanti brūyāt, tenety 7 athāha: yad dvyuktho hotā, katham hotrakā dvyukthā bhavanti 8 yad eva dvidevatyābhir yajanti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tīsa ukthinyo hotrāḥ, katham itarā ukthinyo bhavanti 2 ājyam evāgnīdhriyāyā uktham, marutvatiyam potriyāyāi, vaiṣvadevam neshtriyaḥ. tā vā etā hotrā evamnyāṅgā eva bhavanti 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishāḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparno bhūtvā somam āharat, tad etāsām hotrāṇām Indra ukthāni parilupya hotre pradadau: yūyam mābhyaḥvayadhvam yūyam asyāvedishṭeti. te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te dvipraisho bhavata. rīcāgnīdhriyāṃ prabhāvayāṃ cakrus, tasmāt tasyaikayarecā bhūyasyo yājyā bhavanti 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotribhyaḥ sadbhyo hotrāśaṁsibhyo hotā yakshad dhotā yakshad iti preshyatīti 6 prāṇo vai hotā prāṇaḥ sarva ritvijāḥ, prāṇo yakshat prāṇo ya-

kshad ity eva tad āhā7thābāsty udgātrīṇām praishā3h | nā3ñ iti | astīti brūyād. yad evaitat praśāstā japam japi-
tvā studhvam ity āha, sa eshām praisho 8 'thābāsty achā-
vākasya pravara3h | nā3ñ iti | astīti brūyād. yad evainam
adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho
'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas
trītiyasavane śaṁsaty, atha kasmād asyāgneyau stotriyānu-
rūpau bhavata ity. Agninā vai mukhena devā asurān
ukthebhyo nirjaghnus, tasmād asyāgneyau stotriyānurūpau
bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchā-
nśi trītiyasavane śaṁsaty aindrāvaishṇavam achāvākaḥ, ka-
tham enayor aindrāḥ stotriyānurūpā bhavanti, indro ha sma
vā asurān ukthebhyah prajigāya, so 'bravit: kaṣ cāham
cety. aham cāham ceti ha sma devatā anvavayanti. sa
yad Indrah pūrvaḥ prajigāya, tasmād enayor aindrāḥ sto-
triyānurūpā bhavanti. yad v aham cāham ceti ha sma de-
vatā anvavayus, tasmān nānādevatyāni śaṁsataḥ || 14 || 6 ||

1 Athāha: yad vaiṣvadevam vai trītiyasavanam, atha
kasmād etāny aindrāṇi jāgatāni sūktāni trītiyasavana āra-
mbhaṇīyāni śasyanta itīndram evaitair ārabhya yantīti
brūyād. atho yaj jāgataṁ vai trītiyasavanam, taj jagatkā-
myaiva. tad yat kimcāta ūrdhvaṁ chandah śasyate, tad
dha sarvaṁ jāgataṁ bhavaty etāni ced aindrāṇi jāgatāni
sūktāni trītiyasavana ārambhaṇīyāni śasyante 2 'tha trai-
shṭubham achāvāko 'ntataḥ śaṁsati: sam vām karmaṇeti.
yad eva pañāyāṁ karma, tad etad abhivadati 3 sam
ishety. annam vā isho, 'nnādyasyāvaruddhya 4 arishṭair
naḥ pathibhiḥ pārayanteti, svastitāyā evaitad ahar-
ahaḥ śaṁsaty 5 athāha: yaj jāgataṁ vai trītiyasavanam,
atha kasmād eshām trishṭubhaḥ paridhānīyā bhavanti.
vīryam vai trishṭub, vīrya eva tad antataḥ pratishṭhanto
ānti6yam indram varuṇam aṣṭa me gīr iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pātu paścād iti brāhmaṇācchaṁsina, ubhā jigyaṭhur ity achāvākasyo 7 bhau hi tau jigyat 8 na parā jayethe na parā jigya iti 9 na hi tayoh kataras cana parājigya 10 indras ca viśṇo yad apaspridhethām tredhā sahasram vi tad airayethām itī 11 indras ca ha vai Viśṇus cāsuraḥ yuyudhāte, tān ha sma jītvocatuh: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravīd Indro: yāvad evāyaṁ Viśṇus trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāñ lokān vicakrame 'tho vedān atho vācam. tad āhuḥ: kim tat sahasram itī, me lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agniśtome hotātirātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷasini 3m | nābhyasyet 3t iti | abhyasyed, ity āhuḥ, katham anyeshv ahasv abhyasyati katham atra nābhyasyed iti. tasmād abhyasyet || 15 || 7 ||

1 Athāha: yan nārāṣaṁsam vai tritīyasavanam, atha kasmād achāvāko 'ntataḥ śilpeshv anārāṣaṁsīḥ śaṁsatīti 2 vikṛitir vai nārāṣaṁsam. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandaḥ śithiraṁ yan nārāṣaṁsam. athaiśho 'ntyo yad achāvākas: tad dṛiḥatāyai dṛiḥe pratishṭhāsyāma iti 3 tasmād achāvāko 'ntataḥ śilpeshv anārāṣaṁsīḥ śaṁsati: dṛiḥatāyai dṛiḥe pratishṭhāsyāma iti dṛiḥe pratishṭhāsyāma iti || 16 || 8 ||

Iti shashṭhapañcīkāyaṁ tritīyo 'dhyāyāḥ.

Ity aṣṭāvīṁśadhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Yaḥ śvaḥstotriyaḥ, tam anurūpaṁ kurvanti prātaḥ-savane 'hīnasamtatyai 2 yathā vā ekāhaḥ suta, evam ahīnas. tad yathāikāhasya sutasya savanāni saṁtishṭhamānāni yanti, evam evāhīnasyāhāni saṁtishṭhamānāni yanti. tad

yac chvaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīna-
samtatyā, ahīnam eva tat samtanvanti 3 te vai devāḥ ca
ṛishayaḥ cādriyanta: samānena yajñam samtanavāmeti, ta
etat samānam yajñasyāpaṣyan: samānān pragāthān samā-
nīḥ pratipadaḥ samānāni sūktāny 4 okaḥsārī vā Indro. ya-
tra vā Indrah pūrvam gachaty, aiva tatrāparam gachati,
yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viṣvāmitrah prathamam apa-
syat, tān Viṣvāmitrena dṛisṭtān Vāmadevo 'srijatai, va tvām
indra vajrinn atra, yan na indro jujushe yac ca
vasṭhi, kathā mahām avṛidhat kasya hotur iti, tān
kshipraṃ samapatad. yat kshipraṃ samapatat, tat sampā-
tānām sampātātvaṃ 2 sa hekshām cakre Viṣvāmitro: yān
vā ahaṃ sampātān apaṣyam tān Vāmadevo 'sriṣṭa, kāni
nv ahaṃ sūktāni sampātāns tatpratimān srijeyeti. sa etāni
sūktāni sampātāns tatpratimān asrijata: sadyo ha jāto
vṛishabhaḥ kanīna, indrah pūrbhid ātirad dāsam
arkair, imām ū shu prabhṛitim sātaye dhā, icha-
nti tvā somyāsaḥ sakhāyaḥ, ṣāsad vahnir duhitur
naptyam gād, abhi tasṭṭeva dīdhayā manīshām
iti 3 ya eka id dhavyaḥ carshaṇīnām iti Bharadvājo;
yas tigmaṣṛiṅgo vṛishabho na bhīma, ud u bra-
hmāny airata śravasyeti Vasishṭho, 'smā id u pra-
tavase turāyeti Nodhās 4 ta ete prātaḥsavane śalaha-
stotriyān chastvā mādhyandine 'hīnasūktāni śaṁsanti 5 tāny
etāny ahīnasūktāny: ā satyo yātu maghavān riṇīshīti
satyavan maitrāvaruṇo; 'smā id u pra tavase turāye,
ndrāya brahmāni rātataṃ | indra brahmāni go-
tamāso akrann iti brahmaṇvad brāhmaṇecchaṁsī; ṣāsad
vahnir — janayanta vahnim iti vahnivad achāvākas
6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubha-
yatra śaṁsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvṛico, vahnivad etat suktam. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra śaṁsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahasu bhavanti: caturviṁṣe 'bhijiti vishuvati viśvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṁ cana hīyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahasu śaṁsanti 9 yad enāni śaṁsanty: ahīnān svargāṁ lokān sarvarūpān sarvasamṛiddhān avāpnavāmeti 10 yad evaināni śaṁsantīndram evaitair nihvayante, yatha ṛishabham vāṣītāyāi 11 yad v evaināni śaṁsanty, ahīnasya śaṁtatyā, ahīnam eva tat śaṁtanvanti || 18 || 2 ||

1 Tato vā etāns trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahāḥ śaṁsaty 2 evā tvām indra vajrīn atreti prathame 'hani, yan na indro jujuṣhe yac ca vaśtṛīti dvitīye, kathā mahām avṛidhat kasya hotur iti tritīye 3 trīn eva sampātān brāhmaṇācchañsī viparyāsam ekaikam ahar-ahāḥ śaṁsatī, ndraḥ pūrbhid ātirad dāsam arkair iti prathame 'hani, ya eka id dhavyaṣ carshaṇīnām iti dvitīye, yas tigmaṣṛiṅgo vṛishabho na bhīma iti tritīye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahāḥ śaṁsatī, mām ūshu prabhṛitiṁ sātaye dhā iti prathame 'hani, chanti tvā somyāsaḥ sakhāya iti dvitīye, śāsad vahnir duhitur nāptyam gād iti tritīye 5 tāni vā etāni nava 6 trīni cāharahāṣasyāni 7 tāni dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajāpatir yajñas. tat samvatsaram Prajāpatiṁ yajñam āpnuvanti, tat samvatsare Prajāpatau yajñe 'har-ahāḥ pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūñkhyā virājo vaimadiṣ caturthe 'hani, pañktiḥ pañcame, pārucehpiḥ shasṭhe 10 'tha yāuy ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhma-
nācchaṁsy, ā yāhy arvāṇ upa vandhureshṭhā ity achā-
vāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ
svargaṁ lokam ajayann etair ṛishayas. tathaivaitad yaja-
mānā etair āvapanaiḥ svargaṁ lokam jayanti || 19 || 3 ||

1 Sadyo ha jāto vṛishabhah kanīna iti maitrā-
varuṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 2 tad etat
sūktam svargyam. etena vai sūktena devāḥ svargaṁ lo-
kam ajayann etena ṛishayas. tathaivaitad yajamānā etena
sūktena svargaṁ lokam jayanti 3 tad u vaiśvāmitram. vi-
śvasya ha vai mitram Viśvāmitra āsa 4 viśvaṁ hāsmāi mi-
tram bhavati ya evaṁ veda yeshāṁ caivaṁ vidvān etan
maitrāvaruṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 5 tad
ṛishabhavat paṣumad bhavati, paṣūnām avaruddhyai 6 tat
pañcarecam bhavati. pañcapadā pañktiḥ, pañktir vā annam,
annādyasyāvaruddhyā 7 ud u brahmāny airata śrava-
syeti brāhmaṇācchaṁsi brahmaṇvat samṛiddham sūktam
ahar-ahāḥ śaṁsati 8 tad etat sūktam svargyam. etena vai
sūktena devāḥ svargaṁ lokam ajayann etena ṛishayas. ta-
thaivaitad yajamānā etena sūktena svargaṁ lokam jayanti
9 tad u vāsishṭham. etena vai Vasisṭha Indrasya priyaṁ
dhāmopāgachāt, sa paramaṁ lokam ajayad 10 upendrasya
priyaṁ lokam gachati, jayati paramaṁ lokam ya evaṁ
veda 11 tad vai shaṛīcam. shaḍ vā ṛitava, ṛitūnām āptyai
12 tad upariśṭtāt sampātānām śaṁsaty. āptvaiva tat sva-
rgaṁ lokam yajamānā asmiṇ loka pratitishṭhanty 13 abhi
tashṭeva dīdhayā manīshām ity achāvāko ahar-ahāḥ
śaṁsaty abhivat tatyai rūpam 14 abhi priyāni marmṛi-
ṣat parāṇīti. yāny eva parāny ahāni tāni priyāni, tāny
eva tad abhimarmṛiṣato yanty abhyārabhamānāḥ. paro vā
asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

viñr ichāmi samdṛiṣe sumedhā iti 16 ye vai te na ṛi-
shayaḥ pūrve pretās te vai kavayas, tān eva tad abhyati-
vadati 17 tad u vaiṣvamitraṁ. viṣvasya ha vai mitraṁ Vi-
ṣvāmitra āsa. viṣvaṁ hāsmāi mitraṁ bhavati ya evaṁ
veda 18 tad aniruktam prajāpatyaṁ ṣaṁsaty. anirukto vai
Prajāpatiḥ, Prajāpater āptyai 19 sakṛid Indraṁ nirāha, te-
naindrād rūpān na pracyavate 20 tad vai daṣarcaṁ. daṣā-
ksharā virāl, annaṁ virāl, annādyasyāvaruddhyai 21 yad
eva daṣarcāṣm | daṣa vai prāṇāḥ, prāṇān eva tad āpnuva-
nti, prāṇān ātman dadhate 22 tad upariśtāt sampātānāṁ
ṣaṁsaty. āptaiva tat svargaṁ lokam yajamānā asmiñl loke
pratitishṭhanti || 20 || * ||

1 Kas tam indra tvāvasuṁ, kan navyo atasī-
nām, kad ū nv asyākṛitam iti kadvantaḥ pragāthā
ārambhaṇīyā ahar-ahaḥ ṣasyante 2 ko vai Prajāpatiḥ, Pra-
jāpater āptyai 3 yad eva kadvantāṣḥ | annaṁ vai kam,
annādyasyāvaruddhyai 4 yad v eva kadvantāṣḥ | ahar-aha-
rā ete śāntāny ahīnasūktāny upayujñānā yanti, tāni ka-
dvadbhiḥ pragāthaiḥ ṣamayanti. tāny ebhyaḥ śāntāni kam
bhavanti, tāny enāḥ chāntāni svargaṁ lokam abhi vahanti
5 trishṭubhaḥ sūktapratipadaḥ ṣaṁseyus 6 tā haike purastāt
pragāthānām ṣaṁsanti dhāyyā iti vadantas 7 tat tathā na
kuryāt 8 kshatraṁ vai hotā viṣo hotrāṣaṁsinaḥ, kshatrā-
yaiva tad viṣam pratyudyāminīm kuryuḥ, pāpavasyasaṁ
9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad
yathā samudram praploverann, evaṁ haiva te praplavante
ye samvatsaraṁ vā dvādaśāhaṁ vāsate. tad yathā sairā-
vatīm nāvam pārakāmāḥ samāroheyur, evaṁ evaitās tri-
shṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā
svargaṁ lokam upāvartate, vīryavattamaṁ hi 12 tābhyo
na vyāvayīta, samānaṁ hi chando, 'tho ned dhāyyāḥ ka-
ravānīti 13 yad enāḥ ṣaṁsanti: prajātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 14 yad evaināḥ ṣaṁsantīndram
evaitābhīr nihvayante, yatha ṛishabhaṁ vāṣitāyai. yad v
evaināḥ ṣaṁsanty, ahīnasya ṣaṁtatyā, ahīnam eva tat ṣaṁ-
tanvanti || 21 || ॥ ॥

1 Apa prāca indra viṣvāñ amitrān iti maitrāva-
raṇaḥ purastāt sūktānām ahar-ahaḥ ṣaṁsaty 2 apāpāco
abhibhūte nudasva | apodico apa sūrādharāca urau
yathā tava ṣarman mademety 3 abhayasya rūpam,
abhayam iva hi yann ichati 4 brahmaṇā te brahma-
yujā yunajmīti brāhmaṇācechaṁsy ahar-ahaḥ ṣaṁsati.
yunajmīti yuktavati, yukta iva hy ahīno, 'hīnasya rūpam
5 uruṁ no lokam anu neshi vidvān ity achāvāko 'har-
ahaḥ ṣaṁsaty. anu neshīty, etīva hy ahīno, 'hīnasya rū-
pam 6 neshīti satrāyaṇarūpam 7 tā vā etā ahar-ahaḥ ṣa-
syante 8 samānībhiḥ paridadhyur 9 okaḥsārī haishām Indro
yajñam bhavati3ñ | yatha ṛishabho vāṣitāṁ yathā vā gauḥ
prajñātaṁ goshṭham, evaṁ haishām Indro yajñam aiva
gachati 10 na ṣuṇaṁhuvīyayāhīnasya paridadhyāt. ksha-
triyo ha rāshṭrāc cyavate, yo haiva paro bhavati, tam
abhihvayati || 22 || ॥ ॥

1 Athāto 'hīnasya yuktiḥ ca vimuktiḥ ca 2 vy antari-
ksham atirad ity ahīnam yuñkta, eved indram iti vi-
muñcaty 3 āham sarasvatīvator, nūnam sā ta ity ahī-
nam yuñkte 4 te syāma deva varuṇa, nū shṭuta iti
vimuñcaty 5 esha ha vā ahīnam tantum arhati ya enaṁ
yoktum ca vimoktum ca veda 6 tad yac caturviṁṣe 'han
yujyante sā yuktir, atha yat purastād ndayanīyasyātirā-
trasya vimucyante sā vimuktis 7 tad yac caturviṁṣe 'hann
aikāhikābhiḥ paridadhyur, atrāhaiva yajñam samsthāpa-
yeyur, nāhīnakarma kuryur. atha yad ahīnaparidhānīyā-
bhiḥ paridadhyur, yathā śrānto 'vimucyamāna utkrītyetai-
vam yajamānā utkrītyeraṁ. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokam yāyāt, tādrik tat 9 samtato haishām yajño bhavati3ñ | vy ū muñcanta 10 ekām dve na dvayoh savanayoh stomam atisañsed 11 dīrghāranyāni ha vai bhavanti yatra bahvībhiḥ stomo 'tiṣasyate 12 'parimitābhiḥ tṛtīyasavane. 'parimito vai svargo lokah, svargasya lokasyāptyai 13 samtato hāsyaḥbyārabdho 'visrasto 'hīno bhavati ya evaṃ vidvān ahīnam tanute || 23 || 7 ||

1 Devā vai vale gāḥ paryapasyaṃs, tā yajñenaivepsaṃs, tāḥ shashṭhenālnāpnuvaṃs. te prātaḥsavane Nabhākena valam anabhayaṃs. tam yad anabhaya3ñ | aśrathayann evainam tat. ta u tṛtīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valam virujya gā udājaṃs 2 tathaivaitad yajamānāḥ prātaḥsavane Nabhākena valam nabhayanti. tam yan nabhayanti3ñ | śrathayanty evainam tat. tasmād dhotrakāḥ prātaḥsavane nabhākāṃs tricāñ chañsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ, pūrvīṣh ṭa indropamātaya iti brāhmaṇācechañsī, tā hi madhyam bharāṇām ity achāvākas 4 ta u tṛtīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valam virujya gā āpnuvanti 5 pacehaḥ prathamam shad vālakhilyānām sūktāni viharaty, ardhareṇa dvitīyam, rīkṣas tṛtīyam. sa paceho viharan pragāthe-pragātha evaikapadām dadhyāt, sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadaḥ. catasro daṣamād ahna, ekā mahāvratād 7 athaśṣṭākṣharāṇi mātānāmanāni padāni. teshāṃ yāvadbhiḥ sampadyeta tāvanti ṣaṇsen, netaṇy ādriyetā8thārdhareṇa viharāṃs tāḥ caivaikapadāḥ ṣaṇset tāni caivāśṣṭākṣharāṇi mātānāmanāni padāni 9 atha rīkṣo viharāṃs tāḥ caivaikapadāḥ ṣaṇset tāni caivāśṣṭākṣharāṇi mātānāmanāni padāni 10 sa yat prathamam shad vālakhilyānām sūktāni viharati, prānam ca tad vācam ca viharati. yad dvitīyam, cakṣuḥ ca tan manaḥ ca viharati. yat tṛtīyam, śrotram ca tad ātmānam ca viharati. tad

upāpto vihāre kāma, upāpto vajre vālakhilyāsūpāpto vācaḥ
 kūta ekapadāyām, upāptaḥ prānakṣiptyām 11 avihṛitān eva
 caturtham pragāthān chaṁsati. paṣavo vai pragāthāḥ, pa-
 ṣūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad
 atraikapadām vyavadadhyād, vācaḥ kūṭena yajamānāt pa-
 ṣūn nirhanyād. ya enam tatra brūyād: vācaḥ kūṭena ya-
 jamānāt paṣūn niravadhīr, apaṣum enam akar iti, ṣaṣvat
 tathā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy-
 evottame sūkte paryasyati, sa eva tayor vihāras 16 tad etat
 Saubalāya Sarpir Vātsiḥ ṣaṣaṁsa. sa hovāca: bhūyishṭhān
 aham yajamāne paṣūn paryagrahaisham, akanishṭhā u mām
 āgamishyanti. tasmai ha yathā mahadbhya ritvigbhya
 evam nināya. tad etat paṣavyam ca svargyam ca ṣastram,
 tasmād etac chaṁsati || 24 || * ||

1 Dūrohaṇam rohati, tasyoktam brāhmaṇam 2 aindre
 paṣukāmasya rohed, aindrā vai paṣavas 3 taj jāgatam syāj,
 jāgatā vai paṣavas 4 tan mahāsūktam syād, bhūyishṭheshv
 eva tat paṣushu yajamānam pratishṭhāpayati 5 Baran rohet,
 tan mahāsūktam ca jāgatam ca 6 aindrāvaruṇe pratishṭhākā-
 masya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad
 aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ
 pratishṭhāpayati 7 yad evaindrāvaruṇā 3 | eshā ha vā atra
 nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe
 rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma,
 upāptaḥ sauparṇe || 25 || * ||

1 Tad āhuh: samṣaṁset shashṭhe 'hāṣṇ | na samṣaṁseṣt
 iti | 2 samṣaṁsed ity āhuh 3 katham anyeshv ahassu sam-
 ṣaṁsati, katham atra na samṣaṁsed ity 4 atho khalv āhur:
 naiva samṣaṁset 5 svargo vai lokah shashṭham abar, asa-
 māyī vai svargo lokah, kaṣcid vai svarge loka sameti. sa
 yat samṣaṁset, samānam tat kuryād. atha yan na sam-
 ṣaṁsati 3 | tat svargasya lokasya rūpam. tasmān na sam-

ṣaṁsed. yad eva na saṁṣaṁsatī3ū | 6 ātmā vai stotriyaḥ
 prāṇā vālakhilyāḥ. sa yat saṁṣaṁsed, etābhyām devatā-
 bhyām yajamānasya prāṇān viyād. ya enaṁ tatra brūyād:
 etābhyām devatābhyām yajamānasya prāṇān vyagāt, prāṇa
 enaṁ hāsyatīti, ṣaṣvat tathā syāt. tasmān na saṁṣaṁset
 7 sa yad ikṣhetāṁsisham vālakhilyā hanta purastād dūro-
 haṇasya saṁṣaṁsānīti, no eva tasyāṣām iyāt 8 tam yadi
 darpa eva vinded, upariśtād dūrohaṇasyāpi bahūni śatāni
 ṣaṁsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam
 9 aindryo vālakhilyās, tāsām dvādaśākṣharāṇi padāni, tatra
 sa kāma upāpto ya aindre jūgate. 'thedaṁ aindrāvaruṇam
 sūktam, aindrāvaruṇi paridhānīyā. tasmān na saṁṣaṁset
 10 tad āhur: yathā vāva stotram evaṁ ṣaṣtram. vihrītā
 vālakhilyāḥ ṣasyante, vihrītām stotrā3m | avihritā3m iti |
 11 vihrītam iti brūyād, aṣṭākṣhareṇa dvādaśākṣharam iti
 12 tad āhur: yathā vāva ṣaṣtram evaṁ yājyā. tisro deva-
 tāḥ ṣasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-
 jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-
 ṇas. tad apy etad ṛishinoktam: tvam agne varuṇo jā-
 yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir
 anantarito 'nantaritaḥ || 26 || 10 ||

Iti shashṭhapañcīkāyaṁ caturtho 'dhyāyaḥ.

Ity ekonatrinṣādhyaḥ daśamaḥ khaṇḍaḥ.

1 Śilpāni ṣaṁsanti 2 devaśilpāny, eteshām vai śilpānām
 anukṛitīḥ śilpam adhigamyate. hasti kaṁso vāso hira-
 nyam aṣvatarirathaḥ śilpam 3 śilpam hāsmīn adhigamyate
 ya evaṁ veda 4 yad eva śilpānī3ū | 5 ātmasaṁskṛitir vāva
 śilpāni, chandomayaṁ vā etair yajamāna ātmānam saṁ-
 skurute 6 nābhānediśṭham ṣaṁsati 7 reto vai Nābhānedi-
 śṭho, retas tat siṁcati 8 tam aniruktaṁ ṣaṁsaty. aniruktaṁ
 vai reto gubā yonyām sieyate 9 sa retomiṣro bhavati:
 kṣhmayā retāḥ saṁjagmāno ni shiṁcad iti, retāḥ-

samṛiddhyā eva 10 taṃ sanārāṣaṃsaṃ ṣaṃsati. prajā vai naro vāk ṣaṃsaḥ, prajāsv eva tad vācam dadhāti. tasmād imāḥ prajā vadatyō jāyante 11 taṃ haṃke purastāc chaṃsanti: purastādāyatanā vāg iti vadanta 12 upariśtād eka: upariśtādāyatanā vāg iti vadanto 13 madhya eva ṣaṃsen. madhyāyatanā vā iyaṃ vāg 14 upariśtānmedīyasivopariśtān nedīyasīva vā iyaṃ vāk 4 taṃ hotā retobbhūtaṃ sitkvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vāḥkilyāḥ ṣaṃsati. prāṇā vai vāḥkilyāḥ, prāṇān evāsyā tat kalpayati 2 tā vihrītāḥ ṣaṃsati. vihrītā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaṣo dvitīye, rikṣas tṛtīye 4 sa yat prathame sūkte viharati, prāṇaṃ ca tad vācam ca viharati. yad dvitīye, cakshuṣ ca taṃ manaṣ ca viharati. yat tṛtīye, śrotraṃ ca tad ātmānaṃ ca viharati 5 te haṃke saha bṛihatyaṃ saha satobṛihatyaṃ viharanti. tad upāpto vihare kāmo, net tu pragāthāḥ kalpante 6 'timarṣaṃ eva vihareṭ, tathā vai pragāthāḥ kalpante. pragāthā vai vāḥkilyās, tasmād atimarṣaṃ eva vihareḍ. yad evātimarṣā3m | 7 ātmā vai bṛihatī, prāṇāḥ satobṛihatī. sa bṛihatīm aṣaṃsīt, sa ātmātha satobṛihatīm, te prāṇā; atha bṛihatīm atha satobṛihatīm, tad ātmānaṃ prāṇaiḥ paribṛihann eti. tasmād atimarṣaṃ eva vihareḍ 8 yad v evātimarṣā3m | ātmā vai bṛihatī, paṣavaḥ satobṛihatī. sa bṛihatīm aṣaṃsīt, sa ātmātha satobṛihatīm, te paṣavo; 'tha bṛihatīm atha satobṛihatīm, tad ātmānaṃ paṣubliḥ paribṛihann eti. tasmād atimarṣaṃ eva vihareḍ 9 vy evottame sūkte paryasyati, sa eva taylor viharas 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṃsine samprayachaty: etaṃ tvam prajānāyati || 28 || 2 ||

1 Sukīrtim ṣaṃsati. devayonir vai Sukīrtis, tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṃ ṣaṁsaty. ātmā vai Vṛishākapir, ātmānam evāsyā tat kalpayati 3 taṃ nyūṅkhayaty. annaṃ vai nyūṅkbas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanam 4 sa pāṅkto bhavati. pāṅkto 'yam puruṣaḥ pañcadhā vihito: lomāni tvaṅ māṁsam asthi majjā. sa yāvān eva puruṣas, tāvantaṃ yajamānam saṁskaroti 5 taṃ brāhmaṇācchehaṁsī janayitvāchāvākāya samprayachaty: etasya tvam pratishṭhām kalpayeti || 29 || 3 ||

1 Evayāmarutaṃ ṣaṁsati. pratishṭhā vā evayāmarut, pratishṭhām evāsyā tat kalpayati 2 taṃ nyūṅkhayaty. annaṃ vai nyūṅkho, 'nnādyam evāsmiṁs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā 4 sa u māruta. āpo vai Maruta āpo 'nnam, abhipūrvam evāsmiṁs tad annādyam dadhāti 5 tāny etāni saha carāṇīty ācakshate: nābhānedishṭham vālakhilyā vṛishākapiṃ evayāmarutaṃ. tāni saha vā ṣaṁset saha vā na ṣaṁsed 6 yad enāni nānā ṣaṁsed, yathā puruṣam vā reto vā vichindyāt tādrik tat. tasmād enāni saha vā ṣaṁset saha vā na ṣaṁset 7 sa ha Bulila Āṣvātara Āṣvir vaiṣvajito hotā sann ikshām cakra: eshām vā eshām ṣilpānām viṣvajiti sām̐vatsarīke dve madhyam̐dinam abhi pratyetor hantāham ittham evayāmarutaṃ ṣaṁsayānīti. tad dha tathā ṣaṁsayām cakāra 8 tad dha tathā ṣasyamāne Gauṣṭa ājagāma, sa hovāca: hotaḥ kathā te ṣastraṃ vicakram plavata iti 9 kiṃ hy abhūd ity 10 evayāmarud ayam uttarataḥ ṣasyata iti sa hovācaindro vai madhyam̐dinaḥ, kathendram madhyam̐dinān ninīshasīti 11 nendram madhyam̐dinān ninīshāmīti hovāca 12 chandas tv idaṃ amadhyam̐dinasācy. ayam jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā. sa u māruto. maiva ṣaṁsisṭheti 13 sa hovācāramāchāvakety. atha hāsmiṁn anuṣāsanam īshe 14 sa hovācaindraṃ

esha vishṇunyaṅgam śaṁsatv, atha tvam etaṁ hotar upari-
 śṭhād raudryai dhāyyāyai purastān mārutasyaṅpyasyāthā
 iti 15 tad dha tathā śaṁsayāṁ cakāra. tad idam apy eta-
 rhi tathaiva śasyate || 30 || 4 ||

1 Tad āhur: yad asmin viṣvajity atirātra evaṁ shashṭhe
 'hani kalpate yajñāḥ kalpate yajamānasya prajātiḥ, katham
 atrāṣasta eva Nābhānediṣṭho bhavaty atha maitrāvaruṇo
 vālakhilyāḥ śaṁsati, te prāṇā — reto vā agre 'tha prāṇā
 — evam brāhmaṇācchansy: aṣasta eva Nābhānediṣṭho bha-
 vaty atha Vṛishākapiṁ śaṁsati, sa ātmā — reto vā agre
 'thātmā — katham atra yajamānasya prajātiḥ, katham
 prāṇā avikṛiptā bhavantīti 2 yajamānaṁ ha vā etena sa-
 rveṇa yajñakratunā saṁskurvanti. sa yathā garbho yonyāṁ
 antar, evaṁ sambhavañ chete. na vai sakriḍ evāgre sarvaḥ
 sambhavaty, ekaikaṁ vā aṅgam sambhavataḥ sambhavatīti
 3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñāḥ
 kalpate yajamānasya prajātir. athaitaṁ hotaivayāmarutaṁ
 tṛtīyasavane śaṁsati, tad yāsyā pratishṭhā tasyāṁ evainaṁ
 tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasām vai shashṭhenāhnāptānāṁ raso 'tyanedat.
 sa Prajāpatir abibhet: parāṇ ayam chandasām raso lokān
 atyeshyatīti. tam parastāc chandobhiḥ paryagriḥṇān: nā-
 rāśaṁsyā gāyatryā, raibhya trisṭubhaḥ, pārikshityā jaga-
 tyāḥ, kāvayayānushṭubhas. tat punaḥ chandassu rasam
 adadhāt 2 sarasair hāsya chandobhir isṭam bhavati, sara-
 saiḥ chandobhir yajñam tanute ya evaṁ veda 3 nārāśaṁsiḥ
 śaṁsati. prajā vai naro vāk śaṁsaḥ, prajāsv eva tad vācam
 dadhāti. tasmād imāḥ prajā vadatyō jāyante. ya evaṁ
 veda yad eva nārāśaṁsiḥ | 4 śaṁsanto vai devāḥ ca riṣha-
 yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānāḥ śa-
 ṁsanta eva svargam lokam yanti 5 tāḥ pragrāham śaṁsati
 yathā Vṛishākapiṁ, vārshākapiṁ hi, Vṛishākapes tan nyā-

yam eti 6 tāsū na nyūṅkhayen, nī vīva nardet, sa hi tāsām
 nyūṅkho 7 raibhīḥ śaṁsati 8 rebhanto vai devāḥ ca ṛisha-
 yaḥ ca svargam lokam āyaṁs, tathaivaitad yajamānā re-
 bhanta eva svargam lokam yanti 9 tāḥ pragrāham śaṁsati
 yathā Vṛishākapim, vārshākapam hi, Vṛishākapes tan
 nyāyam eti. tāsū na nyūṅkhayen, nī vīva nardet, sa hi tā-
 sām nyūṅkhaḥ 10 pārikshitīḥ śaṁsaty 11 Agnir vai pari-
 kshid, Agnir himāḥ prajāḥ parikshety, Agnim himāḥ pra-
 jāḥ parikshiyanty 12 Agner eva sāyujyam sarūpatām salo-
 katām aṣnute ya evam veda 13 yad eva pārikshitiḥ |
 14 samvatsaro vai parikshit, samvatsaro himāḥ prajāḥ pari-
 ksheti, samvatsaram himāḥ prajāḥ parikshiyanti 15 sam-
 vatsarasyaiva sāyujyam sarūpatām salokatām aṣnute ya
 evam veda. tāḥ pragrāham śaṁsati yathā Vṛishākapim,
 vārshākapam hi, Vṛishākapes tan nyāyam eti. tāsū na
 nyūṅkhayen, nī vīva nardet, sa hi tāsām nyūṅkhaḥ 16 kā-
 ravyāḥ śaṁsati 17 devā vai yat kinca kalyāṇam karmāku-
 rvaṁs tat kāravyābhir āpnuvaṁs, tathaivaitad yajamānā
 yat kinca kalyāṇam karma kurvanti tat kāravyābhir āpnu-
 vanti 18 tāḥ pragrāham śaṁsati yathā Vṛishākapim, vār-
 shākapam hi, Vṛishākapes tan nyāyam eti. tāsū na nyū-
 Ņkhayet, nī vīva nardet, sa hi tāsām nyūṅkho 19 diṣām
 klīptīḥ śaṁsati. diṣa eva tat kalpayati 20 tāḥ pañca śa-
 ṁsati. pañca vā imā diṣaḥ, catasras tiraṣya, ekordhivā
 21 tāsū na nyūṅkhayen naivaiva ca ninarden: ned imā
 diṣo nyūṅkhayānīti 22 tā ardharcaṣaḥ śaṁsati, pratishṭhāyā
 eva 23 janakalpāḥ śaṁsati. prajā vai janakalpā, diṣa eva
 tat kalpayitvā tāsū prajāḥ pratishṭhāpayati 24 tāsū na
 nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyū-
 Ņkhayānīti. tā ardharcaṣaḥ śaṁsati, pratishṭhāyā eve 25 dra-
 gāthāḥ śaṁsatīndragāthābhir vai devā asurān abhigāyāthai-
 nān atyāyaṁs, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātrivyaṃ abhigāyāthainam atiyanti 26 tā ardha-
reçaṣaḥ ṣaṁsati, pratishṭhāyā eva || 32 || ८ ||

1 Aitaṣapralāpaṃ ṣaṁsaty 2 Aitaṣo ha vai munir agner
āyur dadarṣa, yajñasyāyātayāmam iti haika āhuh. so 'bra-
vīt putrān: putrakā agner āyur adarṣam, tad abhilapi-
shyāmi, yat kimca vadāmi tan me mā parigāteti. sa pra-
tyapadyatai, tā aśvā ā plavante pratīpam prātīsatva-
nam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhihāya mu-
kham apyagrīhṇād: adripan naḥ piteti 4 tam hovācāpehy,
alaso 'bhūr yo me vācam avadhīh. śatāyuraṃ gām akari-
shyaṃ sahasrāyuraṃ puruṣam, pāpishṭhāṃ te prajāṃ ka-
romi yo mettham asakthā iti 5 tasmād āhur: Abhyagnaya
Aitaṣāyanā Aurvānāṃ pāpishṭhā iti 6 tam haika bhūyānsam
ṣaṁsanti 7 sa na nishedhed, yāvatkāmam ṣaṁsaty eva brū-
yād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya
pratārayati ya evam veda 9 yad evaitaṣapralāpāḥ | 10 cha-
ndasāṃ haisha raso yad aitaṣapralāpaḥ, chandassv eva tad
rasam dadhāti 11 sarasair hāsya chandobhir ishtam bha-
vati, sarasaḥ chandobhir yajnam tanute yā evam veda
12 yad v evaitaṣapralāpāḥ | 13 ayātayāmā vā akṣhitir ai-
taṣapralāpo, 'yātayāmā me yajñe 'sad akṣhitir me yajñe
'sad iti 14 tam vā etam aitaṣapralāpaṃ ṣaṁsati padāvagrā-
ham yathā nividam 15 tasyottamena padena prañauti yathā
nividam 16 pravalhikāḥ ṣaṁsati. pravalhikābhir vai devā
asurān pravallyāthainān atyāyaṇs, tathaivaitad yajamānāḥ
pravalhikābhir evāpriyam bhrātrivyaṃ pravallyāthainam
atiyanti 17 tā ardhareçaṣaḥ ṣaṁsati, pratishṭhāyā eva 18 ji-
jñāsenyāḥ ṣaṁsaty. ājijñāsenyābhir vai devā asurān ājñā-
yāthainān atyāyaṇs, tathaivaitad yajamānā ājijñāsenyābhir
evāpriyam bhrātrivyaṃ ājñāyāthainam atiyanti. tā ardha-
reçaṣaḥ ṣaṁsati, pratishṭhāyā eva 19 pratirādhām ṣaṁsati.
pratirādhena vai devā asurān pratirādhyāthainān atyāyaṇs,

tathaivaitad yajamānāḥ pratirādhenavāpriyam bhrātrivyaṁ
pratirādhyāthainam atiyanty 20 ativādaṁ śaṁsaty. ativā-
dena vai devā asurān atyudyāthainān atyāyaṁs, tathaivai-
tad yajamānā ativādenavāpriyam bhrātrivyaṁ atyudyā-
thainam atiyanti. tam ardharcaṣaḥ śaṁsati, pratishṭhāyā
eva || 33 || 7 ||

1 Devanītham śaṁsaty 2 Ādityāḥ ca ha vā Aṅgirasas
ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam
iti. te hāṅgirasas pūrve śvaḥsutyām svargasya lokasya
dadṛṣus, te 'gnim prajighyur — Aṅgirasām vā eko 'gniḥ
— parehy, Ādityebhyaḥ śvaḥsutyām svargasya lokasya
prabrūhīti. te hādityā Agnim eva dṛishṭvā sadyaḥsutyām
svargasya lokasya dadṛṣus. tān etyābravīc: chvaḥsutyām
vaḥ svargasya lokasya prabrūma iti. te hocur: atha vayam
tubhyaṁ sadyaḥsutyām svargasya lokasya prabrūmas, tva-
yaiva vayam hotrā svargaṁ lokam eshyāma iti. sa ta-
thety ukṭvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvo-
cā3ḥ iti | prāvocam iti hovācātho me pratiprāvocann iti.
no hi na pratyajñāsthā3ḥ iti | prati vā ajñāsam iti hovāca
4 yaśasā vā esho 'bhyaitya ya ārtvijyena, tam yaḥ pratiru-
ndhed yaśaḥ sa pratirundhet, tasmān na pratyarautsīti
5 yadi tv asmād apojjigāṁsed, yajñenāsmād apodiyāt | yadi
tv ayājyaḥ, svayam apoditam tasmāt || 34 || 8 ||

1 Te hādityān Aṅgirasas 'yājayaṁs, tebhya yājyadbhya
imām pṛithivīm pūrṇām dakṣiṇānām adadus. tān iyaṁ
pratigṛihītātapat, tām nyavṛiṇjan, sā śinhī bhūtvā vijṛi-
mbhantī janān acarat. tasyāḥ śocatyā ime pradarāḥ prā-
dīryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā
2 tasmād āhur: na nivṛittadakṣiṇām pratigṛihṇīyān: nen
mā śucā viddhā śucā vidhyād iti 3 yadi tv enām pratigṛi-
hṇīyād, apriyāyainām bhrātrivyāya dadyāt, parā haiva
bhavaty 4 atha yo 'san tapati3ḥ | esho 'śvaḥ śveto rūpaṁ
kṛitvāśvābhīdhānyapilītenātmanā praticakrama. imam vo

nayāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jaritar aṅgirobhṛyo dakṣhiṇām anayan | 6 tām ha jaritar na praty āyann iti. na hi ta imām pratyāyaṁs 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'num āyaṁs 8 tām ha jaritar na praty aḡribhṇann iti. na hi ta imām pratyagribhṇaṁs 9 tām u ha jaritaḥ praty aḡribhṇann iti. prati hi te 'num aḡribhṇann 10 a bhā neta sann avicetanānīty. esha ha vā ahnām vicetayitā 11 jajñā neta sann apurogavāsa iti. dakṣhiṇā vai yajñānām purogavī. yathā ha vā idam ano 'purogavam rishyaty, evaṁ haiva yajño 'dakṣhiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakṣhiṇā bhavaty apy alpikāpy 12 uta śveta āṣupatvā | 13 uto padyābhir javi-
 shṭhaḥ | 14 utem āṣu mānam piparti | 15 ādityā rudrā vasavas tvelate | 16 idam rādhāḥ prati ḡribhṇīhy aṅgira iti. pratigraham eva tad rādhasa aichann 17 idam rādho bṛihat prithu | 18 devā dadatv ā va-
 ram | 19 tad vo astu sucetanam | 20 yushme astu dive-dive | 21 praty eva ḡribhāyateti. praty evainam tad ajagrabhaisham 22 tam vā etam devanītham śaṁsati padāvagrāham yathā nividam. tasyottamena padena pranauti yathā nividah || 35 || ° ||

1 Bhūtechadah śaṁsati 2 bhūtechadbhir vai devā asurān upāsacantoteva yuddhenoteva māyayā. teshām vai devā asurānām bhūtechadbhir eva bhūtam chādayitvāthainān atyāyaṁs, tathaivaitad yajamānā bhūtechadbhir evāpriyasya bhrāṭṛivyasya bhūtam chādayitvāthainam atiyanti 3 tā ardhbarasaḥ śaṁsati, pratishṭhāyā evā 4 hanasyāḥ śaṁsaty 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 6 tā daśa śaṁsati. daśākṣharā virāl, annam virāl, annād retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 7 tā nyūṅkhayaty. annam vai nyūṅkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvṇo akā-
risham iti dādihikrīm śaṁsati. devapavitram vai dadhikrā-
idam vā idam vyāhanasyām vācam avādīt, tad devapavi-
treṇa vācam punīte 9 sānushṭub bhavaṭi. vāg vā anusṭup,
tat svena chandasā vācam punīte 10 sutāso madhuma-
ttamā iti pāvamānīḥ śaṁsati 11 devapavitram vai pāvamā-
nya. idam vā idam vyāhanasyām vācam avādīt, tad deva-
pavitrenaiva vācam punīte. tā anusṭubho bhavanti. vāg
vā anusṭup, tat svenaiva chandasā vācam punīte 12 'va
drapso aṅsumatīm atishṭhad ity aindrābārhaspatyaṃ
trīcam śaṁsati 13 viṣo adevīr abhy ācarantīr bṛi-
haspatinā yujendraḥ sasāha ity 14 asuraviṣaṃ ha
vai devān abhy udācārya āsīt, sa Indro Bṛihaspatinaiva
yujāsuryaṃ varṇam abhidāsantam apāhaṁs. tathaivaitad
yajamānā Indrābṛihaspatibhyām eva yujāsuryaṃ varṇam
abhidāsantam apaghnate 15 tad āluḥ: saṁśaṁset shashṭhe
'hā3n | na saṁśaṁse3t iti | saṁśaṁsed ity āluḥ. katham
anyeshv ahassu saṁśaṁsati, katham atra na saṁśaṁsed
ity. atho khalv āhur: naiva saṁśaṁset. svargo vai lokāḥ
shashṭham ahar, asamāyī vai svargo lokāḥ, kaṣcid vai
svarge loke sametīti. sa yat saṁśaṁset, samānam tat ku-
ryād. atha yan na saṁśaṁsati3ñ | tat svargasya lokasya
rūpam. tasmān na saṁśaṁsed. yad eva na saṁśaṁsati3ñ |
16 etāni vā atrokthāni: nābhānedishṭho vāḷakhilyā vṛishā-
kapir evayāmarut. sa yat saṁśaṁsed, apaiva sa eteshu
kāmaṃ rādhnuyād 17 aindro vṛishākapiḥ, sarvāni chandā-
ṁsy aitaṣapralāpas. tatra sa kāma upāpto ya aindre jāgate.
'thedaṃ aindrābārhaspatyaṃ sūktam, aindrābārhaspatyā
paridhāniyā. tasmān na saṁśaṁsen na saṁśaṁset || 36 || 10 ||

Iti shashṭhapañcikāyāṃ pañcamo 'dhyāyāḥ.

Iti triṁśadhyāye daśamaḥ khaṇḍaḥ.

1 Athātah paṣor vibhaktis, tasya vibhāgam vakshyāmo
2 hanū sajiḥve prastotuḥ, syenam vaksha udgātuh, kaṇṭhaḥ
kākndraḥ pratihartur, dakshiṇā ṣronir hotuḥ, savyā bra-
hmaṇo, dakṣiṇam sakthi maitrāvaruṇasya, savyam brā-
hmaṇācchaṇsino, dakṣiṇam pārṣvam sāṁsam adhvaryoḥ,
savyam upagātrīṇām, savyo 'nsaḥ pratiprasthātur, dakshi-
ṇam dor neshtuḥ, savyam potur, dakṣiṇa ūrur achāvāka-
sya, savya āgnīdhṛasya, dakṣiṇo bāhur ātreyaśya, savyaḥ
sadasyaśya, sadam cānūkam ca gṛihapater, dakṣiṇau pā-
dau gṛihapater vratapradasya, savyau pādau gṛihapater
bhāryāyāi vratapradasyau, shṭha enayoḥ sādḥāraṇo bhavati,
tam gṛihapatir eva praśiṇśhyāj. jāghānīm patnībhyo hara-
nti, tām brāhmaṇāya dadyuḥ. skandhyāṣ ca maṇikās ti-
sraṣ ca kikasā grāvastutas, tisraṣ caiva kikasā ardham ca
vaikartasyonnetur, ardham caiva vaikartasya klomā ca ṣa-
mitus. tad brāhmaṇāya dadyād, yady abrahmaṇaḥ syāc.
chiraḥ subrahmaṇyāyāi, yaḥ śvaḥsutyām prāha tasyājinaḥ,
ilā sarveshām hotur vā 3 tā vā etāḥ shattriṇṣatam ekapadā
yajñam vahanti. shattriṇṣadaksharā vai bṛihati, bārḥataḥ
svargā lokāḥ. prāṇāṁś caiva tat svargāṁś ca lokān āpnu-
vanti, prāṇeshu caiva tat svargeshu ca lokeshu pratiti-
shṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evam
vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pā-
pakṛito vā paṣum vimathnīraṁś tādṛik tat 6 tām vā etām
paṣor vibhaktim Śrautarīshir Devabhāgo vidām cakāra,
tām u hāprocyavāsmāl lokād uccakrāmat 7 tām u ha

Girijāya Bābhavyāyāmanushyah provāca. tato hainām etadarvān manushyā adhiyate 'dhiyate || 1 || 1 ||

Iti saptamapañcīkāyām prathamō 'dhyāyah.

Ity ekatrinśadhyāye prathamah khaṇḍah.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham asya yajñah syād iti. nainam yājayed, ity āhur, anabhiprāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhiṣṭe 'gnihotre sāmnyāye vā havishshu vā mriyeta, kā tatra prāyaścittir ity. atraivaināny anuparyādadhyād yathā sarvāṇi samdahyeran. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaścittir iti. yābhya eva tāni devatābhyo havīṁshi grīhītāni bhavanti, tābhyah svāhety evaināny āhavanīye sarvahanti juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ pravasan mriyeta, katham asyāgnihotraṁ syād ity. abhivānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad abhivānyavatsāyā, anyad ivaitad agnihotraṁ yat pretasyāḥ 5 pi vā yata eva kutaśca payasā juhuyur 6 athāpy āhur: evam evainān ājasrān ajuhvata indhīrann ā śarīrāṇām āhartor iti 7 yadi śarīrāṇi na vidyeran, parṇaśaraḥ shashtis trīṇi ca śatāny āhṛitya teshām puruṣharūpakam iva kṛtvā tasmiṁs tām āvṛitaṁ kuryur, athainān charīrair āhṛitaiḥ samsparsyodvāsāyeyur 8 adhyardhaśataṁ kāye, sakthiṇī dvipañcāṣe ca viṁṣe co, rū dvipañcaviṁṣe, śeṣam tu śirasy upari dadhyāt 9 sā tatra prāyaścittih || 2 || 1 ||

1 Tad āhur: yasyāgnihotry upāvaśiṣṭā duhyamānopa-
viṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmeād
bhīṣhā nishīdasi tato no abhayam kṛidhi | paśūn
naḥ sarvān gopāya namo rudrāya mīlhusa iti. tām
utthāpayed: ud asthād devy aditir āyur yajñapatāv
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-
ṇaya cety. athāsya udapātraṁ ūdhasi ca mukhe copa-

grihnīyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-
 ṣcittis 3 tad āhur: yasyāgnihotry upāvasṛiṣṭhā duhyamānā
 vāṣyeta, kā tatra prāyaṣcittir ity. aṣanāyām ha vā eshā ya-
 jamānasya pratikhyāya vāṣyate. tām annam apy ādayee chā-
 ntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā
 iti. sā tatra prāyaṣcittis 4 tad āhur: yasyāgnihotry upāvasṛi-
 ṣṭhā duhyamānā syandeta, kā tatra prāyaṣcittir iti. sā yat
 tatra skandayet, tad abhimṛiṣya japed: yad adya du-
 gdham pṛithivīm asṛipta yad oshadhīr atyasṛipad
 yad āpaḥ | payo griheshu payo aghnyāyām payo
 vatseshu payo astu tan mayīti. tatra yat pari-
 ṣiṣṭam syāt, tena juhuyād yady alam homāya syād.
 yady u vai sarvaṁ siktam syād, athānyām āhūya tām
 dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam.
 sā tatra prāyaṣcittiḥ || 3 || 2 ||

1 Tad āhur: yasya sāyamdugdham sāmṇāyām du-
 shyed vāpahared vā, kā tatra prāyaṣcittir iti. prātardu-
 gdham dvaidham kṛtvā tasyānyatarām bhaktim ātacya
 tena yajeta: sā tatra prāyaṣcittis 2 tad āhur: yasya prātar-
 dugdham sāmṇāyām dushyed vāpahared vā, kā tatra prā-
 yaṣcittir ity. aindram vā mähendram vā puroḷāṣam tasya
 sthāne nirupya tena yajeta. sā tatra prāyaṣcittis 3 tad
 āhur: yasya sarvaṁ eva sāmṇāyām dushyed vāpahared
 vā, kā tatra prāyaṣcittir ity. aindram vā mähendram veti
 samānam. sā tatra prāyaṣcittis 4 tad āhur: yasya sarvaṇy
 eva havīṁshi dushyeyur vāpahareyur vā, kā tatra prāya-
 ṣcittir ity. ājyasyaināni yathādevatam parikalpya tayājya-
 havisheshtyā yajetāto 'nyām isṭim anulbanām tanvīta. ya-
 jño yajñasya prāyaṣcittiḥ || 4 || 3 ||

1 Tad āhur: yasyāgnihotram adhiṣṛitam amedhyam
 āpadyeta, kā tatra prāyaṣcittir iti. sarvaṁ evainat srucy
 abhiparyāśicya prāñ udetyāhavanīye haitām samidham

abhyādadhāty, athottarata āhavanīyasyoshṇam bhasma nirūhya juhuyān manasā vā prajāpatyayā varcā. tad dhutam cāhutam ca. sa yady ekasminn unnīte yadi dvayor, esha eva kalpas. tac ced vyapanayitum śaknuyān, nishshicyaitad dusṭam adusṭam abhiparyāsicya tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: yasyāgnihotram adhiṣṭitam skandati vā vishyandate vā, kā tatra prāyaścittir iti. tad adbhīr upaninayec chāntyai, śāntir vā āpo. 'thainad dakṣiṇena pāṇinābhīmṛīṣya japati 3 divam tṛitīyaṁ devān yajño 'gāt tato mā draviṇam āśtāntarikṣam tṛitīyaṁ pitṛīn yajño 'gāt tato mā draviṇam āśṭa, pṛithivīm tṛitīyaṁ manuṣhyān yajño 'gāt tato mā draviṇam āśṭa 4 yayor ojasā skabhitā rajāṁsīti vaiṣṇuvāruṇīm ṛicam japati. Vishṇur vai yajñasya durisṭam pāti Varunaḥ svishṭam, tayor ubhayor eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur: yasyāgnihotram adhiṣṭitam prāṇ udāyan skhalate vāpi vā bhraṇṣate, kā tatra prāyaścittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upaviśṭāyaitam agnihotraperiṣesham āhareyus, tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaścittir ity. anyām sruccam āhrītya juhuyād, athaitam sruccam bhinnām āhavanīye 'bhyādadhāt prāgdandām pratyakpushkarām. sā tatra prāyaścittis 8 tad āhur: yasyāhavanīye lāgnir vidyetātha gārhapatya upaśāmyet, kā tatra prāyaścittir iti. sa yadi prāṇcam uddharet prāyatanāc cyaveta, yat pratyāṇcam asuravad yajñam tanvīta, yan manthed bhrāṭṛivyaṁ yajamānasya janayed, yad anugamayet prāṇo yajamānam jahyāt. sarvam evainam sahabhasmānam samopya gārhapatyāyatane nidhāyātha prāṇcam āhavanīyam uddharet. sā tatra prāyaścittih || 5 || 4 ||

1 Tad āhur: yasyāgnāv agnim uddhareyuh, kā tatra prāyaścittir iti. sa yady anupaśyed, udūhya pūrvam aparāṃ nidadhyād. yady u nānupaśyet, so 'gnaye, 'gnivate 'shtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: agnināgniḥ sam idhyate, tvam hy agne agninety. āhutim vāhavanīye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāhavanīyau mithaḥ saṃsṛijyeyātām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agnim devavītaya ity. āhutim vāhavanīye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'shtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: svar na vastor ushasām aroci, tvām agne mānushīr ilate viṣa ity. āhutim vāhavanīye juhuyād: agnaye vivicaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: akrandad agni stanayann iva dyaur, adhā yathā naḥ pitarāḥ parāsa ity. āhutim vāhavanīye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittih || 6 || 5 ||

1 Tad āhur: yasyāgnayo grāmyeṇāgninā saṃdahyeran, kā tatra prāyaścittir iti. so 'gnaye saṃvargāyāshtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: kuvit su no gaviśhtaye, mā no asmin mahādhana ity. āhutim vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye 'psumate 'shtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhirah pū-

tadaksha ity. āhutim vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaścittis 3 tad āhur: yasyāgnayaḥ śavāgninā samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye śucaye 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: agniḥ śucivratatama, ud agne śucayas tavety. āhutim vāhavanīye juhuyād: agnaye śucaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnaya āraṇyenāgninā samdabhyeran, kā tatra prāyaścittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na śaknuyāt, so 'gnaye samvargāyāśtākāpālam purolāṣaṃ nirvapet. tasyokte yājyānuvākye. āhutim vāhavanīye juhuyād: agnaye samvargāya svāheti. sā tatra prāyaścittih || 7 || ॥

1 Tad āhur: ya āhitāgnir upavasathe 'śru kurvīta, kā tatra prāyaścittir iti. so 'gnaye vratabhṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā adabdhā ity. āhutim vāhavanīye juhuyād: agnaye vratabhṛite svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaścittir iti. so 'gnaye vratapataye 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam pramināma vratānīty. āhutim vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir amāvāsyām paurṇamāsīm vātīyāt, kā tatra prāyaścittir iti. so 'gnaye pathikṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutim vāhavanīye juhuyād: agnaye pathikṛite svāheti. sā tatra prāyaścittis 4 tad āhur: yasya sarva evāgnaya upaśāmyeran, kā tatra prāyaścittir iti. so 'gnaye tapasvate janadvate pāvakavate 'śtākāpālam pu-

roḷāṣaṃ nirvāpet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutim vāhavanīye juhuyād: agnaye tapasvate janadvate pāvā-kavate svāheti. sā tatra prāyaścittih || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayanēnānīṣṭvā navānnam prāśnīyāt, kā tatra prāyaścittir iti. so 'gnaye vaiṣvānarāya dvādaśakapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: vaiṣvānaro ajījanat, priṣṭho divi priṣṭho agniḥ priṭhivyām ity. āhutim vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir yadi kapālam naśyet, kā tatra prāyaścittir iti. so 'śvibhyām dvikapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: aśvinā vartir asmad ā gomatā nāsa-tyā rathenety. āhutim vāhavanīye juhuyād: aśvibhyām svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naśyet, kā tatra prāyaścittir iti. so 'gnaye pavitravate 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, ta-posh pavitraṃ vitatam divas pada ity. āhutim vāhavanīye juhuyād: agnaye pavitravate svāheti. sā ta-tatra prāyaścittis 4 tad āhur: ya āhitāgnir yadi hiranyam naśyet, kā tatra prāyaścittir iti. so 'gnaye hiranyavate 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: hiranyakeṣo rajaso visāra, ā te suparṇā aminantañ evair ity. āhutim vāhavanīye juhuyād: agnaye hira-nyavate svāheti. sā tatra prāyaścittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihotraṃ juhuyāt, kā tatra prāyaścittir iti. so 'gnaye Varuṇāyāśtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: tvam no agne varuṇa-sya vidvān, sa tvam no agne 'vamo bhavotīty. āhu-tim vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaścittis 6 tad āhur: ya āhitāgnir yadi sūtākā-

nam prāṣṇiyāt, kā tatra prāyaścittir iti. so 'gnaye tantu-
mate 'shtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvā-
kye: tantum tanvan rajaso bhānum anv ihy, akshā-
naho nahyatanota somyā ity. āhutim vāhavanīye ju-
huyād: agnaye tantumate svāheti. sā tatra prāyaściti-
tis 7 tad āhur: ya āhitāgnir jīve mṛitaṣabdāṃ śrutvā, kā
tatra prāyaścittir iti. so 'gnaye surabhimate 'shtākāpālam
puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: agnir hotā ny
asīdad yajīyān, sādhvīm akar devavītim no
adyety. āhutim vāhavanīye juhuyād: agnaye surabhi-
mate svāheti. sā tatra prāyaścittis 8 tad āhur: ya āhi-
tāgnir yasya bhāryā gaur vā yamau janayet, kā tatra
prāyaścittir iti. so 'gnaye marutvate trayodaśakāpālam
puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: maruto yasya
hi kshaye, 'rā ived acaramā ahevety. āhutim vāha-
vanīye juhuyād: agnaye marutvate svāheti. sā tatra
prāyaścittis 9 tad āhur: apatniko 'py agnihotram āhareṣt |
nāhareṣt iti | 10 āhared ity āhur 11 yadi nāhared, anaddhā-
purushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṛīn na
manuṣhyān iti 13 tasmād apatniko 'py agnihotram āharet
14 tad eshābhi yājñagāthā gīyate 15

yajet sautrāmanyām apatniko 'py asomapah |
mātāpitṛibhyām anṛīnārthād yajeti vacanāc chrutir
iti 16 tasmāt saumyam yājayet || 9 || 8 ||

(1 Tad āhur: vācāpatniko 'gnihotram katham eva juhōti
2 nivishte mṛitā patnī nashtā vāgnihotram katham agniho-
tram juhōti 3 putrān pautrān naptṛīn ity āhur: asmiṃṣ ca
loke 'mushmiṃṣ cāsmiṃl loke 'yam svargo 'svargeṇa sva-
rgaṃ lokam ārurohety. amuṣyaiva lokasya saṃtatim
dhārayati yasyaishām patnīm naichet. tasmād apatnika-
syādhānam kurvanty 4 apatniko 'gnihotram katham agni-
hotram juhōti. śraddhā patnī satyam yajamānaḥ. śraddhā

satyaṃ tad ity uttamam mithunaṃ, śraddhayā satyena mithunena svargāṇi lokāṇi jayatīti || 10 || 9 ||)

(1 tad āhur: yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti. tasmād upavasaty: uta me devā havir aśnīyur iti 2 pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakaṃ. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsya sā Sinivāli, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithiḥ 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsyaṃ candramasaṃ yad upaiti yad yajate, tena somam kṛṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomaṃ yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā praṇīto vā prāg ghomād upaśamyet, kā tatra prāyaścittir iti 2 hiranyaṃ puraskṛitya sāyam uddharej. jyotir vai śukraṃ hiraṇyaṃ, jyotiḥ śukram asau; tad eva taj jyotiḥ śukraṃ paśyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaḥ chāyā, tenaiva taj jyotiḥ mṛityuṃ tamaḥ chāyāṃ tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārām haret, tantuṃ tannvan rajaso bhānum anv ihīty āhavanīyāt. sā tatra prāyaścittis 4 tad āhuh: katham agnīṃ anvādadhāno 'nvāhāryapacanam āhāraye3t | nāhāraye3t iti | 5 āhārayed ity āhuh. prāṇān vā esho 'bhyātmaṃ dhatte yo 'gnīṃ ādhatte. teshāṃ esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām āhutiṃ juhoty: agnaye 'nnādāyānna-
 pataye svāhety 6 annādo hānnapatir bhavaty, aṣṇute
 prajāyānnādyam ya evaṃ vedā7ntareṇa gārhapatyāhava-
 nīyau hoshyan saṃcaretaitena ha vā enaṃ saṃcaramāṇam
 agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya
 saṃcaramāṇasya gārhapatyāhavanīyau pāpmānam apaha-
 taḥ, so 'pahatapāpmordhvaḥ svargam lokam etīti vai brā-
 hmaṇam udāharanti 8 tad āhuḥ: katham agnīn pravatsyann
 upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshṇīm
 ity āhus. tūshṇīm vai śreyasa ākāṅkshante. 'thāpy āhur:
 ahar-ahar vā ete yajamānasyāṣṛaddhayodvāsanāt praplā-
 vanād bibhyati. tān upatishṭhetaivābhayam vo 'bha-
 yam me 'stv ity. abhayam haivāsmāi bhavaty abhayam
 haivāsmāi bhavati || 12 || 11 ||

Iti saptamapañcikāyām dvitīyo 'dhyāyaḥ.

Iti dvātriṃśadhyāya ekādaśaḥ khaṇḍaḥ.

1 Hariṣcandro ha Vaidhasa Aikshvāko rājāputra āsa.
 tasya ha ṣaṭam jāyā babhūvus, tāsu putram na lebhe. ta-
 sya ha Parvatanāradau grīha ūshatuḥ, sa ha Nāradam pa-
 pracha 2

yaṃ nv imam putram ichanti ye vijānanti ye ca na |
 kim svit putreṇa vindate tan ma ācakshva Nāradeti
 3 sa ekayā prīṣṭho daṣabhiḥ pratyuvāca 4

ṛinam asmin saṃnayaty amṛitatvaṃ ca gachati |
 pitā putrasya jātasya paśyee cej jīvato mukham ||
 5 yāvantaḥ prithivyām bhogā yāvanto jātavedasi |
 yāvanto apsu prāṇinām bhūyān putre pitus tataḥ ||
 6 ṣaṣvat putreṇa pitaro 'tyāyan bahulam tamaḥ |
 ātmā hi jajña ātmanaḥ sa irāvaty atītārīnī ||
 7 kim nu malam kim ajinaṃ kim u śmaśrūṇi kim tapaḥ |
 putram brahmāna ichadhvaṃ sa vai loko 'vadāvadaḥ ||
 8 annaṃ ha prāṇaḥ śaraṇaṃ ha vāso

- rūpaṃ hiranyaṃ paśavo vivābhāḥ |
 sakhā ha jāyā kṛipāṇaṃ ha duhitā
 jyotir ha putraḥ parame vyoman ||
- 9 patir jāyām praviṣati garbho bhūtvā sa mātaram |
 tasyām punar navo bhūtvā daśame māsi jāyate ||
- 10 taj jāyā jāyā bhavati yad asyām jāyate punaḥ |
 ābhūtir eshābhūtir bijam etan nidhīyate ||
- 11 devāḥ caitām ṛishayaḥ ca tejaḥ samabharan mahat |
 devā manushyān abruvan eshā vo janāni punaḥ ||
- 12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |
 tasmāt tu putro mātaram svasāram cādhirohati ||
- 13 esha panthā urugāyaḥ suṣevo
 yam putrina ākramante viṣokāḥ |
 tam paśyanti paśavo vayānsi ca
 tasmāt te mātṛāpi mithunībhavanti 14 ti
 ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: pu-
 tro me jāyatām, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ
 rājānam upasasāra: putro me jāyatām, tena tvā yajā iti.
 tatheti. tasya ha putro jajñe Rohito nāma 3 tam hovācā-
 jani vai te putro, yajasva māneneti. sa hovāca: yadā vai
 paśur nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo
 nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa.
 tam hovāca: nirdaśo nv abhūd, yajasva māneneti. sa ho-
 vāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bha-
 vati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti
 5 tasya ha dantā jajñire. tam hovācājñata vā asya dantā,
 yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ pa-
 dyante, 'tha sa medhyo bhavati. dantā nv asya padya-
 ntām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire.
 tam hovācāpatsata vā asya dantā, yajasva māneneti. sa
 hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nv asya punar jāyantām, atha tvā yajā iti. tathēti 7 tasya ha dantāḥ punar jajūire. tam hovācājñata vā asya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ sāmṇāhuko bhavaty, atha sa medhyo bhavati. samṇāham nu prāpnotv, atha tvā yajā iti. tatheti 8 sa ha samṇāham prāpat. tam hovāca: samṇāham nu prāpnod, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyam vai mahyam tvām adādā, dhanta tvayāham imam yajā iti 9 sa ha nety uktvā dhanur ādāyāranyam apātasthau, sa samvatsaram aranye cacāra || 14 || 2 ||

1 Atha haikshvākam Varuṇo jagrāha, tasya hodaram jajñe. tad u ha Rohitaḥ śuśrāva, so 'ranyād grāmam eyāya. tam Indrah purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr astīti Rohita śuśruma |

pāpo nṛishadvaro jana Indra ic carataḥ sakhā ||
caraiveti 2 caraiveti vai mā brāhmaṇo 'voad, iti ha dvitīyam samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indrah purusharūpeṇa paryetyovāca:

pushpiṇyaṇ carato jaṅghe bhūshṇur ātmā phalagrahiḥ |

śere 'sya sarve pāpmānaḥ śrameṇa prapathe hatāḥ ||
caraiveti 3 caraiveti vai mā brāhmaṇo 'voad, iti ha tṛtīyam samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indrah purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhati tishṭhataḥ |

śete nipadyamānasya carāti carato bhagaḥ ||
caraiveti 4 caraiveti vai mā brāhmaṇo 'voad, iti ha catuṛtham samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam indrah purusharūpeṇa paryetyovāca:

Kaliḥ śayāno bhavati samjīhānas tu Dvāparaḥ |

uttishṭhaṅs Tretā bhavati Kṛitam sampadyate caraṅḥ ||
caraiveti 5 caraiveti vai mā brāhmaṇo 'voad, iti ha pañca-

maṃ samvatsaram aranye cacāra. so 'ranyād grāmam
eyāya, tam Indrah puruṣharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum udumbaram |
sūryasya paśya śremāṇam yo na tandrayate carauṣ ||
caraiveti 6 caraiveti vai mā brāhmaṇo 'voca, iti ha sha-
shṭham samvatsaram aranye cacāra. so 'jīgartaṃ Sauyava-
sim ṛishim aśanayāparitam aranya upeyāya 7 tasya ha
trayaḥ putrā āsuh: Śunaḥpuchaḥ Śunaḥṣepaḥ Śunolāṅgūla
iti. taṃ hovāca: ṛishe 'haṃ te śataṃ dadāmy, aham eshām
ekenātmānam nishkrīṇā iti. sa jyeshṭham putraṃ nigri-
hṇāna uvāca: na nv imam iti, no evemam iti kanishṭham
mātā. tau ha madhyame sampādayām cakratuḥ Śunaḥṣepe.
tasya ha śataṃ dattvā sa tam ādāya so 'ranyād grāmam
eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānam
nishkrīṇā iti. sa Varuṇam rājānam upasasārānena tvā
yajā iti. tatheti, bhūyān vai brāhmaṇaḥ kshatriyād iti
Varuṇa uvāca. tasmā etam rājasūyam yajñakratum pro-
vāca. tam etam abhishecanīye puruṣham paśum ālebhe
|| 15 || 3 ||

1 Tasya ha Viśvāmitro hotāsīj, Jamadagnir adhvaryur,
Vasishṭho brahmāyāsyā udgātā. tasmā upākṛitāya niyo-
ktāram na vīdudh. sa hovācājīgartaḥ Sauyavasir: mahyam
aparam śataṃ dattāham enam niyokshyāmīti. tasmā apa-
ram śataṃ dadus, taṃ sa niniyoja 2 tasmā upākṛitāya ni-
yuktāyāprītāyā paryagnikṛitāya viśasitāram na vīdudh. sa
hovācājīgartaḥ Sauyavasir: mahyam aparam śataṃ dattā-
ham enam viśasishyāmīti. tasmā aparam śataṃ daduḥ, so
'sim niḥśāna eyāya 3 tha ha Śunaḥṣepa ikṣhām cakre: 'mā-
nusham iva vai mā viśasishyanti, hantāham devatā upa-
dhāvāmīti. sa Prajāpatim eva prathamam devatānām upa-
sasāra: kasya nūnam katamasyāmṛitānām ity etaya-
rcā 4 tam Prajāpatir uvācāgnir vai devānām nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayam prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām iṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena trīcena 6 tam Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇam rājānam upasasārāta uttarābhir ekatriṁṣatā 7 tam Varuṇa uvācāgnir vai devānām mukham suhṛidayatamas, tam nu stuhya atha tvotsrakshyāma iti. so 'gnim tushṭāvāta uttarābhir dvāviṁṣatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhya, atha tvotsrakshyāma iti. sa Viṣvān devāns tushṭāva: namo mahadbhīyo namo arbhakebhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishṇutamasa, tam nu stuhya, atha tvotsrakshyāma iti. sa Indram tushṭāva: yac cid dhi satya somapā iti caitena sūktenottarasya ca pañcadaśabhis 10 tasmā Indrah stūyamānaḥ prīto manasā hiranyarathaṃ dadau. tam etayā pratiyāya: śaśvad indra iti 11 tam Indra uvācāṣvinau nu stuhya, atha tvotsrakshyāma iti. so 'ṣvinau tushṭāvāta uttareṇa trīcena 12 tam Aṣvinā ūcatur: Ushasaṃ nu stuhya, atha tvotsrakshyāma iti. sa Ushasaṃ tushṭāvāta uttareṇa trīcena 13 tasya ha smarey-ricy uktāyām vi pāṣo mumuce, kaniya Aikshvākasyodaram bhavaty; uttamasyām evarey uktāyām vi pāṣo mumuce, 'gada Aikshvāka āsa | 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ samsthām adhigachety. atha baitam Śunaḥsepo 'ñjaḥsavam dadarṣa, tam etābhiḥ catasṛibhir abhisushāva: yac cid dhi tvam gṛihe-gṛiha ity. athainam droṇakalaṣam abhyavanināyoc chishṭam camvor bharety etayarcātha hāsminn anvārabdhe pūrvābhiḥ catasṛibhiḥ sasvāhākārābhir juhavām cakārāthainam avabhṛitham abhyavanināya: tvam no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayām cakāra: śunaṣ cic che-
 pam niditam sahasrād ity 2 atha ha Śunahṣepo Viṣvā-
 mitrasyāñkam āśāsāda. sa hovācājigartaḥ Sauyavasir: rishe
 punar me putram debīti. neti hovāca Viṣvāmitro, devā vā
 imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmītra āsa.
 tasyaite Kāpileyabābhrahvāḥ 3 sa hovacājigartaḥ Sauyava-
 sis: tvam vehi vihvaṣvāhā iti. sa hovācājigartaḥ Sau-
 yavasir:

Āngiraso janmanāsy Ājigartiḥ śrutāḥ kavīḥ |
 rishe paitāmahāt tantor māpagāḥ punar ehi mām ||
 iti. sa hovāca Śunahṣepo:

'darṣus tvā śāsahastam na yac chūdreshv alapsata |
 gavām trīṇi śatāni tvam avṛiṇībhā mad Aṅgira
 iti 4 sa hovācājigartaḥ Sauyavasis:

tad vai mā tāta tapati pāpam karma mayā kṛitam |
 tad aham nihnave tubhyam pratiyantu śatā gavām ||
 iti. sa hovāca Śunahṣepo:
 yaḥ sakṛit pāpakam kuryāt kuryād enat tato 'param |
 nāpāgāḥ śaudrān nyāyād asaṃdheyam tvayā kṛitam ||
 ity 5 asaṃdheyam iti ha Viṣvāmītra upapapāda. sa hovāca
 Viṣvāmitro:

bhīma eva Sauyavasir śāsena viṣiṣāsishuḥ |
 asthān, maitasya putro bhūr mamaivopehi putratām ||
 iti 6 sa hovāca Śunahṣepaḥ:

sa vai yathā no jñāpayā rājaputra tathā vada |
 yathaivāṅgirasah samu upeyām tava putratām ||
 iti. sa hovāca Viṣvāmitro:

jyeshtho me tvam putrāṇām syās tava śreshthā prajā syāt |
 upeyā daivam me dāyam tena vai tvopamantraya
 iti 7 sa hovāca Śunahṣepaḥ:

samjñānāneshu vai brūyāt sauhardya me śriyai |
 yathāham bharatarishabhopeyām tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ śṛiṇotana Rishabho Renur Ashtakāḥ |
ye keca bhrātaraḥ sthanāsmāi jyaishṭhyāya kalpadhvam ||
iti || 17 || 5 ||

1 Tasya ha Viṣvāmitrasyaikaśatam putrā āsuh pañcā-
śad eva jyāyāṁso Madhuchandasah pañcāśat kanīyāṁsas
2 tad ye jyāyāṁso, na te kuśalam menire. tān anuvyāja-
hārāntān vaḥ prajā bhakshīṣṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ
Śabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vai-
ṣvāmitrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandāḥ
pañcāśatā sārddham:

yan naḥ pitā samjānīte tasmiṁs tiṣṭhāmahe vayam |
puras tvā sarve kurmahe tvām anvañco vayanṁ smasī-
ty 4 atha ha Viṣvāmitraḥ pratītaḥ putrāṁs tushṭāva 5
te vai putrāḥ paṣumanto vīravanto bhaviṣyatha |
ye mānam me 'nugriḥṇanto vīravantam akarta mā ||
6 puraetrā vīravanto Devarātena Gāthināḥ |
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||
7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |
yushmāṁś ca dāyam ma upetā vidyāṁ yām u ca vidmasi ||
8 te samyañco Vaiṣvāmitrāḥ sarve sākam sarātayaḥ |
Devarātāya tasthire dhṛityai śraishṭhyāya Gāthināḥ ||
9 adhīyata Devarāto rikthayor ubhayor rīṣiḥ |
Jahnūnām cādhipatyē daive vede ca Gāthinām ||

10 tad etat pararīkṣatagātham ṣaunaḥṣepam ākhyānam 11 tad
dhotā rājñe 'bhishiktāyācasṭe 12 hiraṇyakasipāv āsīna āca-
sṭe, hiraṇyakasipāv āsīnaḥ pratigrīṇāti. yaśo vai hira-
nyam, yaśasaivainam tat samardhayaty 13 om ity ṛicaḥ
pratigara, evaṁ tatheti gāthāyā. om iti vai daivam, ta-
theti mānusham. daivena caivainam tan mānushēṇa ca pā-
pād enasaḥ pramuñcati 14 tasmād yo rājā vijitī syād, apy
ayajamāna ākhyāpayetaivaitac chaunaḥṣepam ākhyānam,

na hāsminn alpaṃ canainaḥ pariśishyate 16 sahasram
ākhyātre dadyāc chatam pratigaritra etc caivāsane, śvetas
cāśvatarīratho hotuḥ 16 putrakāmā hāpy ākhyāpayerañl,
labhante ha putrāñl labhante ha putrān || 18 || ८ ||

Iti saptamapañcikāyāṃ tṛtīyo 'dhyāyaḥ.

Iti trayastriṃśadhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñam sṛiṣṭam anu brah-
makshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā
asṛijyanta hutādaḥ cāhutādaḥ ca, brahmaivānu hutādaḥ
kshatram anv ahutāda. etā vai prajā hutādo yad brā-
hmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tā-
bhyo yajña udakrāmat, tam brahmakshatre anvaitām. yāny
eva brahmaṇa āyudhāni tair brahmānvaid, yāni kshatra-
sya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad ya-
jñāyudhāny, athaitāni kshatrasya āyudhāni yad aśvarathaḥ
kavaca ishudhanva 3 tam kshatram ananvāpya nyavarta-
tā, yudhebbhyo ha smāsyā vijamānaḥ parāñ evaity. athainam
brahmānvait, tam āpnot, tam āptvā parastān nirudhyāti-
śṭhat. sa āptaḥ parastān niruddhas tishṭhañ jñātvā svāny
āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño
brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat ksha-
tram anvāgachāt, tad abravīd: upa māsmin yajñe hvaya-
sveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni
brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā
yajñam upāvartasveti. tatheti. tat kshatram nidhāya svāny
āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma
bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo
yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyu-
dhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate
|| 19 || १ ||

1 Athāto devayajanasyaiva yācñyas. tad āhur: yad
brāhmaṇo rājanyo vaiśyo dīkshishyamānaḥ kshatriyaṃ

devayajanam yācati, kam kshatriyo yāced iti 2 daivam kshatram yāced, ity āhur. Ādityo vai daivam kshatram, Āditya eshām bhūtānām adhipatiḥ 3 sa yad ahar dīkshishyamāno bhavati, tad abah pūrvāhna evodyantam Ādityam upatishṭhete, dam śreshṭham jyotishām jyotir uttamam | deva savitar devayajanam me dehi deva-yajyāyā iti devayajanam yācati 4 sa yat tatra yācita uttarām sarpaty, om tathā dadāmīti haiva tad āha 5 tasya ha na kā cana rishtir bhavati devena Savitrā prasūtasoyttarottariṇīm ha śriyam aśnute, 'śnute ha prajānām aiśvarya adhipatyam, ya evam upasthāya yācitvā devayajanam adhyavasāya dīkshate kshatriyaḥ san || 20 || 2 ||

1 Athāta ishtāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dīkshāyā āhutiṃ juhuyāc caturgrīhītam ājyam āhavanīya ishtāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishtam pūrtam dāt svāhety 3 athānūbandhyāyai samishṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishtam pūrtam svāhety 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete hotavye || 21 || 3 ||

1 Tad u ha smāha Saujāta Ārāḥhir: ajitapunarvaṇyam vā etad yad ete āhutiḥ iti. yathā ha kāmāyeta tathaite kuryād, ya ito 'nuśāsanam kuryād itīme tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāhety 3 tat-tad itī3ṇ | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dīkshate. tam brahma prapannam kshatram na pariṇāti. brahma mā kshatrād gopāyatv ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāhety, tad enat prīṇāti. tad enat prītam kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

upariṣṭhāt 6 kshatram prapadye kshatram mā brahmano gopāyatu kshatrāya svāheti. tat-tad itīṣṇi | kshatram vā esha prapadyate, yo rāshṭram prapadyate. kshatram hi rāshṭram. tam kshatram prapannam brahma na parijināti. kshatram mā brahmano gopāyatv ity āha, yathainam kshatram brahmano gopāyet. kshatrāya svāheti, tad enat prīnāti. tad enat prītam brahmano gopāyati 7 saisheshṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, trishṭubhaṣ chandasā, pañcadaṣaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāna eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūhati, yad dīkshitavratam carati, yad enam brāhmaṇā abhisamgachante. tasya ha dīkshamānasyendra evendriyam ādatte, trishṭub vīryam, pañcadaṣaḥ stoma āyuh, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutim hutvāhavanīyam upatishṭheta 3 nendra devatāyā emi, na trishṭubhaṣ chandaso, na pañcadaṣāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaṣaḥ stoma āyur, mā somo rājyam, mā pitaro yaśas kīrtim. sahendriyena vīryeṇāyushā rājyena yaśasā bandhunāgnim upaimi gāyatrīm chandas trivṛitam stomam somam rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryam na pañcadaṣaḥ stoma āyur na somo rājyam na pitaro yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāya dīkshate kshatriyaḥ san || 23 || 5 ||

1 Athāgneyo vai devatayā kshatriyo dīkshito bhavati,

gāyatraḥ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hoda-vasyato 'gnir eva teja ādatte, gāyatrī vīryam, trivṛit stoma āyur, brāhmaṇā brahma yaśas kīrtim: anyo vā ayam asmad bhavati, kshatram vā ayam bhavati, kshatram vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām uparishṭād dhutvāhutim āhavanīyam upati-
shṭhēta 3 nāgner devatāyā emi, na gāyatrīyāḥ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gāyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaśas kīrtim. saha tejasā vīryeṇāyushā brahmaṇā yaśasā kīrtyendram devatām upaimi trishṭubham chandaḥ pañcadaśam stomam somam rājānam, kshatram prapadye kshatriyo bhavāmi | devāḥ pitarāḥ pitaro devā yo 'smi sa san yaje | svam ma idam ishṭam svam pūrtam svam śrāntam svam hutam | tasya me 'yam Agnir upadrashtāyam Vāyur upaśrotāsāv Ādityo 'nukhyātedam aham ya evāsmi so 'smīti 4 tasya ha nāgnis teja ādatte na gāyatrī vīryam na trivṛit stoma āyur na brāhmaṇā brahma yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāyo-davasyati kshatriyaḥ san || 24 || 6 ||

1 Athāto dikṣhāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dikṣhitasya brāhmaṇo 'dikṣhishṭeti dikṣhām āvedayanti, katham kshatriyasyāvedayed iti 2 yathāivaitad brāhmaṇasya dikṣhitasya: brāhmaṇo 'dikṣhishṭeti dikṣhām āvedayanty, evam evaitat kshatriyasyāvedayet, purohitasyārshe-
yeṇeti 3 tat-tad itīti 3 | 4 nidhāya vā esha svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmāt tasya purohitasyārsheyeṇa dikṣhām āvedayeyuh, purohitasyārsheyeṇa pravaram pravṛiṇīran || 25 || 7 ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāśnīyāt kshatriyo yajamānabhāgāṁ | na prāśnīyāt iti | 2 yat prāśnīyād ahutād dhutam prāśya pāpīyaṁ syād; yan na prāśnīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanam vā etat kshatriyasya yad brahmā, rdhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāśitarūpam āpnoti, nāśya pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyaksham yad brahmā. brahmaṇi hi sarvo yajñaḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṁ. tad vai nātiricyate, tad enam na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haikē juhvati: prajāpater vibhān nāma lokas, tasmiṁs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānam ha so 'gnau pravṛṇakti. ya enam tatra brūyād: yajamānam agnau prāvārkshih, prāśyāgniḥ prāñan dhakshyati, marishyati yajamāna iti: śaśvat tathā syāt. tasmāt tasyāśāṁ neyād āśāṁ neyāt || 26 || s ||

Iti saptamapañcīkāyāṁ caturtho 'dhyāyaḥ.

Iti catustriṁśadhyaḥ 'śṣṭamaḥ khaṇḍaḥ.

1 Viśvamtaro ha Saushadmanah Śyāparṇān parica-kshāṇo viśyāparṇam yajñam ājahre. tad dhānubudhya Śyāparṇās taṁ yajñam ājagmus, te ha tadantarvedy āśāṁ cakrire. tān ha dṛiṣṭvovāca: pāpasya vā ime karmanah kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayāṁ cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavirebhyo 'sitamṛigāḥ Kaśyapānām somapītham abhijigyuh Pārikshitasya Janamejayasya vikasyape yajñe, tais te tatra vīravanta āsuh. kaḥ svit so 'smākāsti vīro, ya imam somapītham abhijeshyatīty 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo 'nūcānaḥ Śyāparṇīyas. teshāṃ hottishṭhatām uvācāpi nu rājann itthaṃvidam veder utthāpayantīti. yas tvam katham vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavṛiñjan: Viṣvarūpaṃ Tvāshṭram abhyamañsta, Vṛitram aśṛita, yatīn sālāvṛikebhyaḥ prādād, arurmaghān avadhīd, Bṛihaspateḥ pratyavadhīd iti: tatrendraḥ somapīthena vyārdhyatendrasyaṇu vyṛiddhiṃ kshatram somapīthena vyārdhyatāpīndraḥ somapithe 'bhavat Tvashṭur āmushya somam. tad vyṛiddham evādyāpi kshatram somapīthena. sa yas tam bhakshaṃ vīdyād yaḥ kshatrasya somapīthena vyṛiddhasya yena kshatram samṛidhyate, katham tam veder utthāpayantīti 2 vettha brāhmaṇa tvam tam bhakshāṣm | veda hīti. tam vai no brāhmaṇa brūhīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇām bhakshāṇām ekam āharishyanti: somam vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānām sa bhaksho: brāhmaṇāns tena bhakshēṇa jinviśhyasi, brāhmaṇa-kalpas te prajāyām ājanishyata ādāyy āpāyy āvasāyī yathākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati, brāhmaṇakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvitīyo vā tritīyo vā brāhmaṇatām abhyupaitoḥ, sa brahma-bandhavena jījyūshito 3 'tha yadi dadhi, vaiśyānām sa bhaksho: vaiśyāns tena bhakshēṇa jinviśhyasi, vaiśyakalpas te prajāyām ājanishyate 'nyasya balikṛid anyasyādyo yathākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vaiśyakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvitīyo vā tritīyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jījyūshito 4 'tha yady apaḥ, śūdrāṇām sa bhakshaḥ: śūdrāns tena bhakshēṇa jinviśhyasi, śūdrakalpas te prajāyām ājanishyate 'nyasya preśhyāḥ kāmottthāpyo yathākāmavadhyo. yadā vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ājāyata, iṣvaro hāsmād dvitīyo vā tṛitīyo vā śūdra-
tām abhyupaitoḥ, sa śūdratayā jīyūṣhitaḥ || 29 || 3 ||

1 Ete vai te trayo bhakṣhā rājann, iti hovāca, yeshām
āṣām neyāt kshatriyo yajamāno 2 'thāsyaiṣha svo bhakṣho:
nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āṣva-
ttāni plākṣhāṇy abhishunuyāt tāni bhakṣhayet, so 'sya
svo bhakṣho 3 yato vā adhi devā yajñeneshtvā svargam
lokam āyañs, tatraitāñs camasān nyubjañs, te nyagrodhā
abhavan. nyubjā iti hāpy enān etarhy ācakṣhate Kurukṣhe-
tre. te ha prathamajā nyagrodhānām, tebhyo bānye 'dhi-
jātās 4 te yan nyañco 'rohañs tasmān nyañ rohati nya-
groho, nyagroho vai nāma. tam nyagroham santam nya-
grodha ity ācakṣhate parokṣheṇa, parokṣhapriyā iva hi
devāḥ || 30 || 4 ||

1 Teshām yaṣ camasānām raso 'vān ait te 'varodhā
abhavann, atha ya ūrdhvas tāni phalāṇy 2 esha ha vāva
kshatriyaḥ svād bhakṣhān naiti, yo nyagrodhasyāvarodhāñs
ca phalāni ca bhakṣhayaty. upāha parokṣheṇaiva somapī-
tham āpnoti, nāsyā pratyakṣham bhakṣhito bhavati. paro-
kṣham iva ha vā esha somo rājā yan nyagrodhaḥ, paro-
kṣham ivaisha brahmano rūpam upanigachati yat kshatri-
yaḥ: purodhayaiva dikṣhayaiva pravareṇaiva 3 kshatram
vā etad vanaspatinām yan nyagrodhaḥ, kshatram rājanyo.
nitata iva hila kshatriyo rāṣṭre vasan bhavati pratishṭhita
iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita
iva 4 tad yat kshatriyo yajamāno nyagrodhasyāvarodhāñs
ca phalāni ca bhakṣhayaty, ātmany eva tat kshatram va-
naspatinām pratishṭhāpayati kshatra ātmānam 5 kshatra
ha vai sa ātmani kshatram vanaspatinām pratishṭhāpayati,
nyagrodha ivāvarodhair bhūmyām prati rāṣṭre tiṣṭhaty,
ugram hāsyā rāṣṭram avyathyam bhavati ya evam etam
bhakṣham bhakṣhayati kshatriyo yajamānaḥ || 31 || 5 ||

1 Atha yad audumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatinām; ūrjam evāsmins tad annādyam ca bhaujyaṃ ca vanaspatinām kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad āṣvatthaḥ, sāmrājyaṃ vā etad vanaspatinām; teja evāsmins tat sāmrājyaṃ ca vanaspatinām kshatre dadhāty 3 atha yat plākshāni. yaśaso vā esha vanaspatir ajāyata yat plakshaḥ, svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatinām; yaśa evāsmins tat svārājyavairājye ca vanaspatinām kshatre dadhāty 4 etāny asya purastād upakliptāni bhavanty, atha somam rājānam krīṇanti. te rājña evāvṛitopavasathāt prativeṣaiṣ caranty, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādhishavanaṃ carmādbhishavane phalake droṇakalaṣam daśāpavitram adrīṇ pūtabhṛitam cādhavanīyam ca sthālīm udañcanam camasam ca. tad yad etad rājānam prātar abhishuṅvanti, tad enāni dvedhā vigrihṇīyād: abhy anyāni sunuṃyān, mādhyamdinānyānyāni pariṣiṇśyāt || 32 || ॥

1 Tad yatraitāṅś camasān unmayeyus, tad etam yajamānacamasam unnayet. tasmin dve darbhataruṇake prāste syātām. taylor vashaṭkṛite 'ntaḥparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvābhakārayā, nuvashaṭkṛite 'param: ā dadhikrāḥ śavasā pañca kṛishṭīr iti 2 tad yatraitāṅś camasān āhareyus, tad etam yajamānacamasam āharet. tān yatrodgrihṇīyus, tad enam upodgrihṇīyāt. tad yadelām hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra •ṣishṭam rasinaḥ sutasya yad indro apibac chaci-bhiḥ | idam tad asya manasā śivena somam rājānam iba bhakshayāmīti 4 śivo ha vā asmā esha vānaspatyaḥ śivena manasā bhakshito bhavaty, ugram hāsyarāshṭram avyathyam bhavati ya evam etam bhakshanā bhā-

kshayati kshatriyo yajamānaḥ 5ṣaṃ na edhi hṛide pī-
taḥ pra na āyur jīvase soma tārīr ity ātmanaḥ pra-
tyabhimarṣa 6 īṣvaro ha vā esho 'pratyabhimṛiṣṭo manu-
shyasyāyuhḥ pratyavahartor: anarhan mā bhakshayatīti.
tad yad etenātmānam abhimṛiṣaty, āyur eva tat pratirata
7 ā pyāyasva sam etu te, saṃ te payāṃsi sam u
yantu vājā iti camasam āpyāyaty abhirūpābhyām. yad
yajñe 'bhirūpaṃ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāṃś camasān sādāyeyus, tad etam yaja-
mānacamasam sādāyef. tān yatra prakampayeyus, tad
enam anuprakampayed. athainam āhṛitam bhakshayen:
narāṣaṃsapītasya deva soma te mativida ūmaiḥ
pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane
nārāṣaṃso bhaksha, ūrvair iti mādhyamdine, kāvyair iti
trītiyasavana 2 ūmā vai pitarāḥ prātaḥsavana ūrvā mā
dhyamdine kāvyāṣ trītiyasavane, tad etat pitṛin evāmṛitān
savanabhājāḥ karoti 3 sarvo haiva so 'mṛita, iti ha smāha
Priyavrataḥ Somāpo, yaḥ kaṣca savanabhāḡ ity 4 amṛitā
ha vā asya pitarāḥ savanabhājo bhavanty, ugram hāsya
rāshṭram avyathyam bhavati ya evam etam bhaksham bha-
kshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyab-
himarṣaḥ, samānam āpyāyanam camasasya 6 prātaḥsava-
nasyaivāvṛitā prātaḥsavane careyur, mādhyamdinasya mā-
dhyamdine, trītiyasavanasya trītiyasavane 7 tam evam etam
bhaksham provāca Rāmo Mārgaveyo Viśvamtārāya Sausha-
dmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa
tubhyam dadmaḥ, saṣyāparṇa u me yajña ity 9 etam u haiva
provāca Turaḥ Kāvasheyo Janamejayāya Pārikshitāyaitam
u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya,
Sahadevāya Sārṇjayāya, Babhrave Daivāvṛidbhāya, Bhī-
māya Vaidarbhbāya, Nagnajite Gāndhārāyaitam u haiva
provācāgniḥ Sanasrutāyārindamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te
 ha te sarva eva mahaj jagmur etam bhaksham bhakshayi-
 tvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām
 pratishṭhitās tapanti sarvābhyo digbhyo balim āvahanta
 10 Āditya iva ha vai śriyām pratishṭhitas tapati, sarvābhyo
 digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam
 bhayati ya evam etam bhaksham bhakshayati kshatriyo
 yajamāno yajamānaḥ || 34 || 8 ||

Iti saptamapañcīkāyām pañcama 'dhyāyaḥ.

Iti pañcatrinśadhyāye 'shṭamaḥ khaṇḍaḥ.

1 Athātah stutaṣastrayor evai2kāhikam prātaḥsavanam, aikāhikam tritīyasavanam. ete vai śānte kṛipte pratishṭhite savane yad aikāhike, śāntyai kṛiptyai pratishṭhityā apracyutyā 3 ukto mādhyamdinah pavamāno ya ubhayaśāmnō bṛihatprishṭhasyobhe hi sāmanī kriyete 4 ā tvā ratham yathotaya, idam vaso sutam andha iti rāthamtarī pratipad rāthamtaro 'nucarah. pavamānoktham vā etad, yan marutvatīyam. pavamāne vā atra rathamtaram kurvanti bṛihat prishṭham, savivadbatāyai. tad idam rathamtaram stutam ābhyām pratipadanucarābhyām anuśaṁsaty 5 atho brahma vai rathamtaram kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān maugram rāshṭram avyathyam asad ity. athānnam vai rathamtaram, annam evāsmāi tat purastāt kalpayaty. atheyam vai pṛithivī rathamtaram, iyaṁ khalu vai pratishṭhā, pratishṭhām evāsmāi tat purastāt kalpayati 6 samāna indrani-havo 'vibhaktah, so 'hnām. udvān brāhmaṇaspatya ubhayaśāmnō rūpam, ubhe hi sāmanī kriyete 7 samāno dhā-yyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyah pragā-thah || 1 || 1 ||

1 Janishṭhā ugrah sahasa turāyēti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpam. tad ekādaśarcam bhavaty, ekādaśāksharā vai trishṭup, traishṭubho vai rājanya. ojo vā indriyam vīryam trishṭub, ojah kshatram vīryam rāja-

nyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatīyaṃ samṛiddhaṃ yad gaurivītaṃ, tasyoktaṃ brāhmaṇaṃ 2 tvāṃ id dhi havāmaḥ iti bṛihatprishṭhaṃ bhavati. kshatraṃ vai bṛihat, kshatreṇaiva tat kshatraṃ samardhayaty. atho kshatraṃ vai bṛihad, ātmā yajamānasya nishkevalyaṃ. tad yad bṛihatprishṭhaṃ bhavati, kshatraṃ vai bṛihat, kshatreṇaivainam tat samardhayaty. atho jyaishṭhyaṃ vai bṛihaj, jyaishṭhyenaivainam tat samardhayaty. atho śraishṭhyaṃ vai bṛihac, chraishṭhyenaivainam tat samardhayaty 3 abhi tvā śūra nonuma iti rathaṃtaram anurūpaṃ kurvanty. ayaṃ vai loko rathaṃtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṃ loko 'nurūpas. tad yad rathaṃtaram anurūpaṃ kurvanty, ubhāv eva tal lokau yajamānāya sambhogināu kurvanty. atho brahma vai rathaṃtaram kshatraṃ bṛihad, brahmaṇi khalu vai kshatraṃ pratishṭhitaṃ kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyyā, tasyā uktam brāhmaṇaṃ 5 ubhayaṃ śṛiṇavac ca na iti sāmāpragātha ubhayaśāmno rūpaṃ, ubhe hi sāmāni kriyete || 2 || 2 ||

1 Tam u shṭuḥi yo abhibhūtyojā iti sūktam abhivād abhibhūtyai rūpaṃ 2 ashālham ugraṃ sahamānam ābhir itṣ ugravat sahamānavat, tat kshatrasya rūpaṃ 3 tat pañcadaśarcam bhavaty. ojo vā indriyaṃ vīryam pañcadaśa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājaṃ bhavati. bhāradvājaṃ vai bṛihad, ārsheyēṇa salomaiśsha ha vāva kshatriyajñāḥ samṛiddho, yo bṛihatprishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra prishṭhaṃ syāt. tat samṛiddham || 3 || 3 ||

1 Aikāhikā hotrā. etā vai śāntāḥ kṛiptāḥ pratishṭhitā hotrā yad aikāhikāḥ, śāntyai kṛiptyai pratishṭhityā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarva-rūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sarvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād yatra kvacaikāhā asarvastomā asarvapriṣṭhā, aikāhikā eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam pañcadaśaḥ syād, ity āhur. ojo vā indriyaṃ vīryam pañcadaśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 3 tasya triṇṣat stutaśa-strāṇi bhavanti. triṇṣadaksharā vai virād, virāḷ annādyam, virāḷy evainam tad annādye pratishṭhāpayati. tasmāt tadukthyaḥ pañcadaśaḥ syād, ity āhur 4 jyotiṣṭoma evāgnishṭomaḥ syād 5 brahma vai stomānām trivṛit kshatram pañcadaśo, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad iti. viśaḥ sapta-daśaḥ ṣaudro varṇa ekaviṇṣo, viśam caivāśmai tac chaudraṃ ca varṇam anuvartmānau kurvanty. atho tejo vai stomānām trivṛid vīryam pañcadaśaḥ prajātiḥ saptadaśaḥ pratishṭhaikaviṇṣas, tad enam tejasā vīryeṇa prajātyā pratishṭhayāntataḥ samardhayati. tasmāj jyotiṣṭomaḥ syāt 6 tasya caturviṇṣatiḥ stutaśastrāṇi bhavanti. caturviṇṣatyardhamāso vai samvatsaraḥ, samvatsare kṛitsnam annādyam, kṛitsna evainam tad annādye pratishṭhāpayati. tasmāj jyotiṣṭoma evāgnishṭomaḥ syād agnishṭomaḥ syāt || 4 || + ||

Ity aṣṭamapañcikaḥ prathamo 'dhyāyaḥ.

Īti śaṭtriṇṣādhyāye caturthaḥ khaṇḍaḥ.

1 Athātāḥ punarabhishekasyaiva 2 sūyate ha vā asya kshatram, yo dīkshate kshatriyaḥ san. sa yadāvabhṛitād udeत्यānūbandhyayeshṭvodavasyaty, athainam udavasāniyāyām samsthitāyām punar abhishiṅcanti 3 tasyaite pūrastād eva sambhārā upakṛiptā bhavanty: audumbary āsandī: tasyai prādeśamātrāḥ pādāḥ syur, aratnimātrāṇi śīrshanyānūcyāni. mauñjam vivayanam, vyāghracarmāstarāṇam, au-

dumbaraṣ camasa, udumbaraṣākḥā. tasminn etasmiṁś ca-
mase 'śhṭātayāni nishutāni bhavanti: dadhi madhu sarpir
ātapavarshyā āpaḥ ṣaṣhpāni ca tokmāni ca surā dūrvā
4 tad yaishā dakshiṇā sphavartanir veder bhavati, tatrai-
tām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau
pādaḥ bhavato bahirvedi dvāv. iyaṁ vai śrīs. tasyā etat
parimitaṁ rūpaṁ yad antarvedy, athaisha bhūmāparimito
yo bahirvedi. tad yad asyā antarvedi dvau pādaḥ bhavato
bahirvedi dvā, ubhayoḥ kāmāyora upāptyai yaṣ cāntarvedi
yaṣ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmanāstriṇāty uttaralomnā prācīnagrīveṇa.
kshatraṁ vā etad āraṇyānām paśūnām yad vyāghraḥ ksha-
traṁ rājanyaḥ, kshatreṇaiva tat kshatraṁ samardhayati.
tām paścāt prāñ upaviśyācya jānu dakṣiṇam abhiman-
trayata ubhābhyām pāṇibhyām ālabhyā3gnish ṭvā gā-
yātryā sayuk chandasārohatu Savitoshṇihā Somo
'nushṭubhā Bṛhaspatir bṛihatyā Mitrāvaruṇau pa-
ñktyendras trisṭubhā Viṣve devā jagatyā. tān
aham anu rājyāya sāmrajyāya bhaṇjyāya svārā-
jyāya vairājyāya pārameshṭhyāya rājyāya māhā-
rājyāyādhipatyāya svāvaśyāyātishṭhāyārohami4ty
etām āsandīm ārohed dakṣiṇenāgre jānunātha savyena
5 tat-tad iti3ñ | 6 caturuttarair vai devāḥ chandobhiḥ sayug
bhūtvaitām śriyam ārohan yasyām eta etarhi pratishṭhitā:
Agnir gāyātryā Savitoshṇihā Somo 'nushṭubhā Bṛhaspatir
bṛihatyā Mitrāvaruṇau pañktyendras trisṭubhā Viṣve devā
jagatyā 7 te ete abhyanūcyete: agner gāyātry abhavat
sayugveti 8 kalpate ha vā asmai yogakshema, uttarotta-
rinīm ha śriyam aśnute, 'śnute ha prajānām aiśvaryaṁ
ādhipatyam ya evam etā anu devatā etām āsandīm ārohati
kshatriyaḥ sann 9 athainam abhishekshyann apām śāntim
vācayati 10 śivena mā cakshushā paśyatāpaḥ śivayā

tanvopa sprīṣata tvacam me | sarvāñ agniñr apsu-
shado huve vo mayi varco balam ojo ni dhatteti
11 naitasyābhishishicānasyāśāntā āpo vīryam nirhanann iti
|| 6 || 2 ||

1 Athainam udumbaraśākhām antardbhāyābhishīñca-
ti2mā āpaḥ śivatamā imāḥ sarvasya bheshajih |
imā rāshṭrasya vardhanīr imā rāshṭrabhṛito 'mṛi-
tāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ so-
mam rājānam varuṇam yamam manum | tābhir
adbhir abhishīñcāmi tvām aham rājñām tvam adhi-
rājo bhavcha || 4 mahāntam tvā mahīnām samrājam
carshañmām devī janitry ajījanad bhadrā janitry
ajījanad 5 devasya tvā savituh prasave 'śvinor
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-
ryasya varcasendras्यendriyenābhishīñcāmi | ba-
lāya śriyai yaśase 'nnādyāya 6 bhūr iti ya iched
imam eva praty: annam adyād ity, atha ya iched dvipu-
rusham bhūr bhūva ity, atha ya ichet tripurusham vā-
pratimam vā bhūr bhūvaḥ svar iti 7 tad dhaika āhuḥ:
sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāsyā pa-
rasmai kṛitam bhavatīti; tam etenābhishīñced: devasya
tvā savituh prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-
syendriyenābhishīñcāmi | balāya śriyai yaśase
'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa
vāco 'bhishikto bhavatīṣvaro ha tu purāyushaḥ praitor, iti
ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir
nābhishīñcantīti9ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod
vijayencty u ha smāhoddālaka Ārunir, yam etābhir vyāhṛi-
tibhir abhishīñcantīti. tam etenaivābhishīñced: devasya
tvā savituh prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-

syendriyenābhishhiñcāmi | balāya śriyai yaśase
'nnādyāya bhūr bhuvaḥ svar ity 10 athaitāni ha vai
kshatriyād ījānād vyutkrāntāni bhavanti: brahmakshatre
ūrg annādyam apām oshadhīnām raso brahmavarcasam irā
pushṭiḥ prajātiḥ. kshatrarūpam tad, atho annasya rasa
oshadhīnām kshatram pratishṭhā. tad yad evāmū purastād.
āhuti juhōti, tad asmin brahmakshatre dadhāti || 7 || 3 ||

1 Atha yad audumbary āsandi bhavaty audumbaraś
camasa udumbaraśākhorg vā annādyam udumbara; ūrjam
evāsmins tad annādyam dadhāty 2 atha yad dadhi madhu
ghritam bhavaty, apām sa oshadhīnām raso; 'pām evāsmins
tad oshadhīnām rasam dadhāty 3 atha yad ātapavarshyā
āpo bhavanti, tejaś ca ha vai brahmavarcasam cātapava-
rshyā āpas; teja evāsmins tad brahmavarcasam ca dadhāty
4 atha yac chashpāni ca tokmāni ca bhavantīrāyāi tat pu-
shṭyai rūpam atho prajātyā; irām evāsmins tat pushṭim
dadhāty atho prajātim 5 atha yat surā bhavati, kshatra-
rūpam tad atho annasya rasaḥ; kshatrarūpam evāsmins tad
dadhāty atho annasya rasam 6 atha yad dūrvā bhavati,
kshatram vā etad oshadhīnām yad dūrvā kshatram rāja-
nyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pra-
tishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhi-
teva. tad yad dūrvā bhavaty, oshadhīnām evāsmins tat
kshatram dadhāty atho pratishṭhām 7 etāni ha vai yāny
asmād ījānād vyutkrāntāni bhavanti, tāny evāsmins tad
dadhāti, tair evainam tat samardhayaty 8 athāsmāi surā-
kaṁsam hasta ādadhāti 9 svādishṭhayā madishṭhayā
pavasva soma dhārayā | indrāya pātave suta 10 ity
ādhyā śāntim vācayati 11 nānā hi vām devahitam
sadas kṛitam mā sam śrikshāthām paramo vyo-
mani | surā tvam asi śushminī soma esha rājā mai-
nam hiṁsisṭam svām yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛtīḥ 13 pītvā yaṃ
rātim manyeta tasmā enām prayachet, tad dhi mitrasya
rūpam. mitra evainām tad antataḥ pratishṭhāpayati, ta-
thā hi mitre pratitishṭhati 14 pratitishṭhati ya evaṃ veda
|| 8 || 4 ||

1 Athodumbaraśākhām abhi pratyavarohaty. ūrg vā
annādyam udumbara, ūrjam eva tad annādyam abhi pra-
tyavarohaty 2 upary evāsīno bhūmau pādaḥ pratishṭhāpya
pratyavaroham āha 3 pratitishṭhāmi dyāvāprithivyoh,
pratitishṭhāmi prāṇāpānayoḥ, pratitishṭhāmy aho-
rātrayoḥ, pratitishṭhāmy annapānayoḥ, prati bra-
hman prati kshatre praty eshu trishu lokeshu ti-
shṭhāmīty 4 antataḥ sarveṇātmanā pratitishṭhati. sarva-
smin ha vā etasmin pratitishṭhaty, uttarottarinīm ha śriyam
aśnute, 'śnute ha prajānām aiśvaryam ādhipatyam ya evaṃ
etena punarabhishekenābhishiktaḥ kshatriyaḥ pratyavaro-
haty 5 etena pratyavarohena pratyavarūhyopastham kṛtvā
prāṇ āsīno: namo brahmaṇe namo brahmaṇe namo
brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam
dadāmi jityā abhijityai vijityai samjityā iti vācam
visṛijate 6 sa yan: namo brahmaṇe namo brahmaṇe
namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti,
brahmaṇa eva tat kshatram vaśam eti. tad yatra vai bra-
hmaṇaḥ kshatram vaśam eti, tad rūshṭram samṛiddham tad
vīravat, ā hāsmīn vīro jāyate 7 'tha yad: varam dadāmi
jityā abhijityai vijityai samjityā iti vācam visṛi-
jata, etad vai vāco jitam yad dadāmiy āha. yad eva vāco
jitā 3m | tau ma idam anu karma samtishṭhātā iti 8 visṛijya
vācam upotthāyābhavaniye samidham abhyādadhātī 9 samid-
asi sam v eṅkshvendriyena vīryena svāhetī 10 ndri-
yenaiva tad vīryeṇātmanam antataḥ samardhayaty 11 ādhāya
samidham triṇi padāni prāṇ udān ābhyutkrāmati 12 kli-

ptir asi diṣām mayi devebhyaḥ kalpata | kalpa-
tām me yogakshemo 'bhayam me 'stv 13 ity aparā-
jitām diṣam upatishṭhate jitasyaivāpunahparājayāya. tat-
tad iti3ñ || 9 || 5 ||

1 Devāsura vā eshu lokeshu samyetire. ta etasyām
prācyām diṣi yetire, tāns tato 'surā ajayaṁs. te dakṣhiṇa-
syām diṣi yetire, tāns tato 'surā ajayaṁs. te pratīcyām
diṣi yetire, tāns tato 'surā ajayaṁs. ta udīcyām diṣi yetire,
tāns tato 'surā ajayaṁs. ta etasminn avāntaradeṣe yetire
ya esha prāñ udañ, te ha tato jigyuṣ 2 taṁ yadi kshatriya
upadhāvet senayoḥ samāyatyos: tathā me kuru yathāham
imāṁ senām jayānīti: sa yadi tatheti brūyād, vanaspate
vīdvaṅgo hi bhūyā ity asya rathopastham abhimriṣyā-
thainam brūyād 3 ātishṭhasvaitām te diṣam abhimu-
khaḥ samnaddho ratho 'bhipravartatām, sa udañ
sa pratyāñ sa dakṣhiṇā sa prāñ so 'bhy ami-
tram ity 4 abhīvartena havishety evainam āvartayed,
athainam anvīkshetāpratirathena śāsena sauparṇeneti 5 ja-
yati ha tām senām 6 yady u vā enam upadhāvet samgrā-
māṁ samyatishyamānas: tathā me kuru yathāham imāṁ
samgrāmāṁ samjayānīty, etasyām evainam diṣi yātayej.
jayati ha taṁ samgrāmāṁ 7 yady u vā enam upadhāved
rāshṭrād aparudhyamānas: tathā me kuru yathāham idaṁ
rāshṭram punar avagachānīty, etām evainam diṣam upa-
shkramayet. tathā ha rāshṭram punar avagachaty 8 upa-
sthāyāmitrāṇāṁ vyapanuttim bruvan gṛihān abhyety: apa
prāca indra viṣvāñ amitrān iti, sarvato hāsmā anami-
tram abhayam bhavaty, uttarottarinīm ha śriyam aśnute,
'śnute ha prajānām aiśvaryam ādhipatyam ya evam etām
amitrāṇāṁ vyapanuttim bruvan gṛihān abhyety 9 etya
gṛihān paścād grihyasyāgner upavishtāyānvārābdhāya ri-
tvig antataḥ kaṁsena caturgṛihītās tisra ājyāhutir ain-

drīḥ prapadam juhoty anārtyā arisṭyā ajyānyā abha-
yāya || 10 || 6 ||

1 Pary ū shu pra dhanva vājasataye pari vṛi-
trā — bhūr brahma prāṇam amṛitam prapadyate
'yam asau śarma varmābhayaṃ svastaye | saha pra-
jayā saha paṣubhir — ṇi sakshaṇir dvishas tara-
dhyā riṇayā na iyase svāhā || 2 anu hi tvā sutam
soma madāmasi mahe sama — bhuvo brahma prā-
ṇam amṛitam prapadyate 'yam asau śarma varmā-
bhayaṃ svastaye | saha prajayā saha paṣubhi —
ryarājye vājāñ abhi pavamāna pra gāhase svāhā ||
3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar
brahma prāṇam amṛitam prapadyate 'yam asau
śarma varmābhayaṃ svastaye | saha prajayā saha
paṣubhiḥ — kmanā payo gojīrayā raihamāṇaḥ
puraṃdhyā svāhety 4 anārto ha vā arisṭo 'jitaḥ sa-
rvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusaṃ-
caraty aindre loke pratishṭhito, yasmā etā ṛitvig antataḥ
kaṁsena caturgṛihītās tisra ajyāhutir aindriḥ prapadam ju-
hoty 5 athāntataḥ prajātim āśāste gavām aṣvānām puruṣhā-
nām: iha gāvaḥ pra jāyadhvam ihāṣvā iha puru-
shāḥ | iho sahasradakshino vīras trātā ni shī-
datv iti 6 bahur ha vai prajayā paṣubhir bhavati ya evam
etām antataḥ prajātim āśāste gavām aṣvānām puruṣhānām
7 esha ha vāva kshatriyo 'vikṛiṣṭo, yam evaṃvido yāja-
yanty 8 atha ha tam vy eva karshante — yathā ha vā
idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam puru-
sham arāṇye gṛihītvā kartam anvasya vittam ādāya dra-
vanty, evam eva ta ṛitvijo yajamānaṃ kartam anvasya vi-
ttam ādāya dravanti — yam anevaṃvido yājayanty 9 etad
dha sma vai tad vidvān āha Janamejayaḥ Pārikshita:
evaṃvidaṃ hi vai mām evaṃvido yājayanti. tasmād aham

jayāmy abhīvarīm senām, jayāmy abhīvaryā senayā. na mā divyā na mānushya ishava rīchanty, eshyāmi sarvam āyuh, sarvabhūmir bhaviṣhyāmīti 10 na ha vā enam divyā na mānushya ishava rīchanty, eti sarvam āyuh, sarvabhūmir bhavati, yam evamvido yājayanti yājayanti || 11 || ७ ||

Ity aṣṭamapañcīkāyaṃ dvitīyo 'dhyāyah.

Iti saptatrinśadhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abruvan sa-prajāpatikā: ayaṃ vai devānām ojishtho balishthaḥ sahi-shthaḥ sattamaḥ pārayishnūmata, imam evābhishiñcāmahā iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīm samabharann rīcam nāma. tasyai brīhaḥ ca rathamtarann ca pūrvau pādāv akurvan, vairūpaṃ ca vairājaṃ cāparau, śākvararaivate śīrshanye, naudhasaṃ ca kāleyaṃ cānūye, rīcaḥ prācīnātānān, sāmāni tiraścīnavāyān, yajūnshy atikā-ṣān, yaśa āstaranam, śriyam upabarhaṇam. tasyai Savitā ca Brīhaspatiḥ ca pūrvau pādāv adhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śīrshanye, Aśvināv anūye. sa etām āsandīm ārohad 4 Vasavaḥ tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmā-rohantu, tān anv ārohāmi sāmrajyāya. Rudrāḥ tvā traishṭubhena chandasā pañcadaṣena stomena brīhatā sāmārohantu, tān anv ārohāmi bhau-
jyāya, dityāḥ tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmārohantu, tān anv āro-
hāmi svārājyāya. Viṣve tvā devā ānuṣṭubhena chandasāikaviṃṣena stomena vairājena sāmāro-
hantu, tān anv ārohāmi vairājyāya. Sādhyāḥ ca tvāptyāḥ ca devāḥ pāñktena chandasā trinavena stomena śākvareṇa sāmārohantu, tān anv āro-
hāmi rājyāya. Mārutaḥ ca tvāṅgirasas ca devā atichandasā chandasā trayastriṃṣena stomena rai-

vatena sāmṇārohanu, tān anv ārohami pārame-
 shṭhyāya mähārājyāyādhipatyāya svāvaśyāyāti-
 shṭhāyārohamīty etām āsandīm ārohat 5 tam etasyām
 āsandyām āsinam viṣve devā abruvan: na vā anabhyutkr-
 shṭa Indro vīryam kartum arhaty, abhy enam utkrośāmeti.
 tatheti. tam viṣve devā abhyudakrośaun: imam devā
 abhyutkrośata samrājam sāmrajyam bhojam bho-
 japitaram svarājam svārājyam virājam vairājyam
 rājānam rājapitaram parameshṭhinam pārame-
 shṭhyam. kshatram ajani, kshatriyo 'jani, viṣva-
 sya bhūtasyādhipatir ajani, viṣām attājani, pu-
 rām bhettājany, asurāṇām hantājani, brahmaṇo
 goptājani, dharmasya goptājanīti 6 tam abhyutkru-
 shṭam Prajāpatir abhishekshyann etayarcābhyamantrayata
 || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmrajyāya bhaūjyāya svārājyāya vairājyāya pā-
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya
 svāvaśyāyātishṭhāya sukratur iti 2 tam etasyām
 āsandyām āsinam Prajāpatiḥ purastāt tishṭhan pratyāñmu-
 kha audumbaryārdrayā śākhayā sapalāśayā jātarūpamayena
 ca pavitreṇāntardhāyābhyashiṇcad imā āpaḥ śivatamā
 ity etena trīcena, devasya tveti ca yajushā, bhūr bhu-
 vaḥ svar ity etābhiḥ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyām diśi Vasavo devāḥ shadbhiḥ caiva
 pañcaviṁśair ahobhir abhyashiṇcann etena ca trīcenaitena
 ca yajushaitābhiḥ ca vyāhṛitibhiḥ sāmrajyāya 2 tasmād eta-
 syām prācyām diśi ye keca prācyānām rājānaḥ sāmrajyā-
 yaiva te 'bhishicyante, samrāj ity enān abhishiktān āca-
 kshata etām eva devānām vihitim anv 3 athainam dakshi-
 nasyām diśi Rudrā devāḥ shadbhiḥ caiva pañcaviṁśair aho-
 bhir abhyashiṇcann etena ca trīcenaitena ca yajushaitābhiḥ

ca vyāhṛitibhir bhaujyāya. tasmād etasyām dakṣiṇasyām
 diṣi ye keca Satvatām rājāno bhaujyāyaiva te 'bhishicya-
 nte, bhojety enān abhishiktān ācakshata etām eva devā-
 nām vihitim anv. athainam pratīcyām diṣy Ādityā devāḥ
 shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ svārā-
 jyāya. tasmād etasyām pratīcyām diṣi ye keca nīcyānām
 rājāno ye 'pācyānām svārājyāyaiva te 'bhishicyante sva-
 rāl ity enān abhishiktān ācakshata etām eva devānām vi-
 hitim anv. athainam udīcyām diṣi Viṣve devāḥ shadbhiḥ
 caiva pañcaviṁśair ahobhir abhyashiñcann etena ca trice-
 naitena ca yajushaitābhiḥ ca vyāhṛitibhir vairājyāya. ta-
 smād etasyām udīcyām diṣi ye keca pareṇa Himavantam
 janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te
 'bhishicyante, virāl ity enān abhishiktān ācakshata etām
 eva devānām vihitim anv. athainam asyām dhruvāyām
 madhyamāyām pratishṭhāyām diṣi Sādhyāś cāptyāś ca de-
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann
 etena ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ rā-
 jyāya. tasmād asyām dhruvāyām madhyamāyām pratishṭhā-
 yām diṣi ye keca Kurupañcālānām rājānaḥ savaśoṣīnarā-
 ṇām rājyāyaiva te 'bhishicyante, rājety enān abhishiktān
 ācakshata etām eva devānām vihitim anv. athainam ūrdhvā-
 yām diṣi Marutaś cāṅgirasas ca devāḥ shadbhiḥ caiva pa-
 ñcaviṁśair ahobhir abhyashiñcann etena ca tricenaitena ca
 yajushaitābhiḥ ca vyāhṛitibhiḥ pārameshṭhyāya mākharājyā-
 yādhipatyāya svāvasyāyātishṭhāyeti. sa parameshṭhī prajā-
 patyo 'bhavat 4 sa etena mahābhishekenābhishikta Indraḥ sa-
 rvā jīr ajayat, sarvāṅl lokān avindat, sarveshām devānām
 śraishṭhyam atishṭhām paramatām agachat, sāmrajyam bhau-
 jyam svārajyam vairajyam pārameshṭhyam rājyam mākha-
 rajyam ādhipatyam jītvāsminl loke svayambhūḥ svarāl

amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitah
samabhiyavat samabhavat || 14 || 3 ||

Ity ashtamapañcikāyaṁ tṛtīyo 'dhyāyah.

Ity ashtatrinśadhyāye tṛtīyah khaṇḍah.

1 Sa ya iched evamvit kshatriyam: ayam sarvā jitir
jayetāyam sarvāñ lokān vindetāyam sarveshām rājñām
śraishṭhyam atishṭhām paramatām gacheta sāmrajyam bhau-
jyam svārājyam vairājyam pārameshṭhyam rājyam mājā-
rājyam ādhipatyam, ayam samantaparyāyī syāt sārvaabhau-
mah sārvaṃyusha, āntād ā pararārdhāt pṛithivyai samudra-
paryantāyā ekarāl iti: tam etenaindreṇa mahābhishekeṇa
kshatriyam śāpayitvā 'bhishiñced 2 yām ca rātrīm ajā-
yethā yām ca pretāsi, tad ubhayam antareṇe-
shṭāpūrtam te lokam sukṛitam āyuh prajām vṛi-
ñjīyam yadi me druhyer iti 3 sa ya iched evamvit
kshatriyo: 'ham sarvā jitir jayeyam, aham sarvāñ lokān
vindeyam, aham sarveshām rājñām śraishṭhyam atishṭhām
paramatām gacheyam sāmrajyam bhaujyam svārājyam vai-
rājyam pārameshṭhyam rājyam mājārājyam ādhipatyam,
aham samantaparyāyī syām sārvaabhaumah sārvaṃyusha,
āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāl
iti: sa na vicikitset, sa brūyāt saha śraddhayā: yām ca
rātrīm ajāye 'ham yām ca pretāsmi, tad ubhayam
antareṇeshṭāpūrtam me lokam sukṛitam āyuh pra-
jām vṛiñjithā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāc: catusṭṭayāni vānaspatyāni sam-
bharata, naiyagrodhāny audumbarāny āṣvatthāni plākshā-
nīti 2 kshatram vā etad vanaspatīnām yan nyagrodho: yan
naiyagrodhāni sambharanti, kshatram evāsmiṃs tad da-
dhāti. bhaujyam vā etad vanaspatīnām yad udumbaro:
yad audumbarāni sambharanti, bhaujyam evāsmiṃs tad da-
dhāti. sāmrajyam vā etad vanaspatīnām yad āṣvattho:

yad āṣvatthāni sambharanti, sāmṛājyaṃ evāsmins tad dadhāti. svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatināṃ yat plaksho: yat plākshāni sambharanti, svārājyavairājye evāsmins tad dadhāty 3 atha tato brūyāc: catusṣṭayāny auśhadhāni sambharata, tokmakṛitāni vṛihīnām mahāvṛihīnām priyaṃgūnām yavānām iti 4 kshatram vā etad ośhadhīnām yad vṛihayo: yad vṛihīnām tokma sambharanti, kshatram evāsmins tad dadhāti. sāmṛājyaṃ vā etad ośhadhīnām yan mahāvṛihayo: yan mahāvṛihīnām tokma sambharanti, sāmṛājyaṃ evāsmins tad dadhāti. bhaujyaṃ vā etad ośhadhīnām yat priyaṃgavo: yat priyaṃgūnām tokma sambharanti, bhaujyaṃ evāsmins tad dadhāti. sainānyam vā etad ośhadhīnām yad yavā. yad yavānām tokma sambharanti, sainānyam evāsmins tad dadhāti || 16 || 2 ||

1 Athlāsmā audumbarīm āsandīm sambharanti, tasyā uktam brāhmaṇam. audumbaraṣ camaso vā pātrī vodumbaraśākḥā. tān etān sambhārān sambhṛityaudumbaryām pātryām vā camase vā samāvapeyus, teshu samopteshu dadhi madhu sarpir ātapavarshyā āpo 'bhyānīya pratishṭhāpyaitām āsandīm abhimantrayeta 2 bṛihac ca te ratham-taram ca pūrvau pādaū bhavatām, vairūpam ca vairājaṃ cāparau, śākvararaivate śīrshaṇye, nau-dhasam ca kāleyam cānūceye, ṛicah praecinātānāḥ, sāmāni tiraṣcinavāyā, yajūnshy atikāṣā, yaśa āstaranam, śrīr upabarhanam. Savitā ca te Bṛhaspatiṣ ca pūrvau pādaū dhārayatām, Vāyuṣ ca Pūshā cāparau, Mitrāvaruṇau śīrshaṇye, Aṣvināv anūceye ity 3 athainam etām āsandīm ārohayed 4 Vasa-vas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmṇārohantu, tān anv āroha sāmṛājyāya. Rudrās tvā traishṭubhena chandasā pañcadaṣena stomena bṛihatā sāmṇārohantu, tān anv

āroha bhaujyāyā, dityās tvā jāgatena chandasā
 saptadaṣena stomena vairūpeṇa sāmṇārohantu,
 tāt anv āroha svārājyāyā. Viṣve tvā devā ānu-
 shṭubhena chandasāikaviṇṣena stomena vairājena
 sāmṇārohantu, tāt anv āroha vairājyāyā. Marutaḥ
 ca tvāṅgirasas ca devā atichandasā chandasā
 trayastriṇṣena stomena raivatena sāmṇārohantu,
 tāt anv āroha pārameshṭhyāyā. Sādhyāḥ ca tvā-
 ptyāḥ ca devāḥ pāṅktena chandasā triṇavena sto-
 mena śākvareṇa sāmṇārohantu, tāt anv āroha
 rājyāyā mähārājyāyādhipatyāyā svāvaṣyāyāti-
 shṭhāyārohety etām āsandīm ārohayet 5 tam etasyām
 āsandyām āsinām rājakartāro brūyur: na vā anabhyutkru-
 shṭaḥ kshatriyo vīryam kartum arhaty, abhy enam utkro-
 śāmeti. tatheti. tam rājakartāro 'bhyutkrośanti, mam janā
 abhyutkrośata samrājāṃ sāmrajyāṃ bhojāṃ bho-
 japitaram svarājāṃ svārājyāṃ virājāṃ vairā-
 jyāṃ parameshṭhināṃ pārameshṭhyāṃ rājānāṃ
 rājapitaram. kshātram ajani, kshatriyo 'jani, vi-
 ṣvasya bhūtasyādhipatir ajani, viṣām attājany,
 amitrāṇāṃ hantājani, brāhmaṇāṇāṃ goptājani,
 dharmasya goptājanīti 6 tam abhyutkruśtam evaṃ-
 vid abhishekshyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmrajyāyā bhaujyāyā svārājyāyā vairājyāyā pā-
 rameshṭhyāyā rājyāyā mähārājyāyādhipatyāyā
 svāvaṣyāyātishṭhāyā sukratur iti. tam etasyām āsa-
 ndyām āsinām evaṃvit purastāt tishṭhan pratyañmukha au-
 dumbaryārdrayā śākhayā sapalāṣayā jātārūpamayena ca pa-
 vitrenāntardhāyābhishiñcatīmā āpaḥ śivatamā ity etena
 tricena, devasya tveti ca yajushā, bhūr bhuvah svar
 ity etābhiḥ ca vyābṛitibhiḥ || 18 || 4 ||

1 Prācyāṃ tvā diṣi Vasavo devāḥ shadbhiḥ
 caiva pañcaviṁśair ahobhir abhishiṅcantv etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ
 sāmṛājyāya. dakṣhiṇasyāṃ tvā diṣi Rudrā devāḥ
 shadbhiḥ caiva pañcaviṁśair ahobhir abhishiṅca-
 ntv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāhṛitibhir bhaujyāya. pratīcyāṃ tvā diṣy Ādi-
 tyā devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir
 abhishiṅcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāhṛitibhiḥ svārājyāyo, dīcyāṃ tvā diṣi
 Viṣve devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir
 abhishiṅcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāhṛitibhir vairājyāyo, rdhvāyāṃ tvā
 diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva
 pañcaviṁśair ahobhir abhishiṅcantv etena ca tri-
 cenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ pā-
 rameshṭhyāyā, syāṃ tvā dhruvāyāṃ madhyamā-
 yāṃ pratishṭhāyāṃ diṣi Sādhyāḥ cāptyāḥ ca de-
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhishi-
 ṅcantv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāhṛitibhiḥ rājyāya māhārājyādhipatyāya svāva-
 ṣyāyādhishṭhāyati. sa parameshṭhī prajāpatyo bhavati
 2 sa etenaindrena mahābhishekenābhishiktaḥ kshatriyaḥ sa-
 rvā jitīr jayati, sarvāṇi lokāni vindati, sarveshāṃ rājāṇāṃ
 śraishṭhyam atishṭhāṃ paramatāṃ gachati, sāmṛājyam bhau-
 jyam svārājyam pārameshṭhyam rājyam māhārājyam ādhi-
 patyam jitvāsminī loke svayambhūḥ svarāṇi amṛito, 'mu-
 shmin svarge loke sarvāni kāmāni āptvāmṛitaḥ sambhavati
 yam etenaindrena mahābhishekena kshatriyam śāpayitvā-
 bhishecati || 19 || 5 ||

1 Indriyam vā etad asmiṇi loke yad dadhi: yad da-
 dhnābhishecatīndriyam evāsminī tad dadhāti. raso vā esha

oshadhivanaspatishu yan madhu: yan madhvābhishiñcati, rasam evāsmins tad dadhāti. tejo vā etat paṣūnām yad ghrītam: yad ghrītenābhishiñcati, teja evāsmins tad dadhāti. amṛitam vā etad asmiñ loke yad āpo: yad adbhir abhishiñcaty, amṛitavm evāsmins tad dadhāti 2 so 'bhi-shikto 'bhishektre brāhmaṇāya hiranyam dadyāt, sahasram dadyāt, kshetram catuspād dadyād. athāpy āhur: asaṁkhyātam evāparimitam dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmāi surākāṁsam hasta ādadhāti: svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta iti 4 tām pibed: yad atra śiṣṭam rasinaḥ sutasya yad indro apibac chacībhīḥ | idam tad asya manasā śivena somam rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute sutam sṛijāmi pītaye | tṛimpā vy aṣnuhī madam iti 5 yo ha vāva somapīṭhaḥ surāyām pravishṭaḥ, śa haiva tena indreṇa mahābhishekeṇābhishiktasya kshatriyasya bhakshito bhavati na surā 6 tām pītāvābhimantrayetā, pāma somam, śam no bhaveti 7 tad yathaivādaḥ priyaḥ putraḥ pitaram priyā vā jāyā patim sukham śivam upasprīṣaty ā visrasa, evam haivaitena indreṇa mahābhishekeṇābhishiktasya kshatriyasya surā vā somo vānyad vānnādyam sukham śivam upasprīṣaty ā visrasaḥ || 20 || c ||

1 Etena ha vā aindreṇa mahābhishekeṇa Turāḥ Kāvashcheyo Janamejayam Pārikshitam abhishishheca. tasmād u Janamejayaḥ Pārikshitaḥ samantaḥ sarvataḥ prithivīm jayan pariṇyāyāṣvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandivati dhānyādam rukmiṇam haritasrajam | aṣvam babandha sūraṅgam devebhyo Janamejaya ity 4 etena ha vā aindreṇa mahābhishekeṇa Cyavano Bhārgavaḥ Śāryātam Mānavam abhishishheca. tasmād u Śāryāto

Mānavah samantam sarvataḥ prithivīm jayan pariyāyāṣvena
 ca medhyeneje, devānām hāpi satre grīhapatir āsaiṣtena
 ha vā aindreṇa mahābhishekeṇa Somaśuśmā Vājaratnāya-
 nah Śatānikam Sātrājitam abhishisheca. tasmād u Śatanī-
 kaḥ Sātrājitaḥ samantam sarvataḥ prithivīm jayan pariyāyā-
 ṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa
 Parvatanārādāv Āmbāśthiyam abhishishicatus. tasmād v
 Āmbāśthiyaḥ samantam sarvataḥ prithivīm jayan pariyā-
 yāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhi-
 shekeṇa Parvatanāradau Yudhāṃśraushtīm Augrasainyam
 abhishishicatus. tasmād u Yudhāṃśraushtir Augrasainyaḥ
 samantam sarvataḥ prithivīm jayan pariyāyāṣvena ca me-
 dhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaśyapo
 Viṣvakarmānam Bhauvanam abhishisheca. tasmād u Viṣva-
 karmā Bhauvanah samantam sarvataḥ prithivīm jayan pa-
 riyaṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāha-
 ranti 10

na mā martyaḥ kaś cana dātum arhati
 Viṣvakarman Bhauvana mām didāsitha |
 nimañkshye 'ham salilasya madhye
 moghas ta esha Kaśyapāyāsa saṅgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ
 Sudāsam Paijavanam abhishisheca. tasmād u Sudāḥ Pai-
 javanaḥ samantam sarvataḥ prithivīm jayan pariyāyāṣvena
 ca medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa
 Samvarta Āṅgirasō Maruttam Āvikshitam abhishisheca. ta-
 smād u Marutta Āvikshitaḥ samantam sarvataḥ prithivīm
 jayan pariyāyāṣvena ca medhyeneje 13 tad apy esha śloko
 'bhigīto 14

Marutaḥ pariveshtāro Maruttasyāvasan grīhe |
 Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindreṇa mahābhishekenodamaya Ātreyo
'ṅgam abhishisheca. tasmād v Aṅgaḥ samantaṃ sarvataḥ
prithivīm jayan pariyāyāṣvena ca medhyeneje 2 sa hovā-
cālopāṅgo: daṣa nāgasahasrāṇi daṣa dāsīsahasrāṇi dadāmi
te brāhmaṇopa māsmiṇ yajñe hvayasveti 3 tad apy ete
ślokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||
5 aṣṭāṣṭisahasrāṇi śvetān Vairocano hayān |
prasṭhīn niṣṛitya prāyachad yajamāne purohite ||
6 deśād-deśāt samollhānām sarvāsām ādhyaduhitṛiṇām |
daśādadāt sahasrāṇy Ātreyo nishkakaṇṭhyah ||
7 daṣa nāgasahasrāṇi dattvātreyo 'vacatnuke |
śrāntaḥ pārikutān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 ṣaṭaṃ tubhyam ṣaṭaṃ tubhyam iti smaiva pratāmyati |
sahasraṃ tubhyam ity uktvā prāṇān sma pratipadyata
iti || 22 || 8 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā
Māmateyo Bharataṃ Dauḥshantim abhishisheca. tasmād u
Bharato Dauḥshantiḥ samantaṃ sarvataḥ prithivīm jayan
pariyāyāṣvair u ca medhyair ije 2 tad apy ete ślokā abhi-
gītāḥ | 3

hiranyena parivṛitān kṛishṇān chukladato mṛigān |
Mashnāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇe citāḥ |
yasmin sahasraṃ brāhmaṇā badvaṣo gā vibhejire ||
5 aṣṭāṣaptatim Bharato Dauḥshantir Yamunām anu |
Gaṅgāyām Vṛitraghne 'badhnāt pañcapañcāṣaṭaṃ hayān ||
6 trayastrīṇsacchataṃ rājāṣvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyām nodāpuḥ pañca mānavā

ity 8 etam ha vā aindram mahābhishekam Brihaduktha
 rishir Durmukhāya Pāñcālāya provāca. tasmād u Durmu-
 khaḥ Pāñcālo rājā san vidyayā samantaṁ sarvataḥ pṛithi-
 vīm jayan pariyāyai 9 tam ha vā aindram mahābhishekam
 Vāsishṭhaḥ Sātyahavyo 'tyarātaye Jānamtapaye provāca.
 tasmād v Atyatrātir Jānamtapir arājā san vidyayā sama-
 ntaṁ sarvataḥ pṛithivīm jayan pariyāya 10 sa hovāca Vā-
 sishṭhaḥ Sātyahavyo: 'jaishīr vai samantaṁ sarvataḥ pṛi-
 thivīm, mahan mā gamayeti. sa hovācātyarātir Jānamtapir:
 yadā brāhmaṇottarakurūṇ jayeyam, atha tvam u haiva pṛi-
 thivyai rājā syāḥ, senāpatir eva te 'haṁ syām iti. sa ho-
 vāca Vāsishṭhaḥ Sātyahavyo: devakshetraṁ vai tan, na vai
 tan martyo jetum arhaty: adruksho vai ma, āta idam dada
 iti. tato hātyarātīm Jānamtapim ātavīryam niḥśukram Ami-
 tratapanāḥ Śushmīṇaḥ Śaibyō rājā jaghāna 11 tasmād evam
 vidushe brāhmaṇāyaivam cakrushe na kshatriyo druhyen:
 ned rāshṭrād avapadyeyam, ned vā mā prāṇo jahad iti ja-
 had iti || 23 || 9 ||

Ity ashtamapañcīkāyām caturtho 'dhyāyaḥ.

Ity ekonacatvāriṁśadhyāye navamaḥ khaṇḍaḥ.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rā-
 jño devā annam adanti. tasmād rājā yakshyamāṇo brā-
 hmaṇam purodadhīta: devā me 'nnam adann ity 3 agnīm vā
 esha svargyān rājoddharate yat purohitam 4 tasya purohita
 evāhavanīyo bhavati, jāyā gārhapatyāḥ, putro 'nvāhārya-
 pacanaḥ. sa yat purohitāya karoty āhavanīya eva taj ju-
 hoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty,
 atha yat putrāya karoty anvāhāryapacana eva taj juhoti.
 ta enam śāntatanavo 'bhihutā abhiprītāḥ svargam lokam
 abhivahanti kshatraṁ ca balam ca rāshṭraṁ ca viṣam ca
 5 ta evainam aśāntatanavo 'nabhihutā anabhiprītāḥ svargāḥ
 lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ cā-

6gnir vā esha vaiṣvānarāḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hṛidaya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir upodeti rājānam. sa yad āha: kva bhagavo 'vātsīs, triṇāny asmā āharateti, tenāsyā tām śamayati yāsya vāci menir bhavaty. atha yad asmā udakam ānayanti pādyam, tenāsyā tām śamayati yāsya pādayor menir bhavaty. atha yad enam alamkurvanti, tenāsyā tām śamayati yāsya tvaci menir bhavaty. atha yad enam tarpayanti, tenāsyā tām śamayati yāsya hṛidaye menir bhavaty. atha yad asyānāruddho veśmasu vasati, tenāsyā tām śamayati yāsyopasthe menir bhavati 7 sa enam śāntatanur abhilihuto 'bhiprītaḥ svargam lokam abhivahati kshatram ca balam ca rāshṭram ca viṣam ca. sa evainam aśāntatanur anabhilihuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viṣaṣ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānarāḥ pañcamenir yat purohitas, tābhi rājānam parigrihya tishṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyushaḥ prāṇo jahāty, ājarasaṁ jīvati, sarvam āyur eti, na punar mriyate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitāḥ 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas 4 tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitāḥ || 25 || 2 ||

1 Tad apy etad rishinoktam 2 sa id rājā pratijanyāni viṣvā śushmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātrivṛyā janyāni, tām eva tac chushmeṇa vīryeṇādhitishṭhati 4 Brīhaspatim yaḥ subhṛitam bibhartīti. Brīhaspatir ha vai devānām purohitas, tam anv anye manushyarājñām purohitā. Brīhaspatim yaḥ subhṛitam bibhartīti yad āha, purohitam yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. gṛihā vā okaḥ, sveshv eva tad gṛiheshu subito vasati 7 tasmā ilā pinvate viṣvadānīm ity. annaṃ vā ilānnaṃ evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainaṃ tat svayam upanamanti 9 yasmin brāhmā rājani pūrva etiti. purohitam evaitad āhā 10 pratīto jayati saṃ dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātṛivṛyā janyāni, tān apratīto jayaty 12 avasyave yo varivaḥ kṛṇotīti yad āhavasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || 3 ||

1 Yo ha vai trīn purohitāns trīn purodhātṛin veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛthivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātādityo vāva purohito dyauḥ purodhātai, sha ha vai purohito ya evaṃ vedātha sa tirohito ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aśnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ. tasmai viṣaḥ saṃjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvāḥ svar om, amo 'ham asmi sa tvam sa tvam asy amo 'ham, dyaur aham pṛthivī tvam, sāmāham ṛik tvam, tāv eha saṃvāhāvahai | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahvīḥ śatavicakshaṇāḥ | tā mahyam asminn āsane 'chidraṃ śarma yachata ||

6 yā oshadhīḥ somarājūṇīṣṭhitāḥ pṛithivīm
 anu | tā mahyam asminn āsane 'chidraṃ śarma
 yachata || 7 asmin rāshṭre śriyam ā veṣayāmy ato
 devīḥ prati paśyāmy āpaḥ || 8 dakṣiṇam pādā
 va neniḥ 'smin rāshṭra indriyaṃ dadhāmi | sa-
 vyam pādā va neniḥ 'smin rāshṭra indriyaṃ
 vardhayāmi | pūrvam anyam aparaṃ anyam pā-
 dāv va neniḥ | devā rāshṭrasya guptyā abhaya-
 syāvaruddhyai || 9 āpaḥ pādāvanejanīṣṭ dviṣantaṃ
 nir dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ
 parimaram veda, pary enam dviṣanto bhrātrivyaḥ pari
 sapatnā mriyante 2 'yam vai brahma yo 'yam pavate. tam
 etāḥ pañca devatāḥ parimriyante: vidyud vṛṣṭiḥ candramā
 ādityo 'gnir 3 vidyud vai vidyutya vṛṣṭim anupraviṣati,
 sātardhiyate, tam na nirjānanti 4 yadā vai mriyate, 'thā-
 ntardhiyate, 'thainam na nirjānanti 5 sa brūyād vidyuto
 maraṇe: dviṣan me mriyatām, so 'ntardhiyatām,
 tam mā nirjñāsishur iti 6 kshipraṃ haivainam na nir-
 jānanti 7 vṛṣṭir vai vṛṣṭvā candramasam anupraviṣati,
 sātardhiyate, tam na nirjānanti. yadā vai mriyate, 'thā-
 ntardhiyate, 'thainam na nirjānanti. sa brūyād vṛṣṭer ma-
 raṇe: dviṣan me mriyatām, so 'ntardhiyatām, tam
 mā nirjñāsishur iti. kshipraṃ haivainam na nirjānanti
 8 candramā vā amāvāsyāyām ādityam anupraviṣati, so 'ntar-
 dhiyate, tam na nirjānanti. yadā vai mriyate, 'thāntardhi-
 yate, 'thainam na nirjānanti. sa brūyāc candramaso ma-
 raṇe: dviṣan me mriyatām, so 'ntardhiyatām, tam
 mā nirjñāsishur iti. kshipraṃ haivainam na nirjānanti
 9 ādityo vā astam yann agnim anupraviṣati, so 'ntardhiyate,
 tam na nirjānanti. yadā vai mriyate, 'thāntardhiyate, 'thai-
 nam na nirjānanti. sa brūyād ādityasya maraṇe: dviṣan

me mriyatām, so 'ntardhīyatām, tam mā nirjñā-sishur iti. kshipram haivainam na nirjānanti 10 agnir vā udvān vāyum anupraviṣati, so 'ntardhīyate, tam na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainam na nirjānanti. sa brūyād agner maraṇe: dvishan me mriyatām, so 'ntardhīyatām, tam mā nirjñāsishur iti. kshipram haivainam na nirjānanti 11 tā vā etā devatā ata eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān mathyamāno 'dhijāyate. tam dṛiṣṭvā brūyād: agnir jāyatām, mā me dvishaṇ jany, ata eva parāṇ prajighyatv iti. ato haiva parāṇ prajighyaty 13 agner vā ādityo jāyate. tam dṛiṣṭvā brūyād: ādityo jāyatām, mā me dvishaṇ jany, ata eva parāṇ prajighyatv ity. ato haiva parāṇ prajighyaty 14 ādityād vai candramā jāyate. tam dṛiṣṭvā brūyād: candramā jāyatām, mā me dvishaṇ jany, ata eva parāṇ prajighyatv iti. ato haiva parāṇ prajighyati 15 candramaso vai vṛiṣṭīr jāyate. tam dṛiṣṭvā brūyād: vṛiṣṭīr jāyatām, mā me dvishaṇ jany, ata eva parāṇ prajighyatv ity. ato haiva parāṇ prajighyati 16 vṛiṣṭer vai vidyuj jāyate. tam dṛiṣṭvā brūyād: vidyuj jāyatām, mā me dvishaṇ jany, ata eva parāṇ prajighyatv ity. ato haiva parāṇ prajighyati 17 sa esha brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ parimaram Maitreyah Kaushāravaḥ Sūtvane Kairiṣaye Bhārgāyaṇāya rājñe provāca, tam ha pañca rājānaḥ parimarmus, tataḥ Sūtvā mahaj jagāma 19 tasya vratam: na dvishataḥ pūrva upaviṣed; yadi tishṭhantam manyeta, tishṭhe-taiva. na dvishataḥ pūrvaḥ samviṣed; yady āsīnam manyetāsītaiva. na dvishataḥ pūrvaḥ prasvapyād: yadi jāgratam manyeta, jāgriyād evā²⁰pi ha yady asyāṣmamūrdhā dvishan bhavati, kshipram haivainam strīṇute strīṇute

Ity ashtamapañcikāyām pañcama 'dhyāyaḥ.
Iti catvāriṃśādhyaḥ pañcamah khaṇḍaḥ.

Zu 7, 11.

Śāṅkhāyanabrāhmaṇa 3, 1.

Yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti, tasmād upavasaty: uta me devā havir aśnīyur iti. pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyām candramasaṃ yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyam yac candramās, tasmād uttarām upavaset ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
 2. Verzeichniss der erwähnten Verse.
 3. Namenverzeichniss.
 4. Anmerkungen.
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1. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcikā I.

1.

2. nirvapati | śakāṭavasthāpitavrihisamghān nishkṛishya mu-
shṭicatushtayaparimitānāṃ vrihīṇāṃ śūrpe prakshepo nirvapaḥ | tat-
pūrvako yāgo 'tra nirvāpaśabdenopalakshyate |

dikshaṇīyam | somayāge pravṛittasya yajamānasya saṃskāro
dikshanam | tasya ca saṃskārasya hetuḥ karmaviśesho dikshaṇīyāsa-
bdavācyaḥ | tasya karmaviśeshasya vācakena śabdena tatkarṃasādha-
nam upalakshyate | tato dikshaṇīyākhyakarṃasādhanam puroḍāṣam
iti sāmānādhikarāṇyam upapannam |

11. prajāyate | tāv etau puroḍāṣacarupakshāv Āpastambena
darsitau | dikshaṇīyāś tantrāṃ prakramayati | āgnāvāishṇavam ekā-
daśakapālāṃ nirvapaty, āgnāvāishṇavaṃ vā ghṛite caruṃ | puroḍāṣo
brahmavarcasakāmasya, ghṛite caruḥ prajākāmasya paśukāmasya vā |
ādityaṃ ghṛite caruṃ dvitīyam paśukāmasyaika samāmanantīti |

12. āmāvāsyaena | tad āhāṣvalāyanaḥ | darṣapūrṇamāsābhyāṃ
ishṭvешṭīpaśucāturmāsyair atha somena (4, 1, 1) iti | yajeteti śeṣaḥ |
ishṭīr āgrayaneshṭīḥ | paśur nirūdhapaśubandhaḥ | Āpastambō 'py āha |
atha darṣapūrṇamāsāv ārabhate | tābhyāṃ saṃvatsaram ishṭvā somena
paśunā vā yajata iti |

esho ekā dikshā | eshāpy ekā dikshā | evam ukte saty anyāpi
kācid dikshāstīti sūcitam bhavati | ata evāṣvalāyana ishṭīpūrvatvaṃ
somapūrvatvaṃ cety ubhau pakshāv udājahāra | ūrdhvaṃ darṣapu-
rṇamāsābhyāṃ yathopapatty eke | prāg api somenaike (4, 1, 2) iti |
upapattir dravyādisampattīḥ | tān anatīkramyeti yathopapatti | da-
rṣapurṇamāsābhyāṃ ūrdhvaṃ dravyādisampattau satyāṃ somena ya-
jeteti keshāṃcin matam | tābhyāṃ prāg api sampattau somapūnam
ity apareshāṃ matam | Taittirīyāś ceshṭīpūrvatvaṃ abhipretya vāsa-
ntādikālaviśesheshv ādhānam āmnāya punaḥ somapūrvatvaṃ abhi-
pretya kālānīyamam anantarepādhānam āmananti | atho khalu yad

evainam yajña upanamed athādadhita saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pīdam eva somādhānam abhipretya vasantādikāla-
viśeṣhapratikṣhām vārayati | nartūn sūrkshen na nakshatram iti | ta-
smāt pakṣhadvayam |

14. sapṭadaśa sāmīdhenīḥ | pra vo vājā abhidyava ityādya
ekādaśasamkhyākā ṛico vahnīsamindhanahetutvāt sāmīdhenya ity
ucyante | Aśvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha trir
uttamām iti vacanāt, tāḥ pañcadaśa sampadyante | prakṛitāv eva vi-
hitāsu pañcadaśasv ṛikṣhu codakapṛāptāsu, ye samīdhyamānasami-
ddhavatyau dve ṛicau taylor madhye dhāyābhidheye ṛicau prakṣhe-
ptavye | tathā cāśvalāyanaḥ | dikṣhaṇīyāyām dhāyē virājau (4, 2, 1)
iti | tatra pṛithupājā amartya ity ekā, tam sabādho yatasruca iti
dvitīyā | etac ca Prayogasaṃgrahakāreṇodāhṛitam | atha dikṣhaṇīyā-
yām dhāyē bhavataḥ | śocislikeṣam tam īmahe pṛithupājās tam sa-
bādha iti |

3.

5. ājyam | ājyagṛitayor bhedaḥ pūrvācāryair udāhṛitaḥ | sa-
rpir vilīnam ājyam syād ghaṇībhūtam gṛitam vidur iti | iśhad vilī-
nam āyutam |

10. dikṣhitavimitam | dikṣhitasya praveśārtham viśeṣheṇa nir-
mitaḥ prācīnavañšo dikṣhitavimitaḥ |

11. yonīḥ | Āpastambo 'py āha | ā vo devāsa īmaha iti | pū-
rvayā dvārā pṛagvañsam praviṣyeti |

19. muṣṭī kurute | yajamāno hastayor muṣṭīm kuryāt | tat-
prakāra Āpastambena spāṣṭam abhikītaḥ | athāṅgulir nyacati | svāhā
yajñam manaseti dve svāhā diva iti dve svāhā pṛithivyā iti dve svā-
horor antarīkṣhād iti dve svāhā yajñam vātād ā rabha iti muṣṭī
karotīti |

21. na pūrvadīkṣhīṇaḥ | dvayor vā bahūnām vā yajamānā-
nām sambhūya somābhīshavaḥ samsavaḥ | sa ca malīn doṣhaḥ | ta-
smīn eva doṣe tasmīn eva kāle matsaragrastair yajamānāḥ pra-
vartitavāt | nadyā vā parvatena vā vyavadhānarahitayor samīpava-
rtinor parasparamāntradhvanīṣṛavaṇayogyayor deśayor spardhama-
nābhyām yajamanābhyām pravartitau yau somayāgau taylor ayam
samsavākhyo doṣhaḥ | tathā ca Sutrakāra āha | samsavo 'nantarī-
teshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yam doṣhaḥ pūrvā-
dīkṣhīṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye
yaḥ pūrvam dikṣhaṇīyeshṭīm karoti sa pūrvadīkṣhī |

" samveśāya tvopaveśāya tvetyādimantreṇa yeyam samsavaprāya-
ścittāhutiḥ seyam aparadīkṣhīṇaiva kartavyā na pūrvadīkṣhīṇety
arthah |

4.

1. puronuvākye | tad ubhayam adhvaryuṇā preshto hotānu-brūyāt |

8. yājyānuvākye | yady apy arthānusāreṇānuvākyāyāje bha-vata iti vidhātavyam, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa yājyāśabdasya pūrvanipāto drashtavyah |

5.

1. gāyatriyau | sa havyavāl amartya ity ekā gāyatrī, agnir hotā purohita ity aparā gāyatrī | te ubhe svishtākṛidyāgasya sam-yāje kuryāt |

samyājyāśabdārtham Āśvalāyana āha | svishtākṛitaḥ samyāje ity ukte sauvishṭākṛitī pratiyād (2, 1, 21) iti |

2. gāyatrī | tat savitur vareṇyam ity asyām ṛici yad gāyatrī-chaudas, tasya tejobrahmavarcasasādhanatvena tadrūpatvam loke pra-siddham |

4. ushṇihau | agne vājasya gomata ity ekoshṇik, sa idhāno vasuṣṭi kavir ity aparā |

7. anuṣṭubhau | tvam agne vasūn iti dve anuṣṭubhau |

10. bṛihatyaḥ | enā vo agnim iti dve bṛihatyaḥ |

13. paṇktiḥ | agnim tam manya iti dve paṇktiḥ |

16. triṣṭubhau | dve virūpe carata iti dve triṣṭubhau |

19. jagatyaḥ | janasya gopā iti dve jagatyaḥ |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām ṛicy ekonatri-ṇṣad akṣharāṇy, imo agna ity asyām ṛici dvātriṇṣad akṣharāṇy, atas tayoṛ na virāṭtvam iti cet | maivam | na vā ekenākṣhareṇeti vākye-naiva parihṛitatvāt |

8. vicakṣaṇavatīm | vicakṣaṇety akṣharacatusṭayātmako 'yam mantrah | tadyuktaṃ vākyam prayuñjita | Devadattavicakṣaṇa gām ānaya, Yajñadattavicakṣaṇa gām badhānety evaṃ tatprayogaḥ | tad āhāpastambah | canasitavicakṣaṇa iti nūnadheyānteshu dadhāti, canasiteti brāhmaṇaṃ vicakṣaṇeti rājanyavaṣṣyāv iti |

7.

8. tasmād dakṣiṇataḥ | yasmād atra devānāṃ digviśeshajñā-panāya dakṣiṇasyām diśy avasthitam Agniṃ yajati, tasmāt kṛāṇād Vindhyaparvatasya dakṣiṇabhāge vṛthiādyoshadhyo 'gre pacyamānā ayanti | tattatsvāmigriheshv āgachanti | Vindhyasyottarabhāge yava-

godhūmacaṇakādīdhānyaprācūryam | tāni ca dhānyāni māghaphā-
lgunayoḥ pacyanta iti paścādbhāvini | dakṣhiṇadigbhāge tu yavādi-
prācūryābhāvāt pracurāṇi ca vṛihyādīni kārttikamārgaśīrṣhayoḥ pa-
cyamānatvād agre pāko 'bhilītaḥ |

14. yad uttamām | atra Pathyādīnām catasṛiṇām devatānām
ājyena yāgaḥ | Adites tu caruṇeti drashtavyam | tad āhāpastambāḥ |
catura ājyabhāgān pratidiśam yajati, Pathyām svastim purastād Agniṃ
dakṣhiṇataḥ Somam paścāt Savitāram uttarato madhye 'ditiṃ havi-
sheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātāṃ yajatītyā-
dinā vilītaḥ pañca prayājāhutayaḥ | tāsām prakṛitāv anuṣṭhānapra-
kāra Āpastambena darśitaḥ | pañca prayājān prāco yajati pratidiśam
vā | samidhāḥ purastāt Tanūnapātāṃ dakṣhiṇata idāṃ paścād barhir
uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṃ yajñopakramaḥ | sa ca sutyā-
dine prātaranuvākādīnā bhaviṣyati | tadapekṣhayā prāyaṇīyeshṭiḥ
prathamam yajñamukham |

11.

1. prayājavat | prāyaṇīyeshṭer darsapūrṇamāsavikṛitavāc
codakena prayājā anuyājāḥ ca prāptāḥ | samidho agna ājyasya (Āśva-
layana 1, 5, 15) ityādya mantrasādhyāḥ prayājā, devam barhir (Āśva-
layana 1, 8, 7) ityādya mantrasādhyās trayo 'nuyājāḥ | prāyaṇīyā-
khyam karma prayājopetam anuyājavarjitam kartavyam iti śākhānta-
riyā āhuḥ |

6. tāvataiva | tadānīm yajñasya samāptatvād uttarakālīnam
somakrayādikam na pravarteta | cteshām ananushṭhānamātreṇa yajño
'samāpto bhavati, tata uttarānushṭhānam nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviṣṣesho nishkāsaḥ |
prāyaṇīyakarmasambandhinām nishkāsam kasminścit pātre sthāpayet |
tataḥ sutyādine somayāgasyāvasāna udayanīyeshṭigatena havishā saha
tam nishkāsam abhinirvāpet |

9. amushmin vā etena | atra brahmavādināḥ kaṃcid doṣham
āhuḥ | prāyaṇīyam ity evaṃvidhanānuopetaṃ yat karmāsty, etena ka-
rmanā yajamānāḥ svargaloka eva samiddhim prāpnvanti nāsmiṃl
loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛitvā ni-
rvāpanti, caranākāle 'pi tathaiva caranti | caranam āhutiprakṣhepaḥ |
tasya ca nāmno 'yam arthaḥ | anena karmāṇā yajamānā asmāl lokāt
prayanty eva, na tv asmiṃl loke kaṃcit kalam pratitishṭhanti | ta-

smāt prāyaṇyānāma sampannam iti | śrauta itisabdo brahmavādyu-
dbhāvitadoshasannāptyarthaḥ |

13. barsanaddhyai | barso manyākāro granthiviśeṣaḥ | tasya
granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejani rajjuh |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisamkrā-
ntyādivirahitatvān malamāsa ity abhipretya tasmīn māse śiṣṭāḥ śu-
bhakarmāṇi varjayanti | ata evedānīm api somavikrayi śiṣṭācārasya-
nukūlo naiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān praudhe yajñe pravṛitto bha-
vati, tatrāpi yaḥ śreṣṭhātām prayogapāṭavābhimānam aśnute prāpnoti,
sa tādṛiṣaḥ puruṣaḥ karmasamāptivyagrataḥ paṇḍitammanayatvena
vā vaikalyaṁ kurvan kilbiṣam bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evam āluḥ | he hotas tvam
mānuvocaḥ | anyacittaḥ san puronuvākyaṁ mā paṭha | he adhvaryo
mā pracūrīḥ | vyagrataḥ pracāram anyathānushṭhānam mā kārṣīḥ |
nu kshipraṁ kurvanto bhavantaḥ kilbiṣam mā yātayan | mā prā-
pnuvata |

26. varuṇadevatyaḥ | yāvatkālāṁ soma upanaddha vastrā-
dinā baddhaḥ syāt | yāvac ca pariṣṛitāni prācinavañśādisthānāni pra-
padyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapā-
śādhinatvād, āvarapasyāpi varuṇādhinatvāt |

14.

1. anyataro 'naḍvān | krayadeśe somaṁ śakate prakshipya
prācinavañśasamīpe sanāniya śakatabaddhayor anaḍhor madhye
kamcid anaḍvāhaṁ vimucyetaram avimucya rājānaṁ śakatād adha-
stād ṛitviḥ upāvahareyuh |

4. cakriyāṇām | laukikīnām vaidikīnām ca prajānām sva-
rūpam | yadvā cakri śakataṁ | tena cakriṇa yāntiti śakatam āruhya
gachantyāḥ prajāḥ cakriyāḥ |

6. prāci tishṭhati | etat sarvam abhipretyāpastambaḥ sam-
jagrāha | pra cyavasva bhuvā pata iti prāci 'bhiprayāya pradakṣi-
ṇam āvartanta iti | agreṇa prāgvaiśam prāgiṣam udagiṣam vā śa-
kataṁ avasthāpyeti |

15.

4. svena chandasā | te ca yajyānuvākye Āśvalāyanaena da-
rṣite | idaṁ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām
(4, 5, 3) iti |

6. agnim manthanti | atrātithyeshtimadhye 'gnimanthanam Āpa-
stamba āha | ātithyam āsādyā sambhārayajūṣhi vyācashte | yajamā-
naṃ vācayātīty eke | paśuvan nirmanthyaḥ sāmīdhenyaḥ ceti | Āṣva-
lāyano 'py āha | ātithyeḥāntā | tasyā agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam ma-
thito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttamayā cānayā paridadhāti | anuvā-
canam samāpayet | yad āhāvalāyanaḥ | yajñena yajñam ayajanta
devā iti paridadhyāt | sarvatrottamām paridhānīyeti vidyād (2, 16,
7. 8) iti |

40. abrahmaṇoktaḥ | athavā smṛtiḥ abrahmaṇatvena pra-
tipadito yo 'sti so 'yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu
śaṭ proktaḥ iti Śatātapo 'bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ
krayavikrayi || tṛtīyo bahuyājyākhyas caturtho 'śrautayājakaḥ | pa-
ñcamam prāhur eteṣāṃ grāmasya nagarasya ca || anāgatāṃ tu yaḥ
pūrvām sādityāṃ caiva paścimām | nopāsita dvijaḥ saṃdhyāṃ bra-
hmadbandhuḥ sa garhitaḥ ||

17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu,
jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktaṃ taḥ | ye ceme śirasi yogyāḥ prāṇa ye 'py amī
nicadeśasthitāḥ prāṇas te sarve sam u vidre | sambhūyaikatra śirasy
avatishtēran | tac cātiriktaṃ | yogyasthānīyād adhikam | śīrorūpam
ātithyaṃ karma cakshurādīnām eva prāṇānām yogyasthānam, na tv
adhodeśavartinām apānādīnām tatrāvakaśo 'stīty arthaḥ |

19.

4. abhi tyam devam | tā etas catasra ṛcaḥ śākhāntaragatā
Āṣvalāyanapāṭhitā drashṭavyāḥ (4, 6, 3) |

5. saṃ sīdasva | anena mantreṇainam pravargyākhyam ma-
hāvṛam kharasabdabhidhīye saṃtāpanasthāne samasādayan | sthā-
payeyur ity arthaḥ |

7. patamgam | patamgam iti saṃhitāyām āmnātayor dvayoh
pratīke, yo naḥ sanutya iti dvayoh pratīke, bhavā no agna iti
dvayoh |

9. catasra ekapātīnyaḥ | ekasya mantrasya pātaḥ pratīkam
ekapātaḥ | so 'yam yāsv ṛikshu tā ekapātīnyaḥ | ekaikasya ṛcaḥ pra-
tikāny etāni milītva catasra iti tātpariyārthaḥ |

20.

3. ayam vai venah | śarīramadhye 'vasthitam nābhiṃ hastenā-
bhiniya pradarśayann ayam vai vena ity ucyate | tasya nābher vena-
tvam katham iti cet | ucyate | asmān nābher ūrdhvā anye prāṇāḥ ca-
kshurādayaḥ kecit prāṇaviśeṣā venanti | caranti | tathā nābher avā-
ñico 'pānavāyavādayaḥ kecid venanti | caranti | tasmād venanty asmād
avadhibhūtān nābher iti vyutpattyā venaśabdavācīyo nābhiḥ | nābhi-
śabdavācīyatvam katham iti cet | tad ucyate | ayam nābhiḥ prāṇā-
dhāratvena svayam prāparūpaḥ sann itarān ūrdhvarvartino 'dhovarti-
naḥ ca prāṇān uddiśya pratyekaṃ nābher nābhaishīr ity evaṃ va-
dann iva maryādārūpatvenāvasthitāḥ | tasmād ayam dehamadhyavartī
nābhir bhavati | naiva bhitiṃ kurv ity abhipretya maryādatvenāva-
sthānam eva nābher nābhiśabdaprapṛittinimittam |

4. vi yat pavitram | Āṣvalāyana 4, 6, 3 |

21.

4. apaśyaṃ tvā | etatsuktagatānām tīrṇām ricām prithagvi-
niyogam Āṣvalāyana āha | apaśyaṃ tvety etasyādyayā yajamānam
ikṣhate dvitīyayā patnīm tṛtīyayātmānam (4, 6, 3) iti |

16. yābhir amum āvatam | Dieses bezieht sich auf die zweite
Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasukte sthānaviśeṣa Āṣvalāya-
nena darśitaḥ | prāg uttamāyā arūrucat ushasaḥ pṛiṣṇir agriya ity
āvāpetottarenārdharcena patnīm ikṣheta (4, 6, 3) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity
ārābhya prithivī uta dyaus ityāntenoktaprakāreṇābhishīṭṭavasya pūrvo
bhāgo varṇitaḥ | atra bhāgadvayakalpanam ekaikasmin bhāge prathā-
mottamayor ricor āvṛittyartham | ata evoktam | ādīantyātrivasi-
ddhyartham paṭaladvitayam kṛitam | anyathābhishīṭṭavasyaikyāt tri-
tvam tatraiva vai bhaved iti |

22.

1. athottaram | paṭalaśabdaḥ samūhavācī | uttarabhāgastho
mantrasamūhaḥ kathyataḥ iti śeṣaḥ |

2. samiddho agnir aśvinā, samiddho agnir vṛiṣaṇārātir divaḥ.
Āṣvalāyana 4, 7, 4.

ut tishṭha | tasyā viniyogam Āṣvalāyana āha | ut tishṭha bra-
hmapas pata ity etām uktvāvatishṭhate (4, 7, 4) iti |

adlukṣhad iti saptadaśī | tadviniyogam āha | dugdhāyām
adlukṣhad (4, 7, 4) iti |

upa drava | tadviniyogaṃ cāha | āhriyamāṇa upa drava (4, 7, 4)
iti | seyaṃ śākhāntaragatatvād Āṣvalāyanena paṭhitā |

ā suta ity ekonaviṁśi | ā nūnam iti viṁśi | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aṣvinor ṛishir iti gavya, ā sute siñcata śriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṁśi | tad viniyogaṁ cāha | āsiktayor sam u tye (4, 7, 4) iti | seyam ṛicām ekaviṁśatir gharṇaduhō dhenor dohanasyānurūpā, tāsv ṛikshu dohanocitānām (ṣabdanām) dṛiṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādayottishṭhatsv anyeshu hotōd u shya deva ity anena mantreṇa tām anūttishṭhet | teshu gachatsu mantreṇānugachet |

kharām | kharāḥ pravṛiṇjanasthānam |

tāpto vām ity eṣhā śākhāntaragatatvāt Sūtrakāreṇa paṭhitā. 4, 7, 4.

4. agne viḥiti | pūrvoktayor yājyayoh paṭhānte vaushaḍ iti yad uccāraṇam so 'yam prathamō vashaṭkāraḥ | tata ūrdhvam agne viḥity uccārya vaushaḍ iti yat paṭhanam so 'yam anuvashaṭkāraḥ | etam mantram hotā paṭhet | he agne viḥi | khāda | bhakshayety arthaḥ | gharmasya yajety adhvaryuṇā preshto hotā pūrvoktam yājyādvayam savashaṭkāram yadā paṭhati tadānīm adhvaryur aṣvinā gharmam pātam iti mantreṇa juhōti | punar apy agne viḥiti hotrā paṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhōti | tad etat sarvam Āpastamba āha | āśrāvya pratyāśrāvite sampreshtyati gharmasya yajety, aṣvinā gharmam pātam iti vashaṭkṛite juhōti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āṣvalāyana 4, 7, 4.

6. trayāṇām | somo valliraso, gharmāḥ pravargyahavir, vājinam āmikshānuniṣhyādi nīram | eteshām vishiṭakṛidaratham avadānam na kuryuḥ |

7. viṣvā āṣā | Āṣvalāyana 4, 7, 4.

8. svāhākṛitaḥ | Āṣvalāyana 4, 7, 4.

9. pāvakaṣoce | hotur ekayarcā pravargyahaviḥṣeshabhakshaprapatīkshām vidhatte |

11. ā yasmin | Āṣvalāyana 4, 7, 4.

12. havir havishmaḥ | bahushu dīneshu pūrvāhṇāparāhṇayoh pravargyākhyam karmānusṭhiyate | tatrottame dīne 'parāhṇakālīne pravargyākhye kāṇceid ṛicam adhikam vidhatte: havir havishma iti |

13. sūyavasāt | antīmāt prācīneshu pravargyeshu pūrvoktām adhikam aprakshipyaivānayaṁ paridadhyāt | antime tu tām prakshipya paścādanayaṁ paridadhyāt | tad āhāṣvalāyanah | sūyavasād bhagavatī hi bhūyā iti paridadhyād, uttame prāg utamāyā havir havishmo mahi sadma daivya ity āvapeta (4, 7, 4. 5) iti |

14. yo gharmāḥ | pravargyahavirāśrayabhūto mahāvīrākhyo

mṛinmayapātraviśeṣho yo 'sāv asti tac chiṣnam | prajānanendriyaru-
pam | taptasya mahāvīrasya hastābhyāṃ gṛahitum aśakyatvāt tadgrā-
haṇasamarthodumbarakāśthānirmitau śaphau śaphanāmānau yau
vidyete, tau prajānanendriyasya pārśvavartinau śaphāv iva saṃdṛi-
s्यete ca | udumbarakāśthābhyāṃ śaphanāmakābhyāṃ mahāvīrasya
madhyabhāge dhṛitatvāt | tasyādhastād ādhārārtham udumbarakā-
śthānirmitopayamanīśabdavācā darvī yā vidyate, seyaṃ śarīrasa-
mbandhiniṃ te śṛoṇikapāle śṛoṇidvayamadhyagatam asthidvayam |

15. vedamayō brahmamayaḥ | vedāśabdenātharvavedaḥ | sa-
rvavedasamaśṭhiyuktir vocyate | brahmaśabdena hiraṇyagarbhaḥ |
amṛitaśabdena paramātmā |

23.

2. upasādā vai | parakīyadurgasamīpāvasthānena durgāvaro-
dharūpeṇaiva mahatā senayā durgaveshtānena |

prathamām upasādam | tatra yā te agne 'yāṣayā tanur
ity anena mantreṇa sādhyopasat prathamādine 'nushṭhitatvāt pra-
thamā | yā te agne rajāṣayā tanūr ity anena mantreṇa sādhyā
dvitīyādine 'nushṭheyatvād dvitīyā | yā te agne harāṣayeti ma-
ntreṇa sādhyā tṛtīyādine 'nushṭheyatvāt tṛtīyā |

7. tāvantam eva | evaṃ sati yāvān ahorātrayos saṃdhikālas
tāvantam eva dvishate dyeshiṇe lokam sthānaviśeṣham pariśinasṭhi |
itarasmāt kālān nihsāritatvena saṃdhyākālā evāsuraṇām pariśiṣhyate |
atṛaikaikasmīn dīne dvir-dvir anushṭheyā upasado jyotiṣṭome trīṣu
dīneshv anushṭheyāḥ | agnicāyane śaṭsu dīneshu | ahīnasatrayor dvā-
daśasu dīneshu | tathā ca Taittirīyair āmnātam | tisra eva sāhnasyo-
pasado dvādaśāhīnasya yajñasya savīryatvāya (Ts. 6, 2, 5, 1) iti | ta-
thā śhaḍ upasado 'gneṣ cityasya bhavantīti śṛutyantaram drashtā-
vyam | Āṣvalāyanaḥ tv evam āha | ekāhīnānām tisraḥ śhaḍ vā | ahi-
nānām dvādaśa caturvīṃśatiḥ saṃcare (4, 8, 13) iti | gavāmayanākhye
saṃcara ity arthaḥ |

24.

6. tat tātūnaptram | tasmād idam ājyasparśanākhyam tātū-
naptram karmābhavat | idam ca karmāpastambena viśpaṣṭam abhi-
hītam | atithīyā dhrauvāt śruci camase vā tātūnaptram samavadyati
caturavattam pañcavattam vāpataye tvā gṛihṇāmīty etaiḥ pratima-
ntram anādhṛiṣṭam asīti yajamānasaptadaśā rītviḥ tātūnaptram
samavamṛiṣanty anu me dikṣām iti yajamāna iti |

8. tasmāt | yady apy etat tātūnaptrikarmopasadbhyaḥ pūrvam
anushṭheyam, tathāpy upasatprayuktavijayaprasaṅgena buddhistha-
tvād atrābhihītam |

25.

1. samānabarhishi | ātithyākarmaṇy āstirṇam barhiṛ nāgnau prahritam | idāntatvena tatra karmasamāpanāt | tac cāpastambenoktam | idānta samtisṭhate dhārayanti dhrauvam ājyam iti | śākhāntare ca barhishor anuvrittir āmnātā | yad ātithyāyām barhis tad upasadām tad agnīshomīyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praśaṅsārtham evopādīyate na tu devatātvena, tadīyayor yājyānuvākyayor anabhidhāsyamānatvāt |

4. vrataṃ upaiti | vrataśabdenātra payahpānam ucyate |

5. trīṇ stanān | etāsāṃ stanasamkhyānām uktāḥ kālavīṣeṣhā Āpastambenodāhritāḥ | caturāḥ sāyam duhyāt trīṇ prātar dvau sāyam ekam uttama iti |

6. paro varīyāṅsaḥ | ime prithivyantarikṣhadyusaptalokaḥ paro varīyāṅsaḥ | parastād ūrdhvbhāge 'tiṣayena varā atyantavistṛitāḥ | arvāg adhobhāge 'nhrīyāṅsaḥ | atīṣayenānuvat samkucitāḥ | satyalokād anur dyulokaḥ | tasmād apy anur antarikṣhalokaḥ | tasmād apy anur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvalokaḥ sthānīyāt prathamadinād ārabhya tattaddināntaradīneshu stanasamkhyāhrāsenārvācīr upaity anutisṭhātīti yad asti, tad eṣhām eva lokānām abhijayāya bhavati |

7. upasadyāya | upasadyāyetyādya āmnātās tīsra rīcaḥ pūrvāhṇe sāmīdhenyaḥ | imām me agna ityādīkā āmnātās tīsra rīco 'parāhṇe sāmīdhenyaḥ |

8. jaghnivatīḥ | hantidhātvarthayuktā jaghnivatīḥ | tathāvidhā rīca udāharati |

13. grīvāsu | grīvāsthānīyāsūpasatsu gaṇḍamālākhyarogasthānīyam doṣhaṃ dadhyāt | utpādayet | tathā sati hotā yajamānasya glānīviṣeṣhā janitor utpādayitum īṣvaraḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaṣcid vṛttānta ucyata iti śeṣaḥ | Upāvināmakaḥ kaṣcid rīṣih | sa tu Jānaṣruteyo Jānaṣrutāyāḥ striyo 'patyam | sa pumān upasadām kila vā upasannāmakanām karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim aheti | tad ucyate | yasmāt kārāṇād aṣṭilasyāpi kurūpasya śrotrīyasya vedaśāstravido mukhaṃ triptam iva dānyahīnatayā triptiyuktam eva rebhavadīva vedaśāstrapāthopetatvāc chāṇsad iva vy eva jñāyate | viṣeṣheṇāvāsyam pramīyate | ity etad rīsher vacanam | tasya vacanaśyābhiprāya ucyate | grīvāsthānīyā upasada ājyahavishkāḥ | ata eva śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mukhaṃ śrotrīyasambandhi triptyādyupetaṃ drīṣyate | tasmāt kārāṇāc chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya sa rīshis tad vākyam āha |

26.

1. aprayājam | tathā cāṣvalāyana āha | svishtakṛidādi lupyate prayāja ājyabhāgau ca (4, 8, 8) iti | svishtakṛidādishv antarbhāvad anuyājaloपो युक्ता एव |

atrāgnīshomavishṇurūpāṇām devānām bahutvenāśrāvaṇārtham uttarasmād deśād āhavanīyasya dakṣiṇadeśam praty asakṛid atikramanam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya dakṣiṇadiśy avasthito bahushu yāgeshu pratyekam āśrāvaṇam kuryāt | evaṃ saty upasadyājñasya sarvata ākramanam bhavati | sthairyam bhavati | anyathā punaḥ-punar uttarasyām diśi gamane labdhāvasarah saṃ yajño 'py apakṛāmet | tasmāt sakṛid evātikramanam yuktaṃ | tad āhāpastambah | dhrauvād ashtaṃ juhvām grihṇāti catur upabhṛiti | ghṛitavati śabde juhūpabhṛitāv ādāya dakṣiṇā sakṛid atikrānta upāṅsuyājavat pracaratiti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyena tānūnaptrasamjnakam karma caranty anutishṭhantiti yad asti, tad etat somasya rājñāḥ samīpe krūram iva vai ugram eva karma caranti |

4. āpyāyayanti | jalena prokṣhaṇam āpyāyanam | samayanti | udṛicam aśīya | ud uttamā samāptivishayā ṛig yasyām sutyāyām seyam udṛik | vighnam antareṇa samāptiparyantam anutishṭheyam iti |

5. prastare nihnavate | yad yasmād evaṃ tat tasmād garbharakṣhārtham prastara etannāmake darbhamushtaṃ nihnavate | samprānamanti | namaskāropacāram kuryur ity arthaḥ | nihnavaprakāra āpastambena darśitaḥ | atha nihnavate | dakṣiṇe vedyante prastaram nidhāya dakṣiṇān pāṇin uttānān kṛitvā savyān nīca eshta rāya iti |

28.

1. agnaye | prācīnavaṇṣagata āhavanīye 'vasthitasyāgneḥ saumikyām uttaravedyām nayanam yad asti, tad etad atrāgniprapāyanam |

16. ayam u syā | brāhmaṇagato 'yaṃśabdo 'tra strīlīngatvena pariṇeayaḥ |

28. paitudāravāḥ | pītudārūḥ khadiravṛiksha ity eke | devadāruvṛiksha ity anye | guggulu prasiddham dhūpasādhanaṃ | urnāstukā avisambandhiromaviśeshāḥ | sugandhitejanaṃ tṛiṇaviśesho, yasya mūlāni gharmakāle pāṇīyamadhye sthāpyante |

29.

1. havirdhānābhyām | haviḥ somarūpaṃ dhatto dhārayata iti havirdhāne dve śakate | tayoh svarūpaṃ āpastambo darśayati |

prayuktapūrve śakāte naddhayuge apratihitasāmye prakshālyā tayoh
prathamagrathitāu granthin visrasya navān prajñātān kritvāgreṇa prā-
gvaṅśam abhitaḥ prishṭhyām avyavanayan parisrite sachadishī ava-
sthāpayatīti | tayor havirdhānayoḥ prācinavaṅśasya purobhāgam upa-
kramyottaradeśaparyantaṁ nayanam pravartanaṁ tad api sa evāha |
prāci pretam adhvaram ity udgrihṇantaḥ pravartayantīti |

5. prabāhuk | parasparasādriṣyena sahaiva vartamāne |

8. adhi dvayoh | havirdhānākhyayoḥ śakatayor upari soma-
syāvasthānāya grihākāreṇa parito veshṭanam upary āchādanam yat
kriyate, tad etad āchādanam chadilṣabdavācyam | tadriṣe dve chadi-
shī tayor havirdhānayor avasthāpya tayoḥ chadishor upari tṛitīyaṁ
chadir havirdhānayor udāhṛitayor avasthāpyate |

15. rarātyām | havirdhānamandapasya cikīrshitasya prācyām
dvāri bandhanīyā darbhamālā rarāṭi | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darśayati | vishṇoḥ pri-
śṭṭham asti teshu madhyamaṁ chadir adhyūhati | aratnivistāram
navāyāmam iti |

22. tau yadaiva | adhvaryur dakṣiṇasya havirdhānasya me-
thim ishāgrabhāgavasthāpanakāśṭham sthāpayati | uttarasya tu pra-
tiprasthātā karoti | tad etad ubhayam Āpastambo darśayati | divo vā
vishṇa ity adhvaryur dakṣiṇasya havirdhānasya karṇātardam anu
methim nihanti tasyām ishām ninahyaty evam uttarasya pratipra-
sthātā vishṇor nu kam ity uttarasyottaraṁ karṇātardam anv iti | ta-
smin methimihananakāle paridadhyād iti | yady apy ayam kālāḥ pa-
riṣṭrayanākālāt prācinah | tathāpi tatsamīpavartitvāt pūrvavidhinā saha
natyantaṁ virodha ity etad darśayati | atra hi te etc.

30.

1. agnīśhomābhyām | yo 'yam agniḥ prācinavaṅśākhyāyāḥ
śālāyā mukhe dvārabhāge pūrvasiddhahavanīyarūpeṇāvatishṭhate | ta-
smāc chālāmukhiyād agneḥ sakāśāt kiyaṁ apy āgnidhriye dhishṇye
netavyaḥ | somaś ca pūrvam śālāmukhiyasamīpe 'vasthitas tenāgninā
sahānītaḥ san punar api havirdhānamandape netavyaḥ | tad idam
agnīśhomapraṇayanam | tadarthaṁ hotāram praty adhvaryuḥ praisha-
mantram brūyāt | tad etat sarvam Āpastamba āha | śālāmukhiye pra-
ṇayanīyam idhmam ādīpya sikatābhir upayamya | Agnīśhomābhyām
anubrūhīti sampreshyatīti | agnīprathamāḥ somaprathamā vā prācim
abhipravrajanty āgnidhriye 'gnim pratishṭhāpyeti | sa ca somo jigāti
gātuvid ity aparayā dvārā havirdhānam rājānam prapādayatīti ca |

2. sāvīr hi | Āśvalāyana 4, 10, 1.

12. āhutyām | āhutiḥ tu Yajurvede vihīta | nayavatyardāgnidhre
juhōti suvargasya lokasyābhinitīyai (Ts. 6, 3, 2, 3) iti | sā cāpastam-

bena spashtīkṛita | āgnidhriyo 'gnim pratishthāpyāgne nayety ardhm
ajyaśeshasya juhōtīti |

23. hiraṇmayam | havirdhānasya śakatasopari somasthāpanā-
rthe kṛishṇājīnam āstṛiṇanti | tathā cāpastamba āha | dakṣhiṇasya
havirdhānasya nīde pūrvavat kṛishṇājīnāstarāṇaṃ rājñāḥ sādānam iti |

Pañcika II.

1.

12. tasmāt palāśasyaiva | tasmād yonitvāt palāśākhyasyaiva
vrikshasya sambandhinā palāśasabdena sarvavrikshāṇāṃ patram āca-
kshate | vyavaharanti | amushya nyagrodhasya palāśam patram, amu-
shya cūtavrikshasya palāśam patram |

2.

1. añjmo yūpam | ca sa praiśho vikalpenāpastambena darṣi-
taḥ | yūpāyājamānāyanubṛūhīti sampreshyati | ayaṃānāyanubṛūhīti |
añjmo yūpam anubṛūhīti veti |

añjanam tv āpastambena darṣitam | athainam asaṃskṛitenājyena
yajamāno 'grataḥ śakalenānakty aindram asīti cashālam añktvā supi-
ppalābhyas tvaushadhībhyā iti pratimucya devas tvā savitā madhvā-
naktv iti sruveṇa śamtatam avichindann agnishtthām aśrim anaktīti |

6. uc chrayasva | tad etad ucchrayaṇam āpastambena darṣi-
tam | yūpāyocchriyamānāyanubṛūhīti sampreshyaty, ucchriyamānāyā-
nubṛūhīti vod divaṃ stabhānāntariksham priṇety ucchrayatīti |

10. samiddhasya | ardhm antarvedy ardhm bahirvedi yu-
pasthāpanād āhavanīyapūrvadigāśrayaṇam |

22. yadi ha vā api | yady api yajamāno mṛityunā nīta eva
bhavati | tathāpi tatpādapāṭhena mṛityum parihrityainam sarpvatsa-
rāyāyuhpradāya kālātmane dadāti |

32. tam dhīrāsah | atra prathamam añjmo yūpam anubṛūhīti
preshito yathāñjanti tvām iti prathamam anvāha | tathā yūpāyocchri-
yamānāyanubṛūhīti preshita uc chrayasvetyādya rīcaḥ pañcānubṛūyāt |
tathā yūpāya parivīyamānāyanubṛūhīti preshito yuvā suvāsā ity etām
anubṛūyāt |

3.

1. tishthēd yūpāḥ | karmani samāpte sati paścād ayaṃ yu-
paḥ kiṃ svasthāne tishthet | kiṃ vā tam yūpaṃ vahnau prahared ity
evamvidhaṃ vicāram brahmavādina āhuḥ |

7. prastaraḥ | prastarākhyo darbhamushtīḥ |

8. atha ye tebhyaḥ | pūrvasiddhebhya 'nushthātṛibhya ṛi-

shibhyo 'vare ye kecid arvācinā idānīmtanā yajamānā āsan | te sarve yūpasya pratinidhitvena yūpaśakalam etaṃ svarunāmakaṃ svalpaṃ kashthakhaṇḍam apaśyan | tasmād idānīmtano yajamānas tasmin yūpapraharanākālē taṃ svarum anupraharet | etac ca śākhāntare śrūyate | devā vai samsthite some pra sruco 'haran pra yūpam | te 'manyanta: yajnavēśasaṃ vā idaṃ kurma iti | te prastaraṃ srucaṃ nishkrayaṇam apaśyan svaruṃ yūpasya | samsthite some pra prastaraṃ harati, juhōti svarum, ayajūnavēśasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupaharaṇam Āpastambena darśitam | juhvāṃ svarum avadāyanūyajānte juhōti dyām te dhūmo gachatv iti |

9. sarvābhyo vā eshaḥ | yo yajamāno dikshate somayāge diksham prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paśu-
tvenālabdhum upakramate |

10. dvirūpaḥ | śuklakṛiṣṇādivarṇadvayopetaḥ |

piva iva | kiṃtu piva iva śarīrapushtyā sthūla eva paśuḥ kartavyaḥ | loke hi paśavaḥ pīvorūpā vai | medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paśvanuśthānadine kṛiṣita iva | upasaddineshu svalpakshīrāhāreṇa tadānīm kṛiṣa eva bhavati |

12. acyutaḥ | avaśyam kartavyaḥ |

līpitavyam | bhakṣaṇāt pūrvam ādareṇa mahatā labdhum eśtavyam api | tāv etau pūrvottarapakshau śākhāntare saṃgṛhitau | tasmāt tasya nāśyam | puruṣā nishkrayaṇa iva hy. atho khalv āhur: Agniśomābhyām vā Indro Vṛitram ahaṇn iti. yad agniśomīyam paśum ālabhate, vārtraghna evāśya sa, tasmād v āśyam (Ts. 6, 1, 11, 6) iti |

4.

1. aprībhīḥ | teshāṃ prayājādīnāṃ yājyāḥ prītihetutvād aprī-
śabdenocyante | etac ca śākhāntare śrutam | aprībhīr āpnuvaṇs tad aprīṇam āprītvam (Tb. 2, 2, 8, 6) iti | tābhir aprīsamjñākābhīḥ prayājādibhir aprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyartham yā-
jyāḥ paṭhed ity arthaḥ |

3. samidho yajati | saminnāmakadevatātṛtvād yāgo 'pi samidha ity anena śabdenocyate | saminnāmakayāgaṃ kuryād ity arthaḥ | yadvā hautraprakaraṇatvāt samiddevatāvishayām yājyām paṭhed ity arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samidbhyāḥ pre-
shyati, tam maitrāvaruṇaḥ preshyati hotā yakshad Agniṃ samidhā sushamidhā samiddham ity, atha hotā yajati: samiddho adya manu-
sho duroṇe | tāv evam eva vyatishaṅgam uttareṇa maitrāvaruṇaḥ pre-
shyati | uttarenottareṇa hotā yajatīti || asyāyam arthaḥ | samidbhyāḥ
preshyati mantrepādhvaryur maitrāvaruṇam preshyati | tadānīm ayam
maitrāvaruṇaḥ praiśhasūktagatena hotā yakshad Agniṃ samidhety

anena prathamamantrena hotāram preshyati | hotāpy āprīśukte samiddho adyety etām prathamayājyām paṭhati | evam uttaratrādhvaryuḥ | maitrāvaruṇahotārau paraspasasamnidhan svasvamantrayāgam kuryātām iti |

4. samindhate | prakāṣayanti |

atra prayājānām krameṇa samidhas tanūnapān narāsaṁsa iḷo barhir dura ushāsānakta daivya hotārā tisro devyas tvashṭā vanaspatih svahakṛitaya ity eta devataḥ | Vasishṭhaśunakātribadhryaṣvarājanyānām narāsaṁso dvitīya | anyeshām tanūnapād dvitīya |

5. Tanūnapātām | atrādhvaryupraishaprakāram Āpastamba āha | samidbhyah preshyeti prathamam sampreshyati preshya preshyatitarān iti || ato 'smin dvitīyaparyāye preshyeti mantrenādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇah praishasūktagatena hotā yakshat Tanūnapātām ity anena dvitīyamantrena hotāram preshyati | sa tu hotāprīśuktagatām Tanūnapād ity etām dvitīyām yājyām paṭhet |

6. Narāsaṁsam | adhvaryupreshito maitrāvaruṇo hotā yakshan Narāsaṁsam iti mantrena hotāram preshyati | hotā Narāsaṁsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāsaṁso dvitīyah prayājo Vasishṭhaśunakānām ¹⁾ Tanūnapād itareshām gotrānām iti |

7. iḷah | hotā yakshad Agnim iḷa iḷita iti preshito hotā ājuhvaṇa ity etām yājyām paṭhet | ishyata iti vyutpattyānnam iṣṭabdavācyam |

8. barhiḥ | hotā yakshad barhiḥ sushṭarimeti mantrena preshito hotā prācinam barhir ity etām yājyām paṭhet |

9. durah | hotā yakshad dura rishvā ityādina mantrena preshito vyacasvatir urviyety etām yājyām paṭhet |

10. ushāsānakta | hotā yakshad ushāsānakteti mantrena preshita ā sushvayanti ityādikām yājyām paṭhet |

11. daivya hotārā | hotā yakshad daivya hotāreti mantrena preshito daivya hotārā prathameti yājyām paṭhet |

12. tisro devih | hotā yakshat tisra ityādimantrena preshita ā no yajñam iti yājyām paṭhet |

13. Tvasṭāram | hotā yakshat Tvasṭāram iti mantrena preshito hotā ya ime dyāvaprithivī iti yājyām paṭhet |

14. vanaspatim | hotā yakshad vanaspatim ityādimantrena preshita upāvasrijeti yājyām paṭhet |

1) Kātyāyana 19, 6, 8.

15. svāhākṛitīḥ | hotā yakshaḥ Agniṃ svāheti mantreṇa pre-
shitāḥ sadyo jāta iti yāgyam paṭhet |

5.

1. paryagnaye | paryagnikarāṇasya svarūpam Āpastambo da-
rṣayati | āhavanīyād ulmukam ādāyāgnidbraḥ pari vājapatīḥ kavir iti
triḥ pradakṣiṇam paryagni karoti paṣum iti || evam paritāḥ kriya-
mānāyāgnaye yogyā ṛico he maitrāvaruṇa tvam anubrūhi | anenaiva
mantrenādhvaryuḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminn arthe parya-
gnity ucyate | tasmin kriyamāṇe trīcam maitrāvaruṇo 'nubrūyāt | tad
āhūṣvalāyanāḥ | preshito maitrāvaruṇo 'gnir hotā na iti trīcam pa-
ryagnaye 'nvāha (S, 2, 9) iti |

6. ata upapreshya | atāḥ paryagnikarāṇānuvacanād ūrdhvam
adhvaryur upapreshyetyādikam praishamantram paṭhet | hotar deve-
bhyo haviṁśy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇa-
sya hotṛisamipe varāṇīyatvād dhotṛisabda upalakshakaḥ | tathā sati
maitrāvaruṇam praty adhvaryor mantro bhaviṣyati |

7. ajaid agniḥ | atra śamitradeṣam prati nīyamānasya paṣoḥ
purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paṣoḥ
purastād agner gamanam śākhāntare śrūyate | agninā purastād eti
rakshasām apahatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyāḥ | maitrāvaruṇopapraishād ūrdhvam hotur adhrigu-
praisho Baudhāyanaena darśitaḥ | yad ājānaty upapreshya hotar havyā
devebhya iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotā-
dhrigum anvāha daivyāḥ śamitāra iti || adhriguḥ kaścid devaḥ paṣu-
viśasanasya kartā | tam prati hotā daivyāḥ śamitāra ityādikam prai-
shamautram anubrūyād iti tasya sūtravākyasyārthaḥ |

3. upanayata | medhyā medhārḥā duro dvāro havirmārgān
viśasanabetir vopanayata | samnidhāpayata | medhapatibhyāṃ yajña-
svāmīpatnīyajamānārtham agniśhomadevatārtham vā medham yajñam
āśāsānāḥ prārthayamānā he śamitāro yūpam upanayata |

11. strīṇita barhiḥ | samjāpanasthānam nītasya paṣor adha-
stād upākaraṇasādhanayor barhishor anyatarad barhir he śamitāra
upakshipata | paṣubhakṣitānām oshadbhinām paṣvavayatvena pariṇa-
tatvāt paṣor oshadhyātmatvam | atas tadbhāgapāṭhena paṣum sarvau-
shadhyātmanām karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paṣum janitrais tajjanma-
sambandhibhiḥ paṣvantarair anujñātam kṛtvā paṣād ālabhante |

14. ekadhā | ekavidhaya vichedarāhityenāsyā tvacam āchya-

tāt | samantāc chinnām kuruta | nābhyā apiśasaś chedāt pūrvam eva
vapām utkhidatāt | uddharata | ūshmānam ucchvāsam antar eva vā-
rayadhvāt | nivārayata | pihitāsyam samjñāpayatety arthaḥ |

15. syenam | syonākṛitikam asya paśor vakshaḥ kuruta | bāhū
'prasasā prakriṣṭachedanau kuruta | doṣhaṇī prakoshṭhau śalā kṛiṇu-
tāt | śalākākārau kuruta | ubhāv apy aṇsau kaśyapākārau (kachapākā-
rau) kuruta | śrōṇī ubhe apy achidre anūne kuruta | kavashorū ka-
vashākārāv ūrū | srekaparnā karavirapatrākārāv ashtḥivantāv ūrū mū-
layuktau kuruta | asya paśor vaṇkṛayo vakrāṇī pārśvāsthīni śaḍvi-
ṇṣatir bhavanti | tāḥ sarvā anuṣṭṭhyānukrameṇa svasthānagatāny
uceyāvayatāt | uddharata | gātram-gātram sarvam apy adanīyam
āngam anūnam kṛiṇutāt | avikalam kuruta |

16. ūvadyagoham | ūvadyagoham puriṣhagūhanasthānam
pārthivam khanatāt | prithivisambandham eva khanata | atrovadhyā-
śabdenaushadham evocyate | puriṣhasya paśubhakshitaushadhivikāra-
tvāt | ośhadhnam ceyam eva bhūmiḥ pratisthāṣṛayaḥ | tat tathā
saty enad ūvadyam svakṛīyām eva pratisthāyām bhūmirūpāyām
antataḥ paśuviśasanānte pratisthāpayati |

7.

1. tushaiḥ | purā devās tushair vrīhigatair heyāṇsaiḥ phalika-
raṇais taṇdulaḥṣaiḥ ca darśapūrnamāsādihaviryajñeshu samāgatāni
rakshāṇsi toshayitvā tebhyo yajñebhyo nirabhajan | havirbbāgarahi-
tāny akurvan | mahāyajñe jyotiṣṭomādike samāgatāni rakshāṇsi pa-
ṣuraktena toshayitvā tasmād yajñān nirabhajan | niḥsāritavantaḥ | ha-
viryajñebhyo niḥsāraṇam śākhāntare darśapūrnamāsaprakarane ma-
ntravyākhyāne samāmnātam | rakshasām bhāgo 'sity āha tushair eva
rakshāṇsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambeno-
ktam | madhyame puroḍāśakapāle tushān opya rakshasām bhāgo 'sity
adhasat kṛiṣṇājinasyopavapatīti | mahāyajñān niḥsāraṇam agniśho-
miyapaśuprakarane Taittirīyair āmnātam | rakshasām bhāgo 'siti
sthavimato barhir aktvāpāsyaty asnaivā rakshāṇsi niravadayate (Ts.
6, 3, 9, 2) iti | sthavimataḥ sthauḷyayukte barhirmūlabhāga ity arthaḥ |
etad api Sūtrakāreṇa spasthīkṛitam | barhiśho 'gram savyena pāpina-
datte 'tha madhyam yata ārohati tad ubhayato lohitenāṅktvā raksha-
sām bhāgo 'sity uttaram aparam avāntaradeśam nirasyeti |

6. iṣvareḥ | athopāṇṣuvailakshanyena yady uccaiḥ kṛtayad asya
kṛtayitūḥ sambandhinīr vāco rakshobhāṣho janitor janayitum ayam
iṣvaro bhavati | rakshobhir bhāshyata iti rakshobhāṣh ity asya strī-
līngasya dvitīyābahuvacanam rakshobhāṣha iti | tad etad vāca ity asya
viśeṣaṇam | asyoccaiḥ kṛtayitur yā vācaḥ santi tāḥ sarvā rakshaḥ-
proktavāgrūpenotpādayitum ayam samkṛtayitā samartho bhavatīti |

10. vanishṭhum | he śamitāro daivyaṁ manushyaṣ ca vanishṭhum vapāyāḥ samīpavartinam māṁsakhaṇḍam asya paśoḥ sambandhinam, urūkam ulūkākhyapakshisadriṣam manyamānā viśeṣhākāreṇa vijānanto, mā rāviṣṭha | maiva lavanam kuruta | ulūkasadriṣo vanishṭhur yathā vartate tathāivoddharata, na tu madhyataḥ chinnaṁ kurutety arthaḥ | evaṁ kurvatām vo yushmākaṁ sambandhini toke putre tanaye tadyāpatye ca ravitā śabdayitā net naiva ravat | ruyāt | yathāśāstram chedane kriyamāṇe bhavatām grihe putrapautradikam nimittikṛitya roditā na bhavishyatīty arthaḥ |

11. adhrigo | he adhrigo evaṁnāmakadeveshu śamitṛishu mukhyadevā yūyam sarve śamīdhvam | viśasanādinā paṣuṁ saṁskurudhvam | punar api viśeṣhākāreṇocyate | suśami sushṭhu śamanam śāstriyam viśasanam yathā bhavati tathā śamīdhvam śamayata | saṁjñāpayata |

trih | tad etad Āśvalāyana āha | adhrigvādi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paśor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasminn ubhaya-sminn api chedane yad ulbaṇam śāstrārthād atiriktaṁ kriyate, yac ca vithuram nyūnam kriyate tat sarvam etat paśuśamitṛibhyo nigrahhitṛibhyaḥ ca samanudiśati | tena mantrajapena samyak kathayati |

8.

1. kimpurushaḥ | kimnaravāntarajātiyaḥ |
2. gauramṛigaḥ | yasya śṛīṅgāv api lomaṣau bhavataḥ |
6. śarabhaḥ | aṣṭabhiḥ pādair upetaḥ sīnhaghāti mṛigaviśeṣaḥ |

9.

2. kiṁśārūṇi | tasya vrīhibījasya sambandhīni yaṇi kiṁśārūṇi busapalālādini tāni paśuromasthānīyāni | ye tushāṣ taṇḍulavesṭhanarūpāḥ prathamāvaghātena parityājyaḥ sā tushasamasṭhiḥ paśutvaksthāniyā | ye phalīkaraṇaṣ taṇḍulaśvaityārthenāvaghātena heyā aṅśaṣ tat sarvam aṣṛik paśuraktasthānīyam | yat piśṭam taṇḍulapēṣaṇena niṣpannam piṇḍayogyam rūpam ye ca kīknaśā sukṣmāḥ piśṭavayavāṣ tat sarvam paśumāṁsasthānīyam | yat kiṁcitkam sāram | svārthe kapratyayaḥ | kiṁcid anyad vrīhisambandhi kāṭhinyarūpam sāram tad asthi | tat paśor asthiasthānīyam |

4. puroḷāṣasatram | tasmāt puroḷāṣanushṭhānam lokyam prekṣaṇīyam iti yājñīkā āhuḥ | ata eva praishamantre puroḷāṣāṇ alam kuru (Ts. 6, 3, 1, 2) ity āmnātam |

6. sarvābhiḥ | yaḥ pumān yajñārthe dīkshito bhavati | eṣa sarvābhir api devatābhiḥ svakīyahavirdānartham ālabdhaḥ svikṛito

bhavati | tasmād etadiyasya dravyasya devatābhir avaruddhatvād dikshitasya grihe nāṣṇiyād ity eva pūrvapakshiṇa āhuḥ | tatra hotā yady agnīshomāv amuñcatam ity etaṃ yājyāyās caturthapādām paṭhet | tadā tena pāthena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kāraṇād vapāhome nishpanne sati tadgrihe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dikshito yajamāno bhavati | pūrvam tu dikshita eva na tu yajamānaḥ | idānīm yāgasya nishpannatvād ayam yajamānaḥ | tathā sati devatāvarodhān muktasya grihe bhoktum śakyam iti siddhāntina āhuḥ |

8. ita iva ca | esha medho yajñayogyāḥ puroḍāṣo 'pita iva ceta iva ca asmān manushyād asmād aśvād gor aver ajāc ca bhūmyāḥ samāhṛitaḥ | evaṃ sati itas tata ānayanāmyāt puroḍāṣasyeyam agnīshomapratiṇādikā yājyā योग्येति arthaḥ |

9. puroḍāṣasviṣṭakṛitaḥ | puroḍāṣasambandhisviṣṭakṛito yājyām vidhatte | svadasva etc.

11. ilām | ilopahutā saha divetyādinaḥ sutragatena (Āśvalāyana 1, 7, 7), upahūtaṃ ratham̐taraṃ saha prithivā (Tb. 3, 5, 8, 1) ityādinaḥ śākhāntarāsmānātena mantreṇa vā, ilākyām devatām upahvayate | gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śrutyantarād iṣṭādevatāyāḥ paśurūpatvam |

10.

1. Manotāyai | atha hṛidayādyāṅgarūpasya pradhānahaviṣho 'vadanakāle kimcit sūktam vidhātum praishamantram vidhatte | Manotāyai etc. | devānām manāṁsy otāni dṛiḍham pravīṣṭāni yasyām devatāyām sā Manotā | tadartham hṛidayādyekādaśāṅgarūpaṃ havir avadīyate |

2. tvam hy agne | tvam hy agna ityādikaṃ trayodaśarcam sūktam | tan maitrāvaruṇo brūyāt | tad āha Baudhāyanaḥ | yad ājānāti Manotāyai haviṣho 'vadiyamānasyānubṛūhīti tadā maitrāvaruṇo Manotām anvāha tvam hy 'agne prathama iti |

8. vanaspatim | vanaspatir vṛikṣaḥ | tathāvidhaśarīrayuktam devatām yajet | tatprakāra Āpastambena darśitaḥ | juhvām upastīrya sakṛit prishadājyasyopahṛītya dvir abhigṛāhya vanaspataye 'nubṛūhi vanaspataye preshyeti sampraishbau vashaṭkṛite juhottīti |

11. ilām | pūrvavad vyākhyeyam | puroḍāṣeḍā pūrvakhaṇḍe (2, 9, 11) 'bhīhita | iha tu paśvidēti viśeṣaḥ |

11.

1. atha saptamādhyāye paśupraishaprātaranuvākau vaktavyau | tatra paryagnikarapastutyartham ākhyāyikām āha | yajñaveśasam | yajñavighātam | āprite | paśāv āprite prayājais tarpite sati |

2. paryagni | tatra paryagnikaranam Āpastambo vipashtayati | ahavaniyād ulmukam ādayāgnidhrah pari vājapatih kavir iti trih pradakṣiṇam paryagni karoti paṣum iti || anuvacanam pūrvam evāgnir hotā na (2, 5, 2) ityādinaḥ darśitam | paryagnikarapād ūrdhvam paṣoḥ śāmitradesam praty ānayanam vidhatte | tam vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spasthikritam | ahavaniyād ulmukam ādayāgnidhrah pūrvah pratipadyate śāmitā paṣum nayati | uror antarikshety antara cātvalotkarāv udañcam paṣum nayatiti |

5. nidānena | sūksmadrīṣṭīnirūpaṇena |

6. barhir adhaśtat | tad etad chākḥāntare samantrakam āmnātam | prithivyāḥ sampricah pāhiti barhir upāsyaty askandāyaskannam hi tad yad barhishi skandaty, atho barhishadam evainam karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spasthikritam | abhiparyagnikṛite deśa ulmukam nidadhāti | sa śāmitras tam dakṣiṇena pratyāñcam paṣum avasthāpya prithivyāḥ sampricah pāhiti barhir upāsyaty upākaraṇayor anyatarat tasmin samjñāpayanti pratyakśirasam udicīnapādam iti |

8. ūvadyagoham | ūvadyam puriṣham | tasya goham gopānasthānam tat kuryuḥ | paṣoḥ puriṣasthāpanārthakhananasya kāla Āpastambena darśitaḥ | ūvadyagoham pārhivam khanatād ity abhijñāyovadyagoham khanatiti || hotā tv adhrigupraishamantre yadovadyagoham iti vākyam paṭhati tadā khaṇed ity arthaḥ |

10. kuśṭhikāḥ | udaravartino bhakṣhitās triṇādayaḥ |

12.

1. vapām | tasya paṣor vapām udaragatām vastrasadṛiṣim utkhiyoddhṛitya homārtham āharanti | tām ca vapām adhvaryur abhigḥarayan praishamantram brūyāt | tad etad Āpastambo viśadayati | tvām u te dadhiro havyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubrūhiti sampreshyatiti |

2. tad yat stokāḥ | tat tasyām vapāyām tadānim eva klinnāyām ārdṛāyām śrāpyamāṇāyām yadā stokā nīrabindavaḥ ścotanti nirgatyādhah patanti | tadānim sarvadevānām priyatvād ime stokāḥ svayam anabhiprītā asmāsu pritirahitā devān gachān gamishyanti | tathā sātī mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokapripanārtham idam praishānuvacanam |

3. jushasva | tasyānuvacanasya kāla Āśvalāyanena darśitaḥ | vapāyām śrāpyamāṇāyām preshitaḥ stokebhyo 'nvāha jushasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājanāti stokebhyo 'nubrūhiti tadā maitrāvaruṇaḥ stokiya anvāha jushasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitiṣabdenāntimaprayājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshto maitravaruṇo jushasvetyādya yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākya bhavanti | na tv anyāḥ santi | anena vapāprasāṁsā sūcitā | praishasūkte hotā yakshad Agniṁ svāhajyasyeti prayājāntimo yaḥ praisha amṇataḥ sa esha praishaḥ | āpriśūkte yeyam uttamā yājyārūpenāmnatā saiva svāhākṛitidevatānām yājya |

5. paṣoḥ paryagnikaraṇāt pūrvam prayājakāle daśaiva prayājā ishtāḥ | antimaprayājas tv avasthāpitāḥ | tad uktam Āpastambena | daśeṣṭvaikādaśam ayājyam ¹⁾ avaśinashṭīti | so 'yam avaśishṭo 'ntimaprayājō jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṁ vapāhomāt prāg ijjate | ato vyavahitavād antimaprayājaviśayaḥ | puronuvākyaḥ praishayājyāprasno yuktaḥ | vapāsamipavaritvād eva stokānuvacanamantṛāṇām etadīyapuronuvākyaṭvaṁ copapannam | anuśhṭhānasya vyavadhāne 'pi praishayājye tattadanuvākokte evokte eveti samarthyaṭe |

14.

3. pañcāvattā | dvividhā yajamānās caturavattinaḥ pañcāvattinaḥ ceti | caturbhir avadānair yuktaḥ caturavattī | pañcabhir yuktaḥ pañcāvattinaḥ | evaṁ sthite vapā pañcabhir avadānair yuktaḥ kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadanāni prāptāni | yas tu caturavattī tasyāpi pañcāvadanāni vapāyam kuryāt |

4. ājyasya | ājyasyājyenety arthaḥ | tad etad Āpastambena spastham uktam | juhvām upastīrya hiraṇyasaḥkalam avadhāya kṛitśnām vapām avadhāya hiraṇyasaḥkalam upariśhṭāt kṛitvābhīghārayati | evaṁ pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiḥ chandobhiḥ | tās ca rīcaḥ sarvā Āśvalāyānenāpo revatīḥ kshayathā (4, 13, 7) ityādigraṇthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatram | tvam agne vasūn ityādishv anuśhṭup chandaḥ | abodhy agnir ityādishu trisṭup chandaḥ | enā vo agniṁ ityādishu bṛihatī chandaḥ | agne vājasyetyādishūshnik chandaḥ | janasya gopā ityādishu jagatī chandaḥ | agniṁ tam manya ityādishu pañktiḥ chandaḥ | tāny etāni sapta chandaṁśy āgneye kratau prātaranuvāke drasṭavyāni || prati shyā sūnaritādishu gāyatrī chandaḥ | usho bhādrebhīr ityādishv anuśhṭup | idaṁ śreśhṭham ityā-

1) ^okādaśayājyam die Handschriften.

dishu trishṭup | praty u adarsityādishu bṛihatī | ushas tac citram ā bharetyādishūshnik | etā u tyā ityādishu jagatī | mahe no adyetyādishu pañktiḥ | tāny etāny ushasye prātarānuvāke sapta chandānsi || esho ushā ityādishu gayatṛī | yad adyetyādishv anusṭup | ā bhāty agnir ityādishu trishṭup | imā u vām ityādishu bṛihatī | aṣvīnā vartir ityādishūshnik | abodhy agnir jma ityādishu jagatī | prati priyātamam ityādishu pañktiḥ | tāny etāny aṣvine prātarānuvāke sapta chandānsi |

5. abhavan | bhūtim utkarsham prāptāḥ |

8. mahatī rātryai | rātryaḥ pūrvasyaupavasathyaḥkhyasya dina-syāgnīshomīyapaśyanushṭhānāyuktasya yā rātrīḥ | tasyā rātreḥ sambandhini śeshe mahaty avatishṭhamāne sati prātarānuvākakhyā riksamūho vaktavyaḥ | tad uktam bhavati | yasmin kāle prārabdhāḥ prātarānuvākas tamasopaghātāt puraiva samāpayitum śakyāḥ syāt tadā prārabdhavya iti |

13. Nirṛitīḥ | Nirṛitīḥ kācid rākshasarūpā mṛityudevatā | yāni vayanī ye ca śakunayaḥ | etat sarvam mṛityudevatāyā mukham | atra vayaḥśabdena pakshisāmānyam ucyate śakuniśabdena pakshivisheshaḥ | yeshāṃ samcārād adhvaniṣṭāniṣṭasūcakatayā manushyā vyavaharanti te śakunayaḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālaviśeshāḥ śākhāntare 'py āmnātāḥ | purā vācaḥ pravaditoḥ prātarānuvākam upākaroti | yāvaty eva vāk tām avarunddhe (Ts. 6, 4, 3, 1) iti | upākaraṇam cāpastambena spashṭīkṛitam | purā vācaḥ purā vā vayobhyaḥ pravaditoḥ prātarānuvākam upākaroti | prātaryāvabhyo devebhyo 'nubrūhi, brahman vācam yacha, pratiprasthātāḥ savanīyāṃ nirvapa, subrahmaṇya subrahmaṇyām āhvayeti sampreshyatīti |

16.

1. ādisṭhām | kenacin mantreṇa pratipāditām |

3. sarvābhiḥ | tad etad Aśvalāyānenābhīhitam | antareṇa yugadhurāv upaviśya preshitaḥ prātarānuvākam anubrūyān mandrenāpo revatīḥ kshayathā hi vasva upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryājñam | prātarānuvākarūpam |

6. tvir anūktā | iyaṃ trishṭubrupatvāc catuṣcatvāriṇśadāksharā | tasyāṃ trir avṛittāyāṃ dvatriṇśadadhikaṣaṭāksharāṇi sampadyante | teshu jagatyādīny adhikāksharāṇi gayatryādīni nyūnāksharāṇi sarvachandānsi sampādayitum śakyante |

17.

6. duroktoktāḥ | duruktenāpavādena janair vyavahṛitāḥ | samalagrihīto malinena lokaviruddhena svīkṛitāḥ |

8. sahasrāṣvīne | prabalo 'śva ekenāhnā yāvanti yojanāni
gacchati tāvadyojanaparimito deśa āṣvīnaḥ | sa ca sahasrasamkhyaya
guṇitaḥ sahasrāṣvīnaḥ |

9. a p a r i m i t ā m | śataṁ sahasram ityādisamkhyāparimāṇam
parityajya madhyarātrād urdhvam upakramya sūryodayāt prācinakāle
yāvatiḥ anuvaktum śaktir asti tāvatir anubrūyāt |

12. saptaḡṇeyāni | prātaranuvāke trayo bhāgāḥ | tatra pra-
ḡhamo bhāga ḡṇeyāḥ | tasmiṇṣ ca ḡyātry anushtup trishṭub bṛihaty
ushṇig jagati pañktir iti saptabhiḥ chandobhir yuktā ṛico 'nubrūyāt |

14. saptoshasyāni | yathā prathamabhāgasyāgnir devatā ta-
tthā dvitīyabhāgasyoshā devatā | tasmād ushaḡpratipādikāsv rikshu
pūrvavad ḡyātryādīni sapta chandāṇsi drashṭavyāni | grāme bhavā
grāmyāḥ paśavas te ca sapta | tathā ca Baudhāyanaḥ | sapta grā-
myāḥ paśavo 'jāśvo gaur mahishī varāho hasty aśvatarī ceti | Āpa-
stambamatānusārīṇas tv evaṁ varṇayanti | ajāvikaṁ gavāśvam ca
gardabhoshṭranaras tathā | sapta vai grāmyapaśavo gṛyante kavisa-
ttamair iti |

16. saptāṣvīnāni | tṛtīyabhāgasyāṣvīnau devatā | tatsamba-
ndhīniḥ saptachandoyuktā ṛico 'nubrūyāt | loke gānarūpā yā vāg asti
sā saptadhāvat | śaḡḡṛishabhādisvaropetā pravṛittā | tāvad eva
vaidikavāg apy avadat sāmni kṛishṭapṛathamadvitīyādīnāṁ saptasva-
rāṇāṁ adhiyamānatvat |

17. trivṛitaḥ | yathā ḡṇatrayamelanarūpā rajjus trivṛit | evam
ete pṛithivyantarikshadyulokāḥ parasparamilitas trivṛitaḥ |

18.

1. katham anūcyāḥ | kim ekaikasmin bhāge ḡyātryādīni
chandāṇsy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ
samśayaḥ | anukramapakṣhe 'pi kim pāde-pāde 'vasānam kṛitvānuva-
canīyam | āho svid tattadardhe 'vasānam kṛitveti dvitīyāḥ samśayaḥ |

2. yathāchandasaṁ | anukrameṇāvasthitāni ḡyātryādīni cha-
ndāṇsy anatikramyeti yathāchandasaṁ chandāḡkrameṇaivāyam anu-
vacanīyāḥ |

3. pacchaḥ | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharacṣaḥ | ekaikasmiṇ ṛico 'rdhe 'vasāyavasāya pṛāta-
ranuvāko 'nūcyāḥ | evakārah pūrvapakṣavyāvṛittiyarthāḥ | yathaive-
tyādīnārdharacṣa ity etad eva spashṭikriyate | etam ardham yathaiva
yenaiva prakāreṇaitad anv adhyayanakālināṁ gurucecṇanam anu |
yathādhyayanakāle pratyardham avasāyāha paṭṭhati | tathaiva pṛāta-
ranuvākānushṭhānakāle 'pi | na tv atra ṛigante praṇavaprakṣhepādivat
kimcin nūtanam kartavyam asti |

5. yad vyūḡhaḥ | chandasāṁ yo 'yam anukramāḥ so 'yam Anu-

kramanīkakāreṇa darśitaḥ | atha chandānsi gāyatrīyushnigānushṭubbrī-
hatipāṅktitriṣṭubhajāgatyatijagatīśakvāryatīśakvāryashṭyatyashṭīdhrīty-
atīdhrītayaś caturvīṣṭyākṣharādīni caturuttarāṇṭi | caturvīṣṭyā-
kṣharopetaṃ gāyatrīm ārabhyottarottaraṃ chandaś caturbhiḥ-caturbhir
akṣharair adhikam ity arthaḥ | tam etaṃ chandasāṃ kramaṃ vipa-
ryasya prātaranuvāke kramāntaraṃ ūhitam | gāyatrī anuṣṭup tri-
ṣṭubhrihaty ushpig jagatī pāṅktir iti | so 'yam kramo 'smābhir Aśva-
lāyanoktakrameṇa pūrvam evodāhritaḥ (2, 15, 2) | tasmāt prātaranu-
vākoktakramasya viparyayeṇohanād ayam vyūḍhaḥ sampannaḥ | so
'yam anucitaḥ | tasmāt katham avyūḍho bhavātīti praśna ākṣhepe vā
yad evetyādikam uttaraṃ bhavati | yasmād eva kāraṇac chandaḥkrame
'nushṭhānakrame vāsya prātaranuvākasya madhyād bṛihatichando naiti
nāpagachatīty abhijño brūyāt | tena kāraṇānyam avyūḍhaḥ sampanna
ity avagantavyam |

8. somapāḥ | Vasvādīnāṃ Vashaṭkāraṇtānāṃ devatānāṃ soma-
yāgena prītiḥ | hotā yakṣhaḥ Agnim ityādīmaitrāvaruṇapraishamantre-
shu samiddho adyetyādiyājyaṣu cābbihitaḥ samidādyā ekādaśa prayā-
jādevatāḥ | devam barhiḥ sudevā ityādīmaitrāvaruṇapraishamantre-
shu devam barhir vasuvana ityādiyājyaṣu cābbihitā barhirādyā ekā-
daśānuyājādevatāḥ | samudraṃ gacha svābetyādimantroktāḥ samudrā-
daya ekādaśopayājādevatāḥ sarvā api somapānavarjitāḥ paśum eva
bhajante | tāsāṃ paśunā triptiḥ |

11. kratūn | kratuśabdāḥ somayāgasambandhināḥ prātaranuvā-
kabhāgān upalakṣhayati |

19.

1. satram | dvādaśāham ārabhya uparitanāṃ trayodaśarātrādi-
kam bahuyajamānakam karma satram ity ucyate |

5. saṃtatam | tasminn aponaptrīyasūkte prātaranuvākavat
prasaktam ardharce 'vasānam nivārayitum nairantaryam vidhatte |

6. saṃtatavarshī | parjanyaḥ megho nairantaryeṇa vṛiṣṭīmān |
yāvati vṛiṣṭīr apekṣitā sā sampūrṇā bhavātīty arthaḥ |

7. avagrāham | tasmiṃś-tasminn ardharce pāde vā avagrīhyā-
vagrihya punaḥ-punar avasānam kṛtvā yady anubrūyāt | tadā prajo-
pakārārtham pravṛittaḥ parjanyaḥ jīmūtavarshī syāt | jīmūtaḥ parva-
taḥ | jīmūtau meghaparvatāv ity uktatvāt | anupayukte parvata eva
varshati na tūpayukteshu sasyeshv ity arthaḥ | yasmād evaṃ tasmād
avagraho na kāryaḥ kiṃtu saṃtatam evānūcyam || tasmin sūkte pra-
thamāyā rica avṛittisahitam saṃtatyam vidhīyate |

8. tasya | asya sūktasya prathamāyās trir avṛittīḥ, saṃtatyena
sarvasyāpi sūktasya, saṃtatyam sidhyati | prathamāyam saṃtatyam
Aśvalāyano darśayati | adhyardhakāram prathamām ṛigāvanām utta-

rāḥ (5, 1, 2) iti | trir āvṛittāyāḥ prathamāya ardhatrāyenāvasānam
kṛitvā pāṭhet | uttarāsām ṛicām avasānam kṛitvā pāṭhaḥ kartavya ity
arthah |

20.

1. tā etāḥ | pra devatrety ārabhya navasamkhyāka ṛico yāḥ
santi tāsām dvayor ṛicor madhye 'ntarāyo vichedo yathā na bhavati
tathānubrūyāt |

2. hinotā | adhyayanakrameṇāvarvṛitatir iti daṣamī | tām pari-
tyajya taduttarabhāvinīm hinotā na iti daṣamīm kṛitvānubrūyāt || pa-
rityaktāyās tasyā anuvacane kālavīṣeṣhaṁ vidhatte |

3. āvarvṛitatīḥ | atrāyam prayogakramaḥ | sutyādināt pūrva-
smin dine 'gnishomīyam paśum anuśṭhāya, vasatīvarīsamjñitāḥ somā-
bhishavakāle savanīyā apa āniya, vedyām avasthāpya, madhyarātrād
ūrdhvam nidrām parityajya, āgnidhradhishnyādīns tattanmantrair
abhimṛiṣya, somādinām pātrāny āśādy, prātaranuvākārthaṁ hotāram
sampsreshya, prātaranuvākānte ṣṛiṇotv agnir iti mantreṇa hutvā, tata
ekadhaṇā apa ānetum gachann aponapṛīyasūktārthaṁ hotāram sam-
preshyaty: ekadhaṇā apa ānayeti | so 'yam prayogakrama ādhvaryā-
vasūtreṣhu draṣṭavyaḥ | tatra hotāram praty aponapṛīyavishaye
praisham Āpastambo darśayati | yatrābhijñānty abhūd uśā ruṣatpaśur
iti tat pracaranyā juhōti, ṣṛiṇotv agnīḥ samidhā havam ma ity apa-
ram caturgrihitam grihitvā sampreshyaty apa ishya hotar maitrāvaru-
ṇasya camasādhvaryav ādravaikadhanina ādravata neshṭaḥ patnīm
udānayonnetar hotricamasena vasatīvarībhiḥ ca cātvalam praty āssveti ||
asmāt praishād ūrdhvam hotā sūktam anubrūyāt | tad āhāṣvalāyanah |
parihite 'pa ishya hotar ity ukto 'nabhihīmkṛītyāponapṛīyā anvāha
(5, 1, 1) iti | tatra pūrvoktadaṣamīsaḥitā ṛico 'nūcyaikadhaninah pu-
rushāḥ presbitāḥ santa ekadhaṇākhyā apo ghaṭair grihitvā yadā ja-
lasamīpād āvartante tadānim tāsṇ ekadhaṇāsv apsv āvṛittāsu satishu
tadāvṛittim pratikṣhamāṇo hotā pūrvam parityaktām āvarvṛitatir ity
etām ṛicām tasmin kāle 'nubrūyāt ity arthaḥ |

4. prati yad āpaḥ | tā ekadhaṇākhyā apo grahaṇasthānāt
pratīnīvṛitya tāḥ purushair āniyamānā yadā hotrā dṛiṣyante | tadānim
prati yad āpa ity etām ṛicām anubrūyāt |

5. ā dhenavaḥ | hotrā dṛiṣṭās tā ekadhaṇākhyā apo yadā cā-
tvālasamīpam praty āgachanti | tadānim upāyatishu samīpam āga-
chantishu tāsṇ ā dhenava ity etām ṛicām brūyāt |

6. sam anyāḥ | pūrvatironnetar hotricamasena vasatīvarībhiḥ
ca cātvalam praty āssvety Āpastambasūtroktaḥ praisha udāpṛitaḥ |
tata unnetā hotṛisambaudhinam camasam vasatīvaryākhyāḥ pūrvadi-
nānītā apaḥ cātvalasamīpe samānayati | maitrāvaruṇasya camasādhya-

ryav adraveti preshitatvān maitrāvaruṇasya paricārakaḥ camasādhva-
ryur api tadīyaṃ camasaṃ cātvalasamīpe samānuyati | tena hotṛica-
masena vasatīvaryo grihyante maitrāvaruṇacamasenaikadhaṇaḥ ca
grihyante | tato vasatīvarīṣahite hotṛicamase maitrāvaruṇacamasaga-
tāsv ekadhaṇāsv adhvaryuṇā samīpanītāsu samyojayitum samāgatāsu
sam anyā yantītyādikāṃ ṛicam anubrūyāt | tam etam anuvacanakā-
lam Āpastambo viśadayati | hotṛicamasena vasatīvarībhyo nishicyo-
pari cātvale hotṛicamasam ca maitrāvaruṇacamasam ca samsparsya
vasatīvarīr vyānuyati sam anyā yantīty abhijñāya hotṛicamasān mai-
trāvaruṇacamasā ānuyati | maitrāvaruṇacamasā dhotṛicamasa etad
vā viparītam iti |

7. āpo vai | pūrvedyuh sampādītā vasatīvaryākhyā yā āpo yāḥ
ca paredyuh sampādītā ekadhaṇākhyāḥ tā ubhayavidhā api yajñāni-
rvahaṇe pūrvabhāvitvārtham anyonyaṃ spardhāṃ kṛitavatyāḥ |

samajñāpayat | samjñānam paraspāram aikamatyaṃ prāpayat |

10. aver apāḥ | he adhvaryo dvidvidhā apāḥ kim aveḥ | labdha-
vān asi |

14. tivrāntam | tivrām avaśyambhāvi phalam ante yasya so-
masya so 'yaṃ tivrāntaḥ | avighnena somayāge samāpte sati sarvathā
pbalaty evety arthaḥ | bahuramadhyam | bahulam aṅgādikam anu-
śbṭhānam madhye prārambhasamāptyor antarāle yasyāsau bahurama-
dhyāḥ | ṛitvigvaraṇam ārabhyodavasāntīyesṭheḥ pūrvam dikṣaṇīyā-
dyaṅgakarmabhir upāṣvantaryāmagrahādibhiḥ ca pradhānair anu-
śbṭhānabābulyam prasiddham |

16. anuparyāvṛityāḥ | anu prīṣṭhataḥ paryāvṛityāḥ paritāḥ
samcaranayogyā dvidvidhā apāḥ |

18. īṣvaro ha | nanu yāgakartritvād yajamānasyaivānuvraja-
nam yuktaṃ na tu hotur ity āsaṅkyāha | īṣvaro etc. | yady api hotā
yāgakartā na bhavati | athāpy anuvrajanam hotāram yaśaḥ kīrtir
artor īṣvaro ha | prāptum samarthaiva | tasmāt kīrtihetutvād anu-
bruvataiva hotrā tāsām apām anugamanam kartavyam |

21. yo 'madhavyāḥ | yaḥ pumān pūrvam amadhavyo madhu-
rarasam somaṃ nārhati sa yadi yaśo 'rtoḥ somayāganimittam kīrtim
prāptum samarthaḥ bhavitum icchet | sa pumān pūrvoktam anubruvann
anuprapadyetety anvayaḥ |

21.

1. śiro vā etat | pūrvasmin khaṇde dvidvidhāsv apsu vedyaṃ
sāditāsv aponaptriyaṇuvacanasya samāpanam uktam | tatra sādāna-
prakāra Āpastambena darśitaḥ | aparaya dvārā havirdhānam apāḥ
prapādayati pūrvayā gatasriyāḥ pūrvayā yajamānaḥ prapadyate | da-
kṣhiṇasya havirdhānasya pradhure pracaraṇīyaṃ sādāyati | yaṃ kṛ-

mayeta paṇḍakaḥ syād iti tam pracaraṇyopasprīṣed etasyaiva havir-
dhānasyādhasat puro'ksham maitrāvaruṇacamasam uttarasyāṃ va-
rtanyāṃ purasacakram hotricamasam uttarasya havirdhānasyādhasat
puro'ksham vasativarīḥ paścādaksham ckadhaṇā etad vā viparītam |
sado yajamāno 'nuprapadyata iti || evaṃ sādītāsv apsv aponaptriya
ṛicaḥ samāpya hotāvatishṭhate | tato 'dhivaryur dadhigraheṇāṣṇugra-
heṇādabhyagraheṇopāṣṇugraheṇāntaryāmagraheṇa kramāt pracarati |
tāvad ayaṃ hotā vācam niyamyāvāste | tad idaṃ vidhatte | śiro
vā etc.

prāṇāpānau | upāṣvantaryāmagraḥau prāṇāpānasthāniyau | eṣha
te yoniḥ prāṇāya tvā | eṣha te yonir apāṇāya tvā (Ts. 1, 4, 2. 3) iti
tadīyamantrayor śravaṇāt |

2. śaṣvat tathā syāt | avaṣyaṃ yajamānaprāṇavigamo hotus
tadvadhapratyavāyaḥ ca bhavet |

3. anumantrayeta | anvikshya mantrāṇaṃ anumantṛāṇaṃ |
tatas tam abhiprāṇet | tam upāṣṇugrahaṃ abhilakshyocchvāsaṃ ku-
ryāt |

22.

1. tad āhuḥ | antaryāmagraḥahomād urdhvam mahābhishavaṃ
kṛitvaindravāyavam ārabhya pavamatyantargrahārtham (?) tattatpā-
treshu somaṃ grihitvā sāditeshu vaiprushān homān hutvā bahishpa-
vamānārtham prasarpayeyuḥ | prasarpaṇaprakāram Āpastamba āha |
saptahotāram manasānudrutyābhavāniye saṃgrahaṃ hutvodañcaḥ pra-
hvā bahishpavamānāya pañcartvijāḥ samanvārabdhāḥ sarpanti | adhva-
ryum prastotānvārabhate prastotāram pratihartā pratihartāram udgā-
todgātāram brahmā brahmāṇaṃ yajamāna iti | Āṣvalāyano 'py āha |
adhivāryumukhāḥ samanvārabdhāḥ sarpanti a tirthadeṣāt | tatstotrā-
yopaviṣanty udgātāram abhimukhāḥ | tān hotānumantṛayate 'traivā-
sīno yo devānāṃ iha (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nīvarayitum
pūrvapakṣam upanyasyati | tad āhuḥ etc.

bahishpavamānaḥ | udgātrībhīr geyam upāsmāi gāyātā nara
ityādikam stotram bahishpavamānaḥ abdenocyate |

3. yat sarpet | yady ayaṃ hotā taiḥ saha sarpet | tadāṇiṃ sva-
kiyāṃ ṛicaṃ eva sāmno 'nuvartmānam prishṭhagāminīṃ kuryāt | tac
cāyuktam | ṛica ādhāratvāt sāmna ādheyatvāt paścādbhavitvam | ata
eva Chāndogā āmananti | tad etasyāṃ ṛicy adhyūḥḥ sāmā | tasmād
ṛicy adhyūḥḥ sāmā gīyate (Chāndogya 3, 6, 1) iti | tataḥ purogā-
minyā ṛicaḥ paścādgāmitvam ayuktam |

10. āsuri | atha savanīyapuroḍāṣeshu yeyam maitrāvaruṇī pa-
yasyāsti tatsadbhāva Āpastambena darśitaḥ | prāgvāṇṣe pratiprasthātā
savanīyāṃ nirvapati | sarve yavā bhavanti lajārthan parihāpyendraya

harivate dhānā Indrāya pūṣaṇvate karambhaṃ Sarasvatyai Bhāra-
tyai parivāpam Indrāya puroḍaṣam Mitrāvaruṇābhyāṃ payasyāṃ iti |

Dirghajihvī | dirghā jihvā yasyāḥ sā Dirghajihvī | asurajātāv
utpannatvād asurī | tathā ca Talavakārā āmananti | Dirghajihvī vā
āsury aśeti |

tad vyamādyat | tatra prātaḥsavanam vishajihvālehanena vya-
mādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya vi-
paryāso jātaḥ |

payasyāṃ | payasi bhavāmikṣā payasyā |

23.

5. ekādaśakapālān | Āpastambas tv anyasākḥābhedaṃ anu-
sṛitya pakṣadvaṃyam apy udāharati | aṣṭau puroḍaśakapālāny ekā-
daśa mādhyamdine dvādaśa tritīyasavane sarvān aindrān ekādaśaka-
pālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpaṅktim | havisham dhānadidravyarūpāṇāṃ paṅktiḥ
samūho yasmin somayāge so 'yam havishpaṅktiḥ | tādṛṣam yajñam
yo veda sa tathāiva tādṛṣena yajñena samṛiddho bhavati | bhrisṭā
yavatāṇḍulā dhānāḥ | tad āhāpastambāḥ | kapālānām upadhānakāle
prathamakapālāmantreṇa dhānārtham lājārtham kapāle adhiṣṭitya
taṇḍulān opya dhānāḥ karoti vr̥hīn opya lājān karoti puroḍaṣam
adhiṣṭityāmikṣāvat payasyām karoti | udvāsana-kāle dhānā udvāsya
vibhāgamantreṇa vibhajyārdhā ājyena samyanty ardhā piṣṭān ātmā-
vr̥itā saktūn karoti | mantham samyutam karambha ity ācakṣate
lājān parivāpa iti | na vai lājebhyaḥ sruvān saṃharātīti |

2. akṣharapaṅktim | pañcasamkhyakānām akṣharāṇām sa-
mūho 'kṣharapaṅktiḥ | su ity ekam akṣharam, mad iti dvitīyam
akṣharam, pad iti tritīyam akṣharam, vag iti caturtham akṣharam,
de iti pañcamam akṣharam | tāny etāny akṣharāṇi hotṛijapādaḥ pra-
yoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotṛijapākhyasya
cādito 'kṣharapañcakam | ekaikam akṣharam cātra parasya brahmaṇo
vapuh || su pūjitam mat prahr̥ṣṭam pat sarvavyāpi tac ca vak | sa-
rvasya vaktṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāsaṃsapaṅktim | bhakṣhitāpyāyitanām sāditanām ca-
masānām nārāsaṃsāḥ saṃjñā | ata uktam ācāryeṇa | āpyāyitaṃ ca-
masān sādāyanti te nārāsaṃsā bhavantīti || bhakṣhiteshu camaseshu pu-
naḥpūraṇam āpyāyanam |

4. savanapaṅktim | paredyur yakṣhyamāṇasya yajamāṇasya
samipe pūrvedyur devatāḥ tadīyam yajñam pratikṣhamāṇā vasanti |

tasmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasa-
thaḥ | upavasathākhye pūrvadivase yaḥ paśur agnīshomīyaḥ so 'py
atra savanasamīpavartitvāt savanatvena gaṇyate | prātaḥsavanādini
tu trīṇi prasiddhāny eva savanāni | savanebhya ūrdhvam anuśṭṭheyo
'nubandhyakhyāḥ paśur api pūrvavat savanatvena gaṇyate | ataḥ
pañcānām savanānām pañktyā samūhena yukto yo yajña esha eva
savanapañktiḥ |

5 pañcamahaviḥsavarūpāyāḥ payasyāyāḥ (nämlich yājya) śakha-
ntarād upasaṃhartavyā |

11. puroḷāśasviśṭākṛitaḥ | savanīyapuroḍāśasambandhināḥ
sviśṭākṛito yājyaṃ vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayoḥ saha somapānam
astu | tavarḍham mamārḍham |

4. indratūriyāḥ | Indrasya tūriyabhāgo yasmin grahe so
'yam indratūriyāḥ |

6. tasmād dhāpi | yasmāt sārathirūpasyendrasya caturtha-
bhāgaḥ pūrvam prattāḥ | tasmād dha tata eva kāraṇād etarhy api-
dānim api bharatāḥ | bharāḥ saṃgrāmaḥ | taṃ tanvanti vistāraya-
ntīti bharatā yoddharāḥ | satvanām sārathinām vittim vetanām jivi-
tarūpām prayanti | prakarṣeṇa sampādayanti | te ca saṃgrahitārāḥ
sārathayas tūriye haiva yuddhalabdhasya dravyasya caturthabhāga
eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucitye yu-
ktim āha | amunaiva pūrvoktenānūkāṣeṇa dṛiṣṭāntena | sa eva dṛi-
ṣṭānto yad ada ityādinaḥ spāṣṭīkriyate | yasmāt kāraṇād Indro Vā-
yoḥ sārathir iva bhūtvā adaḥ caturthāṃsarūpam somātmakam dha-
nam udajayat | tasmāl loke 'pi tathaiva pravṛttam ity arthaḥ |

26.

5. vyṛiddham | yasmin karmaṇi yājyāyāḥ sakāśāt puronuvā-
kyakṣharair abhyadhikā | tat karma vyṛiddham saṃṛiddhirahitam |
pūrvapakṣhiṇaḥ cātra nyūnām yājyaṃ puronuvākyam adhiḥ kurva-
nti | tasmād etan matam ayuktam | yatra vai yasmiṃs tu karmaṇi
puronuvākyāyāḥ sakāśād abhyadhikā yājya bhavati | tat karma sa-
mṛiddham | api ca yatra karmaṇi yājyānuvākye same bhavataḥ | tad
api karma saṃṛiddham | sāmyapakṣhe 'nyo 'pi guṇo 'sti | tat katham
iti | tad ucyate | prāpasya ca vācaḥ ca prānavācor madhye yasya ya-
sya vastunāḥ kāmāyapekṣhitaphalasiddhaye tat tathā kuryāt | tena
pūrvoktaprakāreṇānūṣṭubgāyatrijanyam anuśṭhānam pūrvapakṣhi
kurvīta | tat sarvaṃ viphalam | tatraiva yājyānuvākyayoḥ sāmyānu-
śṭhāna eva upāptam | śighram prāptam bhavati | tasmāt sāmyapa-

ksha evādarāṇīya ity arthaḥ | sāmyapakshe pūrvapakshyabhipretam
prayojanaṃ katham sidhyed ity āsaṅkyāha | vāyavyā etc.

6. vāyavyā | dvayoḥ puronuvākyayor madhye yā pūrvā puro-
nuvākyā sā vāyavyā vāyudevatakā | vāyav ā yāhi darśatety asyām
ṛci Vāyoḥ śravaṇāt | yā tūttarā puronuvākyā seyam aindra-vāyavi |
indra-vāyū ime sūtā ity asyām ṛci-indra-vāyvoḥ śravaṇāt | evam yājya-
yor api drashtavyam | ubhayor yājyayor madhye yā pūrvā sā vāya-
vyā | agram pibā madhūnām ity asyām ṛci sūtāṃ vāyo diviṣṭishv
iti Vāyoḥ śravaṇāt | yottarā yājyā saindra-vāyavi | śatenā no abhi-
shtibhir ity asyām ṛci niyutvāṇ indrasārathir itindraḥ śrūyate | vāyo
sutasyeti Vāyur api śrūyate | tasmād iyam aindra-vāyavi |

27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshāṃ grahānām
te dvidevatyāḥ | Indraḥ ca Vāyuḥ cety ekaṃ yugmam | Mitraḥ ca
Varuṇaḥ ceti dvitīyaṃ yugmam | yāv Aśvinau tau tṛtīyaṃ yugmam |
ta cte dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | (Ts. 6, 4, 9, 4) iti
śrūtyantarāt | te ca grahā ekapātrā grahitavyāḥ | Indra-vāyvor eka-
smin pātre grahaṇam Mitra-varuṇayor ekasminn Aśvinor ekasminn
iti | yasmāt prānarūpāṇām grahānām ekapātratvam | tasmād vākca-
kshuḥśrotrarūpāḥ prāṇā ekanāmāṇāḥ | prāṇā ity evam eteshāṃ nā-
ma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇa-
dhvaryur juhōti, pratiprasthātā pātrāntareṇa juhōti | yasmād dho-
makāle pātradvayam | tasmāc cakshurādayaḥ prāṇāḥ svasvagolakeshu
dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śrūtyantare
praśnottarābhyām āmnātaḥ | brahmavādino vadanti kasmāt satyād
ekapātrā dvidevatyā grihyante dvipātrā hūyanta iti | yad ekapātrā
grihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvau-
dvau bahiṣṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam
Āpastambena spashtīkṛitam | havirdhānaṃ gachan sampreshyati Vā-
yava Indra-vāyubhyām anubrūhīty upayāmagrihīto 'si vārksahasadasīty
adityapātreṇa pratiprasthātā droṇakalāsād aindra-vāyavasya pratini-
grāhyaṃ grihītvā na sādāyaty aindra-vāyavam ādayādhvaryur droṇa-
kalāsāc ca pari-plavayā rājānam | ubhau nishkramya dakṣiṇāto 'va-
sthāya dakṣiṇam paridhisamdhim anvavahrītyādhvaro yajño 'yam
astu devā iti pari-plavayāghāram āghārayaty āsrāvya pratyāsrāvite
sampreshyati Vāyava Indra-vāyubhyām preshyeti vashaṭkṛite juhōti
punar vashaṭkṛite juhutaḥ | evam uttarābhyām grahābhyam praca-
rata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastam-
bena darśitaḥ | graham adhvaryur ādaya kshipraṃ hotāram abhidru-

tya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigrihya dakṣiṇa ūrāv āsādy hastābhyāṃ nigrihyasta iti |

8. sarvataḥ parihāram | sarvasu dikṣu parito haraṇaṃ kṛtvā | śiraḥ pradakṣiṇīkṛityety arthaḥ | yasmāc chrotrārūpasyāśvinasya parito haraṇaṃ | tasmāc chrotreṇa sarvataḥ śṛiṇvanti | purataḥ prishṭhataḥ pārsvayor vācam vadantīm svārtham abhidadhānāṃ vācam śṛiṇvanti | yathā hotur idṛiṣaṃ bhakṣhaṇaṃ tathādhvaryor api śākhāntare śrutam | vāg vā aindravāyavaḥ cakṣur maitrāvaruṇaḥ śrotram āśvinaḥ | purastād aindravāyavam bhakṣhayati tasmāt purastād vācā vadati | purastān maitrāvaruṇaṃ tasmāt purastāc cakṣushā paśyati | sarvataḥ parihāram āśvinaṃ tasmāt sarvataḥ śrotreṇa śṛiṇoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagrahesu yājyāṃ pāthan hotānavānaṃ yajet | mantramadhyā ucchvāsam akṛtvā yajet | dvidevatyānāṃ prāṇarūpatvād ayam nairantaryapāṭhaḥ prāṇānāṃ saṃtatāvasthāpanāya bhavati | tatas teshāṃ vyavachēdo na bhavati | saṃtatir avyavachēdaḥ cety eka evārtho 'nvayavyatirekābhyāṃ ucyate || itareshu grahesu yājyānte vashaṭkāreṇa sakṛd dhutvā somasyāgne vihitī anuvashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantram nishedhati | prāṇa vai etc.

4. dvir āgūrya | āgūḥśabdēna pratijñābhidhiyate | maitrāvaruṇo dvir āgūrya dvīḥ pratijñāya dvīḥ preshyati | dvāv asya praiśhamantrau | hotā yakṣhad Vāyum agregāṃ ity eko, hotā yakṣhad Indravāyū arhanteti dvitīyaḥ | Āśvalāyanaḥ 5, 5, 3 | taylor ubhayor apy ādāv ayam hotā yakṣhad iti dvīḥ pratijñānti | dvayor mantrayor ante hotar yaja hotar yajeti dvīḥ preshyati | hotā tv agram pibā madhūnāṃ ityādiķe dve yājye pāṭhitum ādau ye yajāmaha iti sakṛd eva pratijñānte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir vashaṭkaroti | tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity āgūḥkaraṇaṃ apekṣhitam tac ca na kriyate | tasmād dhotur dvitīyayājyādāv āgūḥ kā nāma syād iti praśnaḥ || dvitīyayājyādau mā bhūd evagūr ity etad uttaraṃ vipakṣhabādhapūrvakaṃ darsayati | prāṇa vai etc.

29.

1. rituyājāḥ | madhumādhavādāya ritudevā yatreyjante ta eta rituyājāḥ | ritugrahaḥ ca dvādaśasaṃkhyākāḥ | tatrādyeshu śaṭṣu kaṃcīd viśeṣhaṃ vidhatte |

2. śaḥ | rituneti | adhvaryuṇā preshito maitrāvaruṇaḥ praiśhasūktagatair mantraiḥ kramaṇa hotrādīn preshyati | tena preshita

hotrādaya ṛitunā somam ity evaṃ yajeyuḥ | eteshāṃ śaṇṇām ṛituyajānām prāṇasvarūpatvād dhotrādayaḥ śhaḍ api yajamāne prāṇam sthāpayanti || saptamam ārabhya daśamānte viśeṣam vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇā preshito maitrāvaruṇaḥ praishasūktagataiḥ saptamādibhiḥ caturbhir mantrair hotrādīn krameṇa caturāḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntaprayogeṇa catvāro 'pi yajeyuḥ |

4. dvir ṛituneti | adhvaryupreshito maitrāvaruṇaḥ praishasūktagatābhyām ekādaśadvādaśābhyām mantrābhyām preshyati | tena preshitau dvāv adhvaryuyajamānāv ṛitunā somam ity evaṃ ekavacanāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpatvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijaḥ sthāpayanti | anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha Āpastambena darśitaḥ | ṛitunā preshyati trishv ādyesv adhvaryuḥ sampreshyaty evam pratiprasthātā | pātrayor mukhe paryāvṛityartubhiḥ preshyati dvayor adhvaryur evam pratiprasthātā | punaḥ paryāvṛityarṭunā preshyati sakṛd adhvaryur evam pratiprasthāteti |

30.

1. prāṇā vai | savanīyapaṣupuroḍāsapracārād ūrdhvaṃ tadāṅgam idopahvānam avasthāpya dvidevatyagrahapracāraḥ kṛitaḥ | tata ūrdhvaṃ tadgrahāśeshabhakṣaṇam api prāptam | tatredopahvānagrahāśeshabhakṣaṇayoḥ kim pūrvaṃ kim aparaṃ iti kramasya jñā-tum aśakyatvāt taṃ kramaṃ vidhatte | prāṇā vai etc.

dvidevatyānam vāgādiprāṇarūpatvam pūrvam evoktam | idādevatā ca gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti ṛuteḥ paṣurūpā | tattraivaṃ sthite prathamato dvidevatyagrahāśeṣān bhakṣayitva paścād idopahvānam kuryāt |

tad etad idāpātre bhāgam avadāya kriyamānam upahvānam | yā tu hotur haste sampādītāvantareḍa tatprāśanasya hotricamasabhakṣaṇasya ca paurvāparyam vicārya niṣcinoti | tad āhur etc.

5. prāṇā vai | dvidevatyagrahāśeṣasya bindor hotricamase prakṣhepaṃ vidhatte | prāṇā vai etc.

samsravān | samsravā bindavaḥ | tatprakṣhepeṇa dvidevatyārūpān prāṇān ātmany eva śarīre hotricamasarūpe hotā prakṣipati |

31.

1. na vyāvartanta | ekasya vargasya sāmartyādhikyam itarasya nyūnam ity evaṃ vyāvṛittiṃ na prāptāḥ |

tūshṇīṃśaṇsam | sarveshv api śastreshv ṛicāḥ paṭhyante | asmiṇ tu śastre na paṭhyanta iti tūshṇīṃśaṇsaḥ | ṛikpaṭharābhityena gūḍham eṣhāṃ devānāṃ taṃ tūshṇīṃśaṇsam asurā nānvavāyan | nānugatavantāḥ | etadanuśṭhānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīṃṣaṅsam | tatprakāra Āṣvalāyanaena darsitaḥ | su mat pad vag de pitā mātariṣvāchidrā pada dhād achidrokthā kava-yaḥ ṣaṅsan | somo viṣvavin nīthāni neshad bṛihāspatir ukthamadāni ṣaṅsishat | vāg āyur viṣvam āyuh | ka idam ṣaṅsishyati sa idam ṣaṅsishyatiti japitvānabhihīṃkṛitya ṣoṅsāvom ity uccair āhūya tūshṇīṃṣaṅsam ṣaṅsed upāṅṣu saprapavam asaṃtanvan | esha āhūvaḥ prātaḥ-savane ṣaṣṭrādīshu (5, 9, 1) iti | aśyāyam arthaḥ | ṛitupātrabhakṣha-ṇānantaram hotur mukhata āsīno 'dhvaryuḥ parāṇmukhaḥ sann āva-rtate | tadānīm hotā sumadityādi sa idam ṣaṅsishyatityantaṃ man-tram japitvābhihīṃkāram akṛitvā ṣoṅsāvom ity anena mantreṇā-dhvaryum uccair āhūya bhūr agnir ityādikam prapavasahitam upā-ṅṣu paṭhet | prapavena saḥasaṃtatam avichedanam kuryāt | esha ṣo-ṅsāvom iti mantre 'dhvaryor āhvānarūpatvād āhava ity ucyate | sa ca prātaḥsavane ṣaṣṭrādīshu pravartata iti |

6. upa vā vadet | yaḥ ko 'py anyāḥ puruṣo nindec chaped vā | upavādo nindā | anuvyāharaḥ śāpaḥ |

33.

1. āhāvaḥ | ṣoṅsāvom ity anena mantreṇa ṣaṅsanakāle hotā-dhvaryum āhvayati | so 'yam āhāvaḥ | agnir deveddha ityādibhir dvā-daṣabhir vakṣhyamānaiḥ padair yuktā tatsamubārūpā nivit | pra vo devāyāgnaya ityādikam saptarcam sūktam |

yaḥ pūrvam uktas tūshṇīṃṣaṅso ye ca nivitsukte tad etat trayam ājyanāmakaṣaṣṭrasya rūpam | tad uktaṃ sampradāyavidbhīḥ | tū-shṇīṃṣaṅsanivitsuktair ājyaṣaṣṭram triparvakam iti |

34.

7. rathir adhvarāṇām | śākhāntare tu tadīyarathapradarṣa-napūrvakam eva mantro vyākhyātaḥ | rathir adhvarāṇām ity aha | esha hi devarathaḥ (Ts. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhūlokavartī vahnir atūrtaḥ | kenāpy atīrṇaḥ | mārgamadhye tīryaṅcam mārgasyāvarodbakatvenāvasthītam prauḍham dāvāguṇim kaṣcīd api taritum na samarthaḥ |

35.

2. vihaṛati | viharāṇam prithakkaraṇam | dvayoh pādayor madhye viharāṇam vichedaṃ kṛitvā paṭhet |

5. parovarīyāṅsam | paraḥ parasminn uttarabhāge 'tiṣayena śthulam idṛiṣam vajram sūktapaṭhanena sampādayati | prathamāyārica uttarārdhe pade | tatpādayoh samasanam | tad api vajrasādrī-śyārtham | vajrasya hy ārambhanāto 'nimā mūle saukshmyam ity arthaḥ | vajrasabdena khaḍgādirūpam āyudham abhidhiyate | tasya hi mūle muṣṭībhandhanasthāne suksmatā bhavati | upari tu vistāraḥ |

daṇḍaśabdēna gadā vivakṣitā | sāpi hastagrahaṇasthāne mūle sūkṣhma
prahārasthāne 'gre sthūla | paraśur api tathāvidhaḥ | yathāyaṃ trivi-
dho vajra evaṃ idam api sūktam prathamapāḍaviharaṇena sūkṣhmam
uttarārdharapāḍasamāseṇa sthūlam |

36.

1. sadah | tadānīm devāḥ saumikavedyām prāgvaṇśasya pūrva-
syām diśi yeyam sado'bbhidhānā śālā tām eva svasya nivāsasthānam
kṛitavantah |

agnidhram | tato devā nirgataḥ santa agnidhrābbhidhām śālām
prāptavantah |

3. te vai prātaḥ | ta eva devāḥ prātaḥsavane yāny ājyanā-
makāni śastrāṇi tair evā samantāḥ jayam prāpnuvanta āgachan |
yasmād evaṃ tasmād ā samantāḥ jayanty ebhir iti vyutpattya śastrā-
ṇām ājyanāma sampannam | anenaiva nyāyena Sāmavede pañcadaśāny
ājyaniti vākyena vibhītanām pañcadaśastomayuktānām stotrāṇām āja-
nāmātvaṃ drashtavyam |

4. tāsām vai hotrāṇām | praśūstā brāhmaṇacchaṇsy achā-
vāka ity ete śastriṇo hotrakā yady api puruṣhās tathāpi tadyata-
nuvivakṣhaya tāsām ityādi strīlūganirdeśaḥ | yās tanavaḥ pūrvam
asurān apāghnata | tāsām eva hotrāṇām hotrakatanūnām āyatīnām
sadaḥ praveśtūm āgachantīnām sarvato jayam prāpnuvatīnām ma-
dhye 'chāvākīyāchāvākasambandhinī tanur abhīyata | hīnābhūt | sadaḥ
samāgantūm nāśaknōd ity arthaḥ | tadānugrahārtham tasyām tanvām
Indrāgni adhyastām | adhishṭhāya nivāsam kṛitavantau |

aindrāgnam | indrāgni ā gatam ityādikam tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyām kuryāt |
achāvākasambaddham aindrāgnaśastram paṭhet | tenaiva pāṭhena sā
tadyā tanur ahīnā vyavahartūm samarthā bhavati |

37.

1. devarathaḥ | athājyaśastrasya bahishpavamānastotrotta-
ratvam praūgaśastrasyājyastotrottaratvam vidhatte | devaratho etc.

yo yajño 'sty esha devānām ratha eva | tasya ratharūpasya ya-
jñasyājyam praūgam ca yac chastradvayam tad antarau raśmī | aśva-
bandhanarajju | rathasyopary avasthītena sārathīnā dhriyamāpatvāt
taylor abhyantaratvam | yasmād evaṃ tasmād yady ājyaśastreṇa bahi-
shpavamānam anu paścāc chaṇset | praūgaśastreṇa ājyastotram anu-
ṇset | tadānīm devarathasyaiva sambandhinā abhyantarau raśmī pra-
grahau vibarati | viśeṣeṇa sampādayati | tac cālobhāya vyāmoharā-
hityāya sampadyate | raśmirāhitye duṣṭālbhyām aśvālbhyām yatra
kvāpi durgame deśe rathanayane sati rathabhaṅgarūpo vyāmohah
syāt | tan mā bhūd iti śastradvayam krameṇa prayoktavyam |

4. tad āhuḥ | tat tasminn ājyaṣastre brahmavādina āhuḥ | codayanti | yathaiva stotraṃ sāmāgair uktaṃ tathaiva bahvṛicaiḥ ṣastraṃ vaktavyam | stutam anuṣaṃsatīti vidhānāt | atra tu sāmāgā upāsmai gāyatā naraḥ pavamānāyetyādishu pavamāniṣhu pavamāna-devatākāśv ṛikṣhu bahiṣhpavamānākhyena stotreṇa stuvate | bahvṛicas tu hotā pra vo devāyāgnaya ityādikam ājyaṣastraṃ ṣaṃsati | tathā sati katham asya hotuḥ pavamānya ṛico 'nuṣastā bhaveyuh | na hi Pavamānaḥ ṣaṣtradevatā kimtv Agnir iti codyam |

9. sampadā | anuṣṭupsu gāyatrīṭve sampādite sati tayā sampadā vaiyadhikaraṇyaparihārād anukulaṣaṃsanam bhavātīti parihāram brūyāt || sampādanaprakāraṃ darśayati |

10. saptaitāḥ | ādyāntyayor ṛicos trir avṛittau satyāṃ svabhāvataḥ saptānām anuṣṭubhām ekādaśatvaṃ sampadyate | agna indraṣ ceti yājyā virāṭchandaskā sā dvādasy anuṣṭub iti gaṇanīyā | yady api tasyā virājas trayastrīṇśadakṣharatvād ekam akṣharam anuṣṭupṭvād atiricyate | tathāpy alpēna vaikalpyena chandastvaṃ nāpaitīti nyāyaḥ pūrvam (1, 6) apy udāhṛitāḥ | evaṃ sati dvādaśasv anuṣṭupsu dvādaśa pādān apanīyāvaṣiṣṭaiḥ pādaiḥ tripadā gāyatrīyo dvādaśa sampādanīyāḥ | apanitaiḥ ca pādaiḥ catasro gāyatrīya ity anena prakāreṇa ṣoḍaśasaṃkhyāḥ gāyatrīya eva sampadyante |

38.

2. upāṅṣu | oṣṭṭhaspandanam eva parair dṛiṣyate na tu ṣadbdaḥ śrūyate tādrīṣam upāṅṣutvam |

3. purāhāvāt | adhvaryur āhvayate yena ṣoṇsāvom iti mantreṇa tasmāt pūrvabhāvi hotṛijapāḥ | tathā cāsvalāyanenodāhṛitam | japitvānabhihṛitya ṣoṇsāvom ity uccair āhūya (5, 9, 1) iti || āhāvād ūrdhvaṃ yat kimcit paṭhyate tat sarvaṃ ṣaṣtrasyaiva sambandhi bhavet | āhāvamantreṇa ṣaṣtrānujñānasya pṛiṣṭatvāt | ato hotṛijapasya ṣaṣtrāntarbhāvaṃ nivārayitum pūrvakālinatvam |

4. parāñcam | asmin kāle 'dhvaryuḥ parāñ bhavati | hotur vimukho bhavati | tathā catuṣpadi gaur iva hastau bhūmāv avasthāpyāśno bhavati | tādrīṣam adhvaryuṃ sambodhyābhimukho yathā bhavati tathā hotā ṣoṇsāvom iti mantreṇāhvayate | yasmād āhvānakāla idṛiṣo 'dhvaryus tasmāl loka 'pi catuṣpādo gavādayaḥ parāñcaḥ sambhogāvasthāyām parasparābhimukhyarāhitā bhūtvā retāḥ sūcanti || āhāvād ūrdhvaṃ adhvaryoḥ catuṣpāttvam parityajya samyag-utthānaṃ vidhatte | samyāñ etc.

5. samyāñ | ūrdhvatvenāvasthānaṃ samyaktvam |

39.

3. tira iva | yathā kuḍyagrīhādīvyavahitam anyair adhiyamānaṃ vākyam iṣhat pratīyate na tu spāṣṭam | tadvat tūṣṭīṃṣaṃso

'py aspaṣṭo yathā bhavati tathā ṣaṇset | tad idaṃ tira ivety ucyate |
hotrijaṇāpād iṣhad uccair ity arthaḥ |

4. śaṭpādam | śaṭpādaṃ śaḍbhāgam | bhūr Agnir jyotir
ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evaṃ uttaratrāpi
draṣṭavyam | tathāvidhaṣaṇsane puruṣaśāmyam bhavati | puruṣa-
śya śaḍvidhatvam eva śaḷāṅga ity anena spaṣṭikriyate | puruṣa-
vayavashatkaṃ śākhāntare darśitam | śoḍhāvihito vai puruṣa ātmā
ca śiraś ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pā-
dāv ity aṅgacatusṭayam | ātmaśabdo madhyadehavāci | bhāgatrayo-
pete tūṣṇīṣaṇse tattadbhāgamadhyeshv avasāne śaḍbhāgatvam
Āśvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indrō jyotir bhuvo
jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tū-
ṣṇīṣaṇsaḥ | yady u śaṭpādaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet
(5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate di-
pyate iti puroruṣabdena nivid ucyate |

9. jātavedasyām | jātavedā devatā yasyāḥ purorucaḥ sā jāta-
vedasyā | jātavedaḥśabdarūpaṃ nyaṅgaṃ nitarāṃ aṅgaṃ cihnaṃ ya-
syāḥ purorucaḥ sā jātavedonyaṅgā | tasyāḥ puroruco 'ntime bhāge
so adhvārā karati jātavedā iti jātavedaḥśabdaḥ paṭhyate |

10. tad āhuḥ | tṛtīyasavanasya jātavedasam praty āyatanatvam
āgnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida
āhuḥ | jātavedās tu devo 'yam vartata āgnimāruta iti |

40.

2. dīdivāṇsam | yady apy adhyayanakrameṇeyam ṛik pañcamī
tathāpi dvitīyātvena prayoktavyā | brāhmaṇapakramasyānushṭhānā-
rthatvāt |

atrādhyayanakramād anyam anushṭhānakramam abhipretyāśva-
lāyana āha | anubrāhmaṇaṃ vānupūrvyam (5, 9, 23) iti || adhyayana-
krameṇa caturthīm anushṭhānāya tṛtīyātvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayāṇsi | So alle Handschriften ausser I. O.
697, welche ayāṇsi hat. I. O. 1977 liest ayāṇsi mit zwei wagerechten
Strichen über dem ersten a. Sayana las āsmā ayāṇsi. Denn er sagt:
ānpūrvasya yama uparama ity asya dhātoḥ chāndasaṃ rūpaṃ | āsmā
ity ākāraḥ ca chāndasaḥ |

8. yājyaya | agna indraś ceti yeyam yājyā pūrvam ukṭā tayā
yajati | yāgarthaṃ yājyāṃ paṭhet | yājyā ca prattir vai pradānarū-
paiva | tathā ca havisha ādāne pradāne krameṇa puronuvākyayājyā-
dhne śrutyantare śrūyete | puronuvākyayā datte pra yachati yājyayā
(Ts. 2, 6, 2, 5) iti |

11. ity adhyātmaṃ | ātmānaṃ śarīram adhikṛitya vartata

ity adhyātmaṁ | asmin khaṇḍe śarīrarūpatvena praśaṁsanam ājya-
strasyoktam | uttarakhaṇḍe tv adhidaivatam devatāvishayam ājya-
strapraśaṁsanam ucyate |

Pañcika III.

1.

1. grahoktham | praūgākhyam yac chastram asti tad graho-
ktham vai | aindravāyavādigrahaṇām uktham grahoktham | tadiya-
devatāpraśaṁsārūpam ity arthaḥ | navetyādinā grahasambandha eva
spashtīkriyate | prātaḥsavana aindravāyavamaitravarunādayo dhārā-
grahā navasamkhyākā grihyante | grahitā tv adhvaryuḥ | tathā bahi-
shpavamānākhye stotra udgātāro navabhir navasamkhyākābhir ri-
gbhiḥ stuvate | upāsmāi gāyateṣu ekas trīcaḥ | davidyutatyeti dviti-
yaḥ | pavasveti tṛtīyaḥ | eteshu trīshu trīceshu navasamkhyākā rīco
vidyante | tā avṛttirahitā gīyante | evaṁ stome bahishpavamānasto-
tra udgātṛibhiḥ stute saty adhvaryur daśamaṁ graham āśvinākhyam
grihṇāti | yady apy adhvaryavayor mantrabrāhmanākāṇḍayor āśvina-
graho dhārāgraheshu tṛtīyatvenāmnātaḥ | tathāpy asau daśamatvena
grahitavyaḥ | āśvino daśamo grihyate tam tṛtīyam juhvata iti śru-
tyantaravacanāt | tathā ca graheshu daśamaḥ sampannaḥ | tathāive-
tarāśām bahishpavamānastotragatānām rīcām himkāro daśamatvena
gaṇaniyaḥ | tathā sati grahaṇām stotrāṇām ca samkhyāśāmyam bhā-
vati | tad idaṁ so sā sammeti vākyenocyate | ukāro nipātaḥ sammu-
ccayārthaḥ san strīṅgābhyām tacchabdābhyām sambadhyate | tathā
sati sātra grahasamkhyā sā ca stotriyasamkhyety uktam bhavati | sa-
mmety atra dvitīyo makāraḥ chāndasaḥ | tasminn apagate sati samā-
tulyety uktam bhavati | evaṁ sati yathā bahishpavamānastotrasya
grahasambandhaḥ | tathā praūgaśastrasyāpi grahasambandho drashta-
vya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya trīcasya so 'yam vāyavyaḥ |
vāyav ā yahi darśatetyādikaḥ | tam śaṁset | tena śaṁsanena vāyavyo
graha ukthavān chastravān bhavati | yady api vāyavyaḥ prithaggraho
nāsti tathāpy aindravāyavasya grahasya pūrvo bhāgo vāyavya ity
ucyate | sa ca prathamam ā vāyo bhūshety anena kevalavāyudevātā-
kena mantreṇa grihyate, tena vāyavyo bhavati | paścād indravāyu
ity anenendrasahitavāyudevātākena grihyate, tena aindravāyavo 'pi bhā-
vati | ata eva Vāyave dvir grahaṇām Taittirīyā adhīyate | sakṛd In-
drāya madhyato grihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra pra-
thamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛicena śastravān
sampadyate |

3. aindravāyavam | Indras ca Vāyuḥ ca militvā devatā yasya trīcasya so 'yam aindravāyavaḥ | indravāyū ime sūtā ityādikaḥ | taṃ śaṅset | tacchaṅsanenaindravāyavagrahasyottarabhāgaḥ śāstravān bhavāti |

4. maitrāvaruṇam | Mitro Varuṇaḥ ca militvā devatā yasya trīcasya so 'yam maitrāvaruṇaḥ | mitraṃ huve pūtadakṣham ityādikaḥ |

5. āṣvinam | Aṣvinau militvā devatā yasya trīcasya so 'yam āṣvinaḥ | āṣvinā yajvarīr isha ityādikaḥ |

6. aindram | Indro devatā yasya trīcasya so 'yam aindraḥ | indrā yāhi citrabhānav ityādir aindras trīcaḥ | tena śukragrahama-nthigrahayor ubhayor śāstravattvam |

7. vaiṣvadevam | omāsaḥ carṣapīdhṛta ity esha vaiṣvadevas trīcaḥ | tenāgrayaṇagrahasya śāstravattvam | tathāpi viṣvedevadevatā-kaṭvād vaiṣvadevam | evaṃ sarvatra grahaśāstrayor ekadevatākaṭvam drashtavyam |

8. sārvasvatam | pāvakā naḥ sārvasvatītyādikaḥ sārvasvatas trīcas || nanu pūrvavad atrāpi grahasya śāstravattvam kuto nopanya-syata ity āṣaṅkyāha |

9. na sārvasvataḥ | ādhvaryavamantrakāṇḍe sārvasvatamantra-syāpāthitvād brāhmaṇe vidhyabhāvāc ca grahābhāvaḥ || tarhi graho-kthe 'sminn asya sārvasvatasya trīcasya kimarthaṃ śaṅsanam āmnā-tam ity āṣaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇām cā vācā grihya-mānatvāt sārsvatatvam | tena sarve 'pi grahāḥ śastoktāḥ pāṭhita-sastra bhavanti |

3.

2. kim sa | asya yajamānasya yo hotā syāt sa tasya pāpabha-dram kim ādriyeta | pāpam anisṭaphalam bhādam isṭaphalam | tadriṣaṃ kim phalaṃ sampādayituṃ samartha iti praśnaḥ | atraiva janmany enaṃ yajamānam prati yathā hotā kāmayeta tathā kartuṃ śaknotīti uttaram |

3. vāyavyam | evaṃ kāmayaṃāno hotāsyā yajamānasya samban-dhivaṃ vāyavyaṃ trīcaṃ lubdhaṃ vyāmūḍhaṃ yathā bhavati tathā śaṅset | lubha vimohana iti dhātuh | vyāmohaprakāra ucyaṭe | ekam rīcaṃ vā tadriyam ekam padaṃ vāṭiyāt | stambhayet | na pāṭhed ity arthaḥ | tāvata tatttrīcasvarūpaṃ lubdhaṃ vyāmūḍham bhavati |

10. etad evāsyā | hotāsyā yajamānasya sambandhi tad eva praṅgaśastraṃ yathāpūrvam guroḥ samīpe purā yena krameṇa pā-ṭhitam tathāiva rīju kṛiptam | kasyacid avayavyasyanyathatvābhāvād rījutvam | tathā kṛiptam sampāditam kṛitvā śaṅset |

4.

1. tad āhuḥ | sāmagānāṃ yāny ājyastotrāṇi tadṛica āgneyya
amṇatāḥ | agna ā yāhityādishu sāmagair ājyastotrapāṭhat | hotā tu
vāyav ā yāhity anayā vāyavyayā prāḷgaṣaṣtram prārabbhate | atas tena
vilakṣhaṇadevatākena śastrepāgneyya ṛicaḥ katham anuṣastā bhava-
nti | anukūlaṣaṇsanābhāve stutam anuṣaṇsati (Tb. 2, 2, 6, 3) iti śā-
khāntaram virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva saṃn adhikajvālāyā dahaty
agnir iti yad asti tat prakarshātmakam vāyusambandhi rūpam | vā-
yūnā jvālādhikyodayā |

4. dvaidham iva | jvālādvayam iva kṛtvā yadā dahati | tadā
dvitvasāmyāt taj jvālādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca brīṣhyati | jvalato 'gner aunnatyam uddha-
rṣhaḥ | jvālāsāntyā nicatvam niharṣhaḥ | tad ubhayam mitrāvaruṇa-
sambandhi rūpam | mitram dṛiṣṭāvato harsheḥonnatavāt tan mitra-
rūpam | varuṇasambandhininām apām nicagāmitvād itarad Varuṇasya
rūpam |

6. sa yad Agniḥ | so 'gnir ghorasamsparsa ugrasamsparsa iti
yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt |
ghorasamsparsam santam sprasṭum aśakyam api tam Agniṃ śītā-
rtāḥ prāṇino mitrakṛityā | mitrasya kṛtiḥ kāryam samīpe 'vasthānām |
tenaivainam upāsate | śītāparihārāya hastāv udaram priṣṭham ca
vahnīsamīpe pratāpayanto vahnim sevante | tad etat sevnam asyā-
gner mitrasambandhi rūpam |

9. yad enam ekam santam | agner āhavanīyādisthāneshv
agnidhrādidhishṇyeshu ca bahudhā viharāṇam yad asti tad Viśveṣāṇam
devānām rūpam | teshām api bahutvāt |

5.

1. devapātram | atha śastrayājyānte pāṭhanīyam vashaṭkāram
vidhatte | devapātram etc.

vaushaḥ | iti mantro vashaṭkārah | sa ca devapātram | devānām
pānasādhnam |

2. anuvashaṭkaroti | somasyāgne vihīty ayam mantro 'nu-
vashaṭkārah | tam pāṭhet | tatra loke 'daḥ kiṃcid idam nidarśanam
asti | katham iti | tad ucyate | yathā manushyāḥ svakīyān aśvān vā
svakīyā gā vā punarabhyākāram paunahpunyena tṛiṇodakādibhir
abhimukhikṛityābhimukhikṛitya tarpayanti | kaṇḍūyanena priyaṣa-
bdena vā lālayitvā yatheshṭaghāsam prayachanti | evam evaitenānu-
vashaṭkāreṇa punaḥ-punar devatā abhimukhikṛitya yajamāno havishā
tarpayati |

5. asaṃsthitān | yeshām dvidevatyagrahāṇām arthe hotā nā-

nuvashaṭkaroti | te dvidevatyaḥ somā asamsthita asamāptāḥ | deva-
tārthahomasyāsamāpteh | katham ṛitvijas tām dvidevatyaḥ bhaksha-
yanti eke codyam āhuḥ | dārṣapūrṇamāsādishu svisṭakṛiddbhāgena
tataḥ pūrveshām haviśhām saṃskāro bhavati | tataḥ somasyāpi saṃ-
skārāya ko nāma svisṭakṛiddbhāga iti dvitīyam codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair
yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantra-
rūpo vashaṭkāro vajra ity ucyate | atroccaiḥśabdena dhvaner ādhi-
kyam ucyate baliśabdenāksharapārushyam | tadubhayayukto vajrah |

4. atha yaḥ samah | yo vashaṭkārah pūrvoktabalitvādidoshā-
rahito yathādhṛitas tathoccaritaḥ | saṃtato yājyayā saha vichedarahi-
taḥ | niḥśeshena hānam parityāgo yasyā ṛicāḥ sā nirhāṇā | tathāvidhā
kācid ṛig yājyārūpā yasya vashaṭkārasya so 'yam nirhāṇarcaḥ | yā-
jyāpāṭhabhina ity arthaḥ | tadvailakshanyād anirhāṇarcaḥ | sampūrṇa-
yājyāpāṭhopeta ity arthaḥ | kīdrīṣo vashaṭkārah | dhāmachad iti |
dhāma yajñasthānam | tatra yathā rakshaṇsi na praviṣanti tathā chā-
dayati sa dhāmachat |

6. yenaiva shaṭ | shaṭśabdo vashaṭkāram abhidhatte | Bhīma-
seno Bhīma itivād ekadeśena vyavahārāt | yenaivoccarāṇena shaḍ ava-
rādhnōti vashaṭkāro 'varādhnam saṃriddhyabhāvam prāpnoti | nīco-
ccāraṇena vashaṭkārasya saṃriddhyabhāvaḥ | sa tathoccarito vashaṭ-
kāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprayatvāt |

7. tasyāśāṃ neyāt | tasmāt tasya vashaṭkārasyāśāṃ neyāt |
na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthaḥ |

*9. yathaivāśya | āśya yajamānasya yena svareṇa yājyām brū-
yāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā sātya enam kṛita-
yajñam yajñarahitena sadṛiṣam phalarahitam karoti |

8.

2. vāg ity eva | upariśṭhād vakshyamāṇasya mantrasya prati-
kam idam | vāg oja ityādiko yo mantrah sa eva śamanopāyo na tv
anya kaścid asti |

3. mā pramṛikshaḥ | pramṛiṣṭam vinasṭam mā kārṣiḥ |

4. tad u ha smāha | tad u ha tatraivānumantrāṇe brahma-
vādī kaścid āha sma | kim āheti | tad ucyate | etat pūrvoktam ma-
ntravākyaṃ dīrgham sad api vajram śamayitum aprabhu | na ksha-
mam |

9.

1. tam praishaiḥ | tadānim utkrāntam yajñam praishair hotā
yakṣhaḍ Agniṃ samidhety evam ādyaiḥ praishamantrais tasya ya-
jñasya praisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregāḥ (Āśvalāyana 5, 10, 4) ityādyāḥ sapta purorūcaḥ | prāgūgātrīcānām saptānām prarocanahe-tutvāt |

6. mahad vāva | nashtaṃ vastu prāyatnena tatra-tatrānvishya-tīti nashtaishī | tādrīṣaḥ puruṣo dvividhaḥ | tatra kascin mahad vāva nashtaḥ vastuno 'dhikam evābhichati | nashtaḥ alpam vānyaḥ kascid ichati | tasya madhye yataro vāva eva puruṣo jyāya iva mahad evechati | sa eva puruṣas tasya madhye sādhiyo 'tyantaṃ sādhu vastu ichati | alpam kāmaya mānas tu na tathety arthaḥ || astv evaṃ laukikanyāyaḥ kim prakṛita ityāsaṅkyāha |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān varshiyaso-varshiyaso 'tipravṛddhān veda | sarveshu praishamantrēshu pravṛddhatvārthaṃ vipsā prayuktā | praishamantrāḥ kasmāt pravṛddhā iti cet | puronuvākyaṇām samnihitatvāt tabhyo 'dhikā varshiyāṃsa ity āvagantavyam | sa u eva dīrghatvābhijña eva tān praishamantrān sādhiyo veda | atīṣayena samyag veda | nanu laukikanyāyodābarāṇe nashtavastuno 'nvēṣaṇam udāhṛitam, iha tu praishamantrāṇām abhivṛddhir uktety ato laukikenāsaṃgatam iti cet | saṃgatam evaitat | hi yasmād ye praishāḥ santi te nashtaishyam | nashta-sya yajñasyānvēṣaṇaḥetavaḥ |

10.

3. yad antataḥ | antataḥ śastrasyāntime deṣe | ekam ṛicam śiṣtvā nividāḥ pāṭhitavyāḥ | yasmād etā antimadeśabhāgiṇyāḥ | tas-māl loke 'pi garbhā amuto nivāsasthānān mātur udaramadhyād arvā-nico 'dhobhāgagatāḥ prajāyante |

5. peṣā vā ete | peṣā ālamkārah | veṇ tantusamptāna iti dhator vayanasaḥ abdotpattīḥ | kuvindasya yat prārambhe vayanam tat prava-ṇam | loke yathāiva vāsasāḥ pravayaṇato vayanaprārambhe peṣo 'lamkāraṃ kuryāt | varṇāntaropetais tantubhir ālamkārah | tathāiva prātaḥsavane śastrāṇām purato nivitpāṭhanam bhavati | tac ca vastra-sthānyāṇām ukthāṇām prathamabhāge 'lamkāraya sampadyate | śa-stramādhye tatpāṭhanam vastramādhye varṇāntareṇālamkārasamam | avaprajāno vastrasyāntabhāgaḥ | tatra yathā varṇāntareṇālamkāras tādrig ukthāṇām ante nivitpāṭhanam |

11.

2. pacchaḥ | tāsāṃ nividāṃ dvādaśapadarūpāṇām ekaikasmin pāde 'vasānam vidhatte | paccho vai etc.

devāḥ purā yajñam pacchaḥ pādaṣaḥ samabharan | ekaikam bhā-gam krameṇa sampādītavanta ity arthaḥ | tasmād etā nivido 'pi pā-daṣaḥ śaṅsaniyāḥ |

4. na nividah | dvādaśasu nivitpadeshu kasyāpi padasyātikramam nishedhati | na nividah etc.

ekam api padam na parityajed ity arthah |

6. na nividah pade | viparihāro viparyāsaḥ | nividah sambandhi yat padadvayam tan na vipariharet | viparitatayā na paṭhet |

7. samasyet | padayoḥ saṁśleshaṇe yajñasyāyuh samhritam bhavet | yajño vinaśyed ity arthah | tato yajamāno mriyeta | tasmāt padadvayam na saṁśleshayet || anena nishedhena sarveshām padānām parasparaviśleshaṇaprāptau madhyamayor dvayoḥ saṁślesham vidhatte | predam etc.

9. na trīcam | nivitpadānām prakshepasyāśrayasūkte kaṁcin niyamam vidhatte |

tisra ṛico yasmin sūkte tat trīcam | catasra ṛico yasmin sūkte tac caturṛicam | tadṛiṣam ubhayavidham sūktam atikramya nividdhānam nivitpadānām prakshepam na manyeta | na cintayet | etad uktam bhavati | triciturmātrarcāt sūktād arvācīne sūkte nividam na dadhyāt | kimtūbhayasminn eva dadhyād iti | nividah sambandhi yad ekaikam eva padam tad eva praty ṛicam prati sūktam ca samartham bhavati | yasmād idṛiṣam sāmartyam ity uktārthopasaṁhārah | adhike sūkte nivitpadeshu prakshiṭeshu nividaiva stotrātīṣaiṣaṇam kṛitam bhavati | ṛicam nāpeksheta tad ity arthah |

10. ekam pariśishya | sūkte yeyam ṛig antyā tām avasthāpya tataḥ pūrvam eva tritīyasavane nividam prakshipet |

12. na sūktena | yat sūktam nividdhānārham nividam atikramya tena sūktena na padyeta | nivitprakshepam parityajya kevalam tat sūktam na paṭhet ity arthah || pramādān nivitprakshepavismṛitau punas tatsūkte nividam prakshipya pāṭho bhrāntyā prasaktaḥ | tam nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakshepayogyena yena sūktena padyeta anuśṭhānam prāpnuyāt | tad viśmṛitanivitkam sūktam punar nopanivarteta | bhūyo nividam prakshipya na paṭhet | tatra hetur ucyate | tad viśmṛitanivitkam sūktam vāstuham eva | vāstuśabdena nividah sthānam ucyate | tasya sthānasya ghātakam tat sūktam tataḥ punaḥpāṭhasya na yogyam |

13.

2. athāsya | athāgnyādīnām vasvādīnām ca chandovibhāgānantaram asya Prajāpateḥ svabhūtam anuśṭubākhyam yac chanda āst | tām anuśṭubham udantam abhi yajñasya kaṁcit prāntadeśam abhilakshyodauhat | apasṛitavān | kutra deśa iti | tad ucyate | achāvākīyam abhiti | achāvāka vadasvety evam adhvaryunokto 'achāvāko yām brūte seyam ṛig achāvākīyā | tām abhilakshyodūghavān | anuśṭubham achāvākīyam kṛitavān ity arthah |

paryāharat | sa tu tasmin somayāge 'gram śreshtham prāram-
bharūpaṃ yan mukham asti tad abhilakshyānushṭubham paryāha-
rat | tatra nītavān ity arthaḥ |

4. sve vai | yasmāt sa Prajāpatiḥ svakartṛika eva somayāge tat-
savaneshv anushṭubho mukhyatām akalpayat | tasmād idānim api ya-
tra kvāpi yāge yajño yajamānavaṣo bhavati sa yajño 'pi kalpata eva |
avaikalyenānushṭhāsyāmity abhipretyānushṭubhaḥ savanānām ādau pra-
yoge sati yajñasya yajamānavasatvam | tatra yajño vaikalyarahito bha-
vatity arthaḥ |

5. vaṣī | svavaṣaḥ |

14.

1. bahishpavamāne | bahishpavamānākhye stotre prātaḥsa-
vane sambandhiny upāsmāi gayatā nara ityādyṛigāṣṭrayaṇena sāmagaiḥ
stūyamāne sati so 'yam Agner mṛityuprāptikālāḥ | tadānim Agnir
mṛityum parihartum anushṭupchandaskayā pra vo devāyāgnaya ity
etayarcājyaṣastram prārabdhavān | tat tenānushṭupprayogeṇa so 'gnis
tadānim eva mṛityum paryakrāmat | atikrāntavān | tato 'gninā hotrā-
jyaṣastre śasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā
so 'gnir mṛityum parihartum vāyav ā yāhityādikena saptatṛicātma-
kena praūgaṣastrenānushṭhānam pratyapadyata | prārabdhavān |

2. tam mādhyamdine | prātaḥsavanān nirākṛito mṛityur uccā te
jātam andhasa ityādike mādhyamdinapavamānastotre gīyamāne sati
tasmin kāle tam Agnim hotāram asīdat | prāptavān | tadānim so 'gnir
hotā mṛityuparihārāyānushṭupchandaskayā ā tvā ratham ity etayarcā
marutvatīyaṣastram prārabdhavān | tat tenānushṭupprayogeṇa tadānim
eva mṛityum atikrāntavān | mādhyamdinapavamānān nirākṛito mṛi-
tyur mādhyamdinasavanasambandhini marutvatīyaṣastre śasyamāne
sati śānsitāram Agnim hotāram prāpsyāmīti vicārya tatra bṛihatī-
chandaskāsv ṛikshu gīyamānāsu tam Agnim sattum prāptum nāṣa-
knot | tatra hetur ucyate | bṛihatīchandaskā ṛicalḥ prāṇasvarūpā eva |
tat tena kāraṇena prāṇān eva vyavaitum viyojayitum mṛityur nāṣa-
knot | prāṇābhimāniniḥbhir bṛihatībhiḥ prāṇānām rakshitatvāt | bṛihatyaṣ-
ca marutvatīyaṣastrānantarabhāvinī nishkevalyaṣastre bahavo vidyante
tāṣ ca sarvasminn eva mādhyamdine savane mṛityupraveṣaṃ nivāra-
yanti | yasmād evam bṛihatyo mṛityupraveṣaṃ nivārayitum sama-
rthāḥ | tasmān mādhyamdinaprayoge hotā bṛihatīchandaskāsv ṛikshu
stotriyeṇaiva tṛicena ṣastram prārabheta | yasmiṃs tṛice sāmagaiḥ sto-
tram gīyate so 'yam tṛicalḥ stotriyaḥ | tena tṛicena prārambhe sati
tatratyānām bṛihatīnām prāṇarūpatvāt prāṇān evābhilakshya ṣastra-
prārambhaṃ kṛitavān bhavati |

3. tam tṛitīyapavamāne | trishu pavamāneshu bahishpava-

mānaḥ prathamo mādhyamdinapavamāno dvitīya ārbhavapamānas tritīyaḥ | mādhyamdināsavane praveshtum aśakto mṛityuḥ svādishṭhayaety etasminn ārbhavākhye tritīyapavamānastotre tritīyasavanagate sāmagaḥ gīyamāne sati tam Agnim mṛityur asīdat | so 'py Agnis tam vārayitum anushtupchandaskayā tat savitur vṛṇimaha ity etayarcā vaiśvadevākhyam ṣaṣṭram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ṛicy utpannam sāmā yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagaḥ gīyamāne sati tritīyapavamānān nirākṛito mṛityus tam Agnim hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiśvānarāya prithupājase vipa ityādinaḥ vaiśvānarīyeṇa sūktena marutvatīyaṣaṣṭraprārambham kṛitavān |

15.

1. Indro vai | atha marutvatīyaṣaṣṭram ārabhyate | tatrāyam samgrahaślokaḥ || pratipadanucarāv anupragātho harinihavo 'tha Brihaspater dhruvaḥ ca | dhruvavidhivihitas tathātha dhāyā vitananam atra marutvatīyasūkte || tatrā tvā ratham iti marutvatīyasya pratipadanushtūptam praśānsitum āha | Indro vai etc.

tasmāt | yasmād evam tasmāl loke 'pi pūrvedyur amāvāsyāyam pitṛibhyaḥ kṛiyate | uttaram ahar uttarasminn ahani pratipaddine darṣapūrnāmāsāyāgadine devān yajante |

2. te 'bruvan | Indram labdhvāvasthitās te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayam sarvathā somasyābhishavam karavāma | tathā vāva tenaiva prakāreṇāśishṭham āśutamam atīṣghram yathā bhavati tathā no 'smān Indra āgamishyatīti | tad vacanam aṅgikṛitya te sarve 'bhyashuṇvan | abhishavam kṛitavantaḥ | tādrīṣās te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anushtubhaḥ sakāśād abhishavadeṣam praty āvartayan | atra kimpoid āvṛittivācakaḥ ā vartayāmasīti padadvayam śrūyate | tatsāmarthyād Indrasyaāvṛittir abhūt | idam vaso sutam andha ity asmin mantrapāde sutakṛtyām abhishavavācinā sutaśabdenaibhyo devebhyaḥ Indra āvir abhūt | prakāṣo 'bhūt | indra nedīya ed ihīti mantragatena samīpāgamanavācinā nedīya ihīti padadvayenainam Indram yāgadeṣam madhyam prāpitavantaḥ | anenārthavādena tattanmantravidhir unneyaḥ | etad evābhipretyaśvalāyana āha | marutvatīyam ṣaṣṭram ṣaṇṣed adhvāryo ṣoṇśāvom iti mādhyamdine ṣaṣṭradīshv āhavaḥ | ā tvā ratham yathotaya idam vaso sutam andha ity marutvatīyasya pratipadanucarāv indra nedīya ed ihīti Indranihavaḥ pragāthaḥ (5, 14, 12) iti || yena trīcena ṣaṣṭram prārabhate so 'yam trīcaḥ pratipad ucyate | tadantantarabhāvi trīco 'nucarāḥ | atrā tvā ratham idam vasav ity etau trīcau pratipadanucarau drashtavyau | tata ūrdhvam indrani-

havākhyā indra nedīya iti pragātha ṛigdvayātmako drashtavya ity arthah |

16.

1. Indram vai | pūrvoktam indra nedīya ityādikam pragātham saṁsitum ākhyāyikā āha | Indram vai etc.

17.

1. brāhmaṇaspatyam | athāsmiṁ marutvatīyaśāstre pra nūnam brahmaṇas patir ityādikam pragātham vidhatte | brāhmaṇaspatyam etc.

dvayor pīcoḥ samūbah pragāthah | tathā cāsvalāyana āha | trīcāḥ pratīpadanucarā dvīcāḥ pragāthah. (5, 14, 7) iti | ṛigdvayam evānuśīṭhānakāle trīcarūpeṇa pragrathyate, tasmād ayam pragātha ity ucyate |

3. tau vā etau | samāmnāte dve eva pīcau pragrathanena trīcarūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity eshā bṛihatīchandaskā | dvādaśākshareṇa trītiyapādenāśtāksharaḥ cānyair yuktatayā śaṭtrīṁśadaksharasampatteḥ | seyam ṛik sakṛit paṭhaniyā | punar api tatratyam aśtāksharam caturthapādam dvir āmnāya śoḍaśāksharo 'rdharcāḥ sampādaniyaḥ | itarasyām pīci prathamapādo dvādaśāksharo dvītiyapādo 'śtāksharaḥ | etat sarvam mīlitvā dvītiyā bṛihatī sampādyate || tatratyam antīm aśtāksharapādam dvir abhyasya samāmnāta uttarārdhe dvādaśāksharam prathamapādam aśtāksharam uttarapādam ca paṭhitvā trītiyā bṛihatī ca sampādaniyā | ayam eva pragrathanaprakāra indra nedīya ed ihity atrāpi pragāthe yojaniyaḥ || tāv etau pragāthau punarādāyam punaḥ punaḥ paṭhitam eva pādam ādāyādāya śasyete | sāmagais tu mādhyaṁdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā saṁsanam ayuktam | na hy atra kvacid api sāmagair astutam mantra-jātam punaḥ-punar ādāya śasyamānaṁ dṛiṣṭam | evaṁ sati kasmāt kāraṇād astutayor atra saṁsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anukṛtvāiva codyāntaram udbhāvayati |

4. pavamānoktham | marutvatīyaśāstram yad asti tad etat pavamānoktham mādhyaṁdinapavamānasambandhi śāstram | atra mādhyaṁdinapavamānastotra uccā te jātam andhasa ityādishu śaṭsu gayatrīṣhu prathamam stuvate | tataḥ punaḥ sometyādishu śaṭsu bṛihatīṣhu stuvate | yady api dvīcātmakāḥ pragāthas tathāpi pūrvoktanyāyena pragrathya tīro bṛihatyaḥ sampādaniyaḥ | tāsu ca rauravasāma prāg udgātavyam tata upari yaudhājayaśāma gātavyam | evaṁ sati tīro bṛihatyaḥ sāmadvayārtham dvir āvartyamānāḥ śaṭ sampādyante | tathā pra tu dravetyādishu tīrīṣhu trīṣṭupsu stuvate |

evam sati sa esha mādhyamdinapavamānas trichandā bhavati | gāya-
trībrihatitriṣṭubhbrūpāṇaṁ trayāṇāṁ chandasāṁ sadbhāvāt | tathā sa
pavamānaḥ pañcadaśastomopetaḥ | tasya ca stomasya prakāśaḥ Cha-
ndogabrāhmaṇa eva āmnāyate | pañcabhyo himkaroti sa tisribhiḥ
sa ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa tisribhiḥ sa
ekayā | pañcabhyo himkaroti sa ekayā sa ekayā sa tisribhiḥ (Tāṇḍya
2, 4, 1) iti | asyāyam arthaḥ | trīcātmakam ekaṁ sūktam trir āvarta-
niyam | tatra prathamāvṛittau prathamāyā ṛicas trir abhyāso vidhe-
yaḥ | dvitīyāvṛittau madhyamāyāḥ | tritīyāvṛittau caramāyāḥ | evaṁ
pratisama sāvṛittābhiḥ pañcadaśabhir ṛigbhir upetatvāt pañcadaśa-
stoma iti || evaṁ saty atra codyavādina āhuḥ | he hotas ta esha ya-
thoktalakṣhaṇaḥ pavamānaḥ katham marutvatīyaśastreṇānuṣasto bha-
vati | anusaṁsanam ca nyāyayam | yathā vāva stotram evaṁ śaṣtram
iti nyāyāt | ato 'tra stotraśastrayor vilakṣhaṇyam ayuktam iti codyā-
ntaram || tatra dvitīyasya codyasya tāvad uttaram darśayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaśastrasya prati-
padrūpe trice prathamā ṛig anusṭup | ye evottare pratipadaḥ prati-
padrūpe dve ṛicau gāyatriyau vidyete yaś cānya idaṁ vaso sutam
andha ity anucarākhyas trico gāyatraḥ | etābhir eva pañcabhir gāya-
trībhir asya hotuḥ pavamānastotragatā gāyatriyo 'nuṣastā bhavanti |
indra nedīya iti yo 'yam indranihavaḥ pragātho yaś ca pra nūnam
brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarā-
bhyām pavamānastotragatā bṛihatyo 'nuṣastā bhavanti | pragrathanena
bṛihatīsampādanasyobhayatra samānatvāt | yatra trīṣṭubhām anu-
saṁsanam tad upariśiṭṭā abhidhāsyate || atha prasaṅgāt prathama-
codyasyāpi parihāram darśayan punaḥ-punarādanasyopayogaṁ da-
rśayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛiha-
tyaḥ pragrathanena sampāditās tāsv evaitāsu bṛihatīshu rauravākhyena
yauddhājyākhyena ca sāmāṇā punaḥ-punaḥ paṭhitam eva pādam ādāya
stuvate | tasmād etāv indranihavabrāhmaṇaspatyapragāthau sāmagair
astutāv api santau hotrā punaḥ-punaḥ paṭhitam eva pādam ādāya ṣa-
syete | tathā ca saty ayaṁ hotā svakīyena śastreṇa stotram anuga-
chati || idāṇīm trīṣṭubhām anusaṁsanam darśayati |

7. ye eva trīṣṭubhau | yathā sāmīdhenīshu prakshipyamāṇā-
nām ṛicām dhāyeyeti samjñā | evaṁ atrāpi | tathā saty agnir netā
bhaga iva kṣhitinām ity eka dhāyā, tvam soma kratubhir ity aparā |
ye eva trīṣṭupchandaske dhāyey vidyete yac ca trīṣṭupchandasam
janīṣṭhā ugra ityādikam nividdhānam sūktam | nividdhānam padāni dhī-
yante prakshipyante yasmin sūkte tan nividdhānam | tābhir eva sū-
ktagatābhir dhāyāśahitābhis trīṣṭubhbhir asya hotuḥ stotragatās trī-
ṣṭubho 'nuṣastā bhavanti |

18.

1. dhāyāḥ | marutvatīyaṣāstre prakṣhepaṇīyā ṛico vidhatte | dhāyāḥ etc.

agnir netety ekā | tvam soma kratubhir iti dvitīyā | pinvanty apa iti tṛitīyā | tāḥ ṣaṁset |

9. tad dhaḥke | tad dha tatraiva tṛitīyadhāyāvishaye kecid evam āhuḥ | tān vo maho maruta ity etām vaiśṇavīm tṛitīyām dhāyām ṣaṁset | na tu pinvanty apa ity etām |

18. vṛiṣṭīvani | atra pinvanty apa iti padam śrūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam padam vṛiṣṭīvani | vṛiṣṭisambhajanakārity arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutām vācakam padam | tad api vṛiṣṭyanukūlam | purovātasya vṛiṣṭyaṅgatvāt | atyam na mihe vi nayanti vājinam iti tṛitīyapāde vinitavat padam asti | vinayantīty asya nayatidhātujanyatvāt | tena ca vinayena vṛiṣṭīpātanaṁ lakṣhyate | kimca yad vinitavat padam tad vikrāntavād ity amum artham ācaṣṭhe | dhātūnām anekārthatvāt | tathā sati yad vikrāntavat padam tad vaiśṇavam | vishṇusambandhi | idam vishṇur vi cakrama iti śrūtyantarāt | tathā sati vaiśṇavyas tṛitīyasyā upasadaḥ sambaddham api bhavattīty arthaḥ | tasminn eva tṛitīyapāde vājinam iti padam vidyate | tatrendro vājiṣabdārthaḥ | vṛiṣṭīdvārānnapradatvena vājo 'nnam asyāstiti vaktum śakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity ṛici catvāri padāni vṛiṣṭer anukūlāni vṛiṣṭīvani mārutam vaiśṇavam aindram ceti | tasmād atra pūrvoktadoṣo nāstīty arthaḥ |

14. sā vā eshā | yeyam pinvanty apa ity ṛig asti saishaiva tṛitīyasavanabhājanā | jagatichandaskatvāj jagatasya tṛitīyasavanasya योग्या | tādrīṣi sati hotrā madhyamdine śasyate | tasmād eva kāraṇād idam loke drīṣyate | sāyamkāle goṣṭhe vraje ye paśavas tiṣṭhanti te sāyamgoṣṭhāḥ | bharatānām ṛitvijām paśavas tādrīṣaḥ santo madhyamdine saṁgavinīm saṁgavakālayogyām śālām āyanti | prāpnuvanti | ye paśavaḥ kṣīram duhanti te sāyam gṛihe saṁgachanti | ye tu na duhanti te sāyam vraja eva nivasanti | ubhayavidhā api te madhyāhnakāle gharṁakālinasamṭāpanivāraṇāya nirmītam saṁgavakālayogyām śālām āgachanti | tad etan madhyāhnapāṭhanamītam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śrūyante so 'yam marutvatīyaḥ pragāthāḥ | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ śrūyante | tam imam ṣaṁset | paśūnām pravarānarāhitye 'py aranye saṁcārakāle vāyavo 'nugṛīhya na tān bādhante | tatsambandhān Marutām paśutvam |

5. tasyārdhāḥ | tasya sūktasya sambandhinīshv pīkshu bhāgadvayaṃ kṛtvā dvayor bhāgayor madhya indro marutvān ity etam nividaṃ prakshipet | nanv etasminn ekādaśarce sūkte samabhāgo na sambhavatīti cet | tarhi prathamabhāge kāmciḍ adhikāṃ śastvā tata ūrdhvaṃ prakshipet | ekāṃ bhūyasīshu ¹⁾ śastvety uktatvāt |

7. svargasya | yeyaṃ nivida asti tad etat svargākramaṇam | sopānasthānīyam | tasmād yathā loke sopānārohaṇe śrameṇa punaḥ-punaḥ śvāsam karoti tadanukāriṇaṃ svaram kṛtvā tathaiva paṭhet | evampāṭhe saty asya yajamānasya yaḥ pumān priyaḥ syāt sa pumān enaṃ yajamānam upaiva samīpa eva nigrihṛta | svikuryāt || iti nu esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamānaprayogeṇa sāmākāryaparihārāya svargakāmasyety uktiḥ |

8. yaḥ kāmayeta | kshatriyajātyā vaiśyajāter vadhaṃ kāmāyamāno yajamāno nivida sūktaṃ trir viśaṇset | tad uktam bhavati | sūktasyādaṃ madhye cānte ca nividaṃ dadhyāt | tad uktam sūktavi-chedakam śaṇsanam iti |

10. ya u kāmayeta | yas tu hotā enaṃ yajamānam ubhayataḥ pūrvottarabhāgayoḥ sambandhinīr viśaḥ prajāḥ paryavachinadāni pa-rito vichinnāḥ karavāṇīti kāmayeta | svasmāt pūrvabhāvīnyaḥ pitṛ-pitṛivyaṃātulādayo yaḥ prajāḥ, svayottarabhāvīnyaḥ putrajāmatrā-dayo yaḥ prajāḥ tāsāṃ sarvāsāṃ avachedaṃ karavāṇīty arthaḥ | ya-dvā | ubhayato matrīpakṣe pitṛipakṣe ca vidyamānānām prajānām avachedaṃ virodhaṃ karavāṇīty evaṃ yo hotā yajamānam dveshtī | sa hotā nividaṃ ubhayato nivida ādāv ante ca vyāhvayīta | vividham āhvānaṃ kuryāt | ādāv api śoṇsāvom ity etam āhvānamantram pa-ṭhet ante 'pi tathā paṭhet ity arthaḥ | tathā saty enaṃ yajamānam pūrvāparabhāgayor matrīpakṣapitṛipakṣayoḥ ca prajābhiḥ sahāva-chinatti |

20.

1. atha haite | athānantaraṃ tarhi tadā prabhṛity ete ha Ma-ruta eva śastrabhāgiṇo 'bhūvann iti śeṣaḥ | tataḥ pūrvam madhyam-dinasavane nishkevalyanāmake śastre kevalendradevatāke ubhe āsa-tuḥ | na tu tatra Marutāṃ praveśa āsit | tasmād idānim praveśa in-drakṛita upakāraḥ | Der Text besagt: "bisher waren diese beide śastra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyaśastra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadīyaṃ graham adhvaryur grihṇāti | hotā pra va indrāya brīhata ity etam marutvatīyam pragāthaṃ śaṇsati, janishṭhā ugra ityādikam

1) ekabhūyasīḥ, Āṣvalāyana 5, 14, 20.

marutvatiyaṃ sūktam śaṁsati, indro marutvān ityādikāṃ marutvatī-
yāṃ nividam sūkte prakshipati | grahagrahaṇādisūktasāṁsanānte ma-
rutsambaddhā sā Marutam bhaktir bhāgaḥ |

21.

1. Indro vai | atha nishkevalyākhyam śastram vidhātavyam |
tasya cāyam saṃgrahaślokaḥ || stotre yo-yo 'nurūpaḥ ca dhāryā
prāgāthikam tathā | nividdhānīyasūktam ca nishkevalye prakīrti-
tam iti |

sa Prajāpatih | tataḥ Prajāpatir idam abravīt | madīye maha-
ttve tvayā svikṛite saty anantaram ahaṃ ko nāma bhaviṣyāmi |
tata Indra idam abravīt | he Prajāpate svātmānam uddiṣya niveda-
nena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya
Ka ity etannāmavān Prajāpatir abhūt | etat kaśabdavācyaṭvam sarva-
tra prasiddham | ata eva śrutyantare pratigrahaṃ mantrabrahmaṇa evam
āmnāyate | ka idam kasmā adād ity āha | Prajāpatir vai kaḥ | Pra-
jāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaśabdasya sukhavāci-
tvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bha-
vati | prajāpatigatam mahattvam svikṛityendro yasmān mahān abha-
vat tasmān mahendranāma sampannam | śrutyantare 'py etad āmnā-
tam | Indro Vṛitram ahaṃ, tam devā abruvan: mahān vā ayam abhūd
yo Vṛitram avadhīd iti, tan mahendrasya mahendratvam (Ts. 6, 5,
5, 3) iti |

2. uddhāram | he devā uddhāram | utkarṣam nimittikṛitya
yaḥ puṁsām pūjaviśeṣo kriyate sampādyate so 'yam satkāra uddhā-
raḥ | tam satkārabhāgam me madartham uddharata | prithak kuru-
teti | yathetyādinaḥ laukikadrishṭānta ucyate | yo vai bhavati yaḥ pu-
mān bhavaty aiśvaryam prāpnoti, yaḥ ca śreṣṭhātām vidyācārādipra-
yuktavaiśiṣṭyam aśnute | sa prāptaiśvāryo viśiṣṭaḥ ca sarveṣhām
madhye mahān bhavati | sa tādrīṣaḥ puruṣa etarhy apīdānīm api
yathā viśiṣṭapūjārūpam bhāgam ichati tathāyam Indro 'pīty adhyā-
hāraḥ |

prishṭham | sāmūnam madhye prishṭhastotranishpādakam bri-
hadrathamtaravairūpādikam | tato devā asmā Indrāya tam uddhāram
mahendragrahaḍikam yajñād udaharan | tad etac chākṣhantare 'py
āmnātam | sa etam mahendram uddhāram ud aharata Vṛitram ha-
tvānyāsu devatāsv adhi. yan mahendro gṛihyata, uddhāram eva tam
yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. tān ikṣhataiva | anugrahadṛiṣṭyāvalokitavān eva |

22.

1. vāvata | madhyamajātīya | rājñām hi trividhaḥ striyaḥ | ta-

trottamajāter mahishīti nāma | madhyamajāter vāvāteti | adhamajāteḥ parivṛiktī iti | ata evaśvamedhe 'śvam prati rājāstrīṇaṃ kartavyaviśeṣha etair nāmabhir āmnātāḥ | bhūr iti mahishī bhuva iti vāvāta suvar iti parivṛiktī (Tb. 3, 9, 4, 5) iti |

tasmāt striyaḥ | tasmāl loke 'pi priyaḥ striyaḥ sarvam avagantavyaṃ vṛittāntam patyāv avagantum ichante | yasmād viviktāvasare sarvam avagantum suśakam | tasmād u tasmād eva karanāt priyā stry anurātram rātrisamaye viviktavelāyām patyan sarvam avagantum ichate |

6. tasmāt | yasmād vāvātāyaḥ sambandhaḥ kṛitaḥ | tasmāt karanād yad vāvanety eśhāpy rīṇ nishkevalyaśastre dhāyyātvena śaṁsanīyā |

7. senā | pūrvatrāsyendrasya priyā jāyā vāvāta Prāsahā nāmeti yeyam ukta seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārūpeṇa vartate | indrajāyāyāḥ senābhimanitvāt | tac ca śākhāntare samāmnātam | Indrāṇi vai senāyai devatā (Ts. 2, 2, 8, 1) iti | Ko nāma Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyāḥ śvaśuraḥ | Prajāpater indrotpādakatvāt | tathā cānyatra śrūyate | Prajāpatir Indram asṛijātānujāvaram devānām (Tb. 2, 2, 10, 1) iti | tat tathā sati yasya laukikasya puruṣhasya yuddhārthino yā svakiyā senā jayatv iti kāmo bhavati | etasmin kāme sati sa pumāns tasyāḥ svaktiyāyāḥ senāyā ardhāt tishṭhann ardhabhāge 'tīte bhūmāv avasthitaḥ kimcit tṛiṇam madhya ādāya mūlato 'grata ubhayataḥ parichidyetarām parakiyaṃ senām abhilakṣhyāsyet | bāṇavat kshipet | tatrayam mantrāḥ | Prāsāhe Kas tvā paśyatīti | he prāsāhākhyā indrajāye Kaḥ Prajāpatis tvadiyaḥ śvaśuras tvām cakshushā paśyatīti | anena mantreṇa tṛiṇe kshipte sati parasenāyā bhaṅge dṛiṣṭānta ucyate | tat tasmiu viva-kshitarthe yathāivādo nidarśanam bhavati tathā kathayāmaḥ | anūcānānām iṣānām vā griheṣhu yuvatīḥ snuṣā śvaśuram dṛiṣṭvā tasmāl lajjamānā lajjam prāpnuvati niliyamānā vastrāvaguṇṭhanahastādya-ṅgasamkocena tirohiteva satī yathā grihābhyantaram āgachati | evam eva sā parakiyā senābhimantritratṛiṇarūpāstraprakṣhepeṇa bhajyamānā satī tatratatrāranyaparvatādīṣhu niliyamānā tirohitā satī svakiyaṃ deśam eti | kutrāyam itarasenābhaṅga ity āśaṅkya yatraivam ityādicā pūrvokta evārthaḥ spāṣṭikakṛitaḥ |

8. virāḍ yājyāstu | tato devās trayastrīṇśadakṣharām virāḍchandaskām pibā somam ity etām yājyām prārthitavantāḥ || yady apy asyā yājyāyās trayastrīṇśad akṣharāṇi śākṣhān na dṛiṣyante tathāpi samyogākṣharādivibhāgena samkhyā pūranīya |

10. avirāja | hotā virāḍvyatiriktagāyatrīyādichandoyuktām yājyām paṭhiva tadante vashaṭkuryāt |

23.

1. tisṛibhiḥ stuvanti | yasmāt samyogaḥ sambhūtas tasmāt sāma yuktābhis. tisṛibhir ṛigbhiḥ sāmagāḥ stuvanti | yajñe stotraṁ kurvanti | tasyaiva vyākhyānaṁ tisṛibhir udgāyantīti | audgātraṁ karma kurvanti arthaḥ | ata eva śākhāntare śrūyate | ekaṁ sāma trice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha ekasyām ṛici sāmotpannaṁ tathāpy uttarākhye grantha āmnāteshu triceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyām yat sāmotpannaṁ chandaḥsāmagranthe samāmnātaṁ tad avalokya tatsādṛiṣyena dvitīyatṛitīyayor ṛicor gānaṁ samūhaniyam | etad api śākhāntare vibhaktam | yad yonyām tad uttarayor gāyatīti | tasmād audgātraṁ karma tisṛibhir nishpadyate |

2. sāman bhavati | riksāmāyor ekatvaveditā yaḥ sa sarvair abhyarhitaiḥ sadṛiṣo bhavati |

3. yo vai | yaḥ pumān bhūtim aiśvaryam prāpnoti yaḥ ca vidyāvṛittābhyāṁ śreshṭhatvam prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svakīyatvabuddhya samadṛiṣṭīr bhavati | anyathā sarve janāḥ tam asāmanyaḥ pakṣhapātīti nindanti |

4. te vai | ta eva vakshyamāṇāḥ śastrāvayavaḥ pañcasamkhyāka anyat prithag eva śastrarūpam bhūtvā vartante | tathā himkāradayaḥ pañca sāmāṅśā vaiśvadevāvayava anyat prithag eva sāmasyarūpam bhūtvā vartante | te ca śastrasāmani svasvāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhavaḥ soṇsāvom iti mantrāḥ | stotriye trice prathamamadhyamottamās tisra ṛicāḥ | yajyānte paṭhitavyo vashatkārah | tad etat pañcakam śastrasvarūpam | udgātrā paṭhitavyaḥ sāmna ādau him ity evaṁ śabdo himkārah | prastotrā gātavyaḥ sāmāvayavaḥ prastāvaḥ | udgātrā gātavya udgīthaḥ | pratihartrā gātavyaḥ pratihārah | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakam stotrasvarūpam | ataḥ sāmāsādṛiṣyena nishkevalyaśastram praśastaṁ |

7. ātmā vai | yena tricena sāmagāḥ stuvanti sa stotriyas trico nishkevalyaśastrasya prārambhe śaṁsanīyaḥ | sa cātma vai grīhasthasthānīya eva | stotriyam tricam anu dvitīyo yas trīcaḥ śasyate so 'yam anurūpaḥ | sa ca prajā putrapautrādīsthānīyaḥ | yeyam dhāryā śastre prakṣhepanīya sā patnīsthānīya | yaḥ pragāthaḥ sa paśusthānīyaḥ | yan nividdhānyam sūktaṁ tad grīhasthānyam |

24.

1. stotriyam | abhi tvā sūra nonuma ity asmin pragāthe trīcam sampādya sāmagāḥ stuvanti | so 'yam stotriyaḥ | tam ādau śaṁset |

2. madhyamāyā | atyuccatvam atinīcatvam ca yasyāṃ vāci
nāsti sā madhyamā | yāvata dhvaninā devayajanaśeṣasthāḥ śṛṇvanti,
na tadbahirdeṣasthāḥ, tāvantam dhvanim kuryāt |

3. anurūpam | stotriyeṇa sadṛśas trico 'nurūpaḥ | sa cātra-
bhi tvā pūrvapitaya indra stomebhir āyava ity eṣha pragāthaḥ |
ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānu-
rūpatvam |

5. dhāyyam | tato yad vāvanety etasyā dhāyyāyāḥ śaṁsanam
vidhatte |

7. aprativādinī | patyuh pratikulam vadatīti prativādinī |
tadviparyayeṇānukūlavādinī bhavati || pibā sutasya rasina ity etam
pragātham vidhatte | pragātham etc.

13. pratishṭhitatamayā | drutavilambitavādidosharahitayā
śrāvyēṇa dhvaninopetayā vācā |

25.

1. Sauparṇam | tasmād etat somāharanapratipādam gra-
nthaḥātam Sauparṇam akhyānam iti paurāṇikā akhyānavidaḥ katha-
yanti |

2. jāgataḥ hi | na ca dīkṣātapasor jagatyā samānitayoḥ satoḥ
paṣūnām tadubhayakārapatvam katham iti śaṅkaniyam | paṣūnām
jāgatatvena jāgatīdvārā dīkṣāsambandhasambhavāt | jāgatatvam ka-
tham iti cet | jagatyā paṣūnām anītatvād iti drashtavyam | ata eva
śākhāntāre jagatīm prakṛityaivam āmnātam | sā paṣubhiḥ ca dīkṣayaḥ
cāgachāt, tasmā jagatī chandasām paśavyatamā, tasmād uttamā, ta-
smāt paṣumantam dīkshopa namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loke | sthāne |

26.

1. preti | praśabda eko mantraḥ | āśabdo dvitīyo mantraḥ |
tadubhayapradarśanārtham itiśabdadvayam | ubhayasamuccayārtham
cakāradvayam | kshemeṇa somam prāpnuhi punar api kshemeṇāga-
chety ayam āśīrvādo mantradvayasyārthaḥ |

2. sā patitvā | gāyatrī patitvotpātanena somam prāpya Ga-
ndharvān svānabhrājādīn somarakṣhakān āspoṭanāyudhapradarśanā-
dinā bhīṣhayitvā bhītyā teslv apasriteshu svayam pakshirūpā sati
svakīyābhyām padbhyām mukhena ca somam samyag grihitavati |
svānabhrājādīnam somapālakatvam ādhvaryave somaprakaraṇe ma-
ntratadbhrāhmaṇābhyām avagamyate | Svāna Bhrājāṅghāre Bambhāre
Hasta Suhasta Kṛṣṇānav, ete vaḥ somakrayapās tān rakṣadhvam
(Ts. 1, 2, 7) iti mantraḥ | Svāna Bhrājety āhaite vā amuṣmīṇi loke
somam arakṣan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. śalyakaḥ | tac ca nakham śalyako markatasarīraparimitaḥ
 śalalyākhyo mṛiga āsit | yasya mṛigasya puchasamīpe bahavo roma-
 viśeṣhāḥ prādeśaparimitās tīkṣhṇāgrā lohamayā utpadyante sa śalya-
 kaḥ | yasmād ayam nakhād utpannas tasmāt sa nakham iva | tī-
 kṣhṇāgraromopetaḥ | tatra chinnaṇakhapādapradese yad vaśam medo
 'sravat sā vaśā medhyā kācid ajā avyādiपाशुश्व āsit | tasmād gāya-
 tryā utpannatvāt sā vaśā havir iva | devatāyogyam havir evāsit | tac
 ca haviṣṭvam śakhāntare śrūyate | tām avim vaśam Ādityebhyaḥ
 kāmāyalabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandha-
 rveṇa viśriṣṭo bāṇaḥ so 'pi nākhasaṃghaṭṭanena kuṇṭhitāgro bahu-
 dhā bhagno bhūmau patitaḥ | tasya bāṇasya yaḥ śalyaḥ kṛṣṇāyasa-
 nirmīto bāṇāgre sthāpitaḥ | tasya ca śalyasya yad anikam mukham
 saṃghaṭṭanena kuṇṭhitam āsit | so 'yam śalyatadanīkobbhayātmako
 bāṇabhāgo nirdaṅśi daṇṣanāsamarthaḥ sarpo 'bhavat | jalamadhye
 saṃcarato dundubhākhyasya sarpasya viśharahitavād daṇṣanasāma-
 rthyam nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yam saho vegas ta-
 smāt sahaso bāṇavegāt svaja ubhayataḥśirāḥ sarpo 'bhavat | tasya
 bāṇasya mūle yāni parṇāni kaṅkapatrāṇi te manthāvalā abhavan | ye
 jīvaṇiśeṣā vṛikṣaśākhāsv adhomukhā avalambante te manthāvalāḥ |
 tasmin bāṇe yāni snāvāni patrabandhanārthāḥ snāyuvīṣeṣhās te ga-
 ṇḍūpādā abhavan | avaskārādīṣṭhāneshu ye sarpavaj jāyante te gaṇḍū-
 padāḥ | tasmin bāṇe yat tejanam lohapatravatiriktam kṣāṭham so
 'ndhāhir abhavat | dṛiṣṭīrahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmībhyām | jāmīśabdo jātivāci | tulyajātībhyām
 ity arthaḥ |

2. pūrvābhyām savanābhyām | ayam arthaḥ sarvo 'pi śā-
 khāntare saṃgrihyāmnātaḥ | brahmavādino vadanti: kasmāt satyād
 gāyatri kanishṭhā chandasām satī yajñamukham pariyāyeti. yad eva-
 daḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvini-
 tamā. padbhyām dve savane samagrihṇān, mukhenaikam. yan mu-
 khena samagrihṇāt tad adhayat, tasmād dve savane śukravati: prā-
 taḥsavanam ca mādhyamdinam ca. tasmāt tṛitīyasavana pījisham abhi-
 shunvanti. dhītam iva hi manyanta. āsīram ava nayati saśukratvāya
 (Ts. 6, 1, 6, 3) iti |

28.

3. etad vai tat | ko 'sau gāyatrīyaḥ labdho bhāga iti | sa ucyate |
 marutvatīyasya śastrasyottare pratipadau | a tvā ratham ity asmin
 prārambharūpe tṛice prathamāya uttare ye dve ricau pratipadau prā-
 rambharūpe vidyete | yaś ca idaṃ vaso sutam ity anucararūpas tṛi-

caḥ | tad evaitad ṛikpañcakam mādhyam̐dinasavane gāyatrīyai trisṭu-
bhā dattam | tās ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīprave-
ṣāt sā trisṭub ekādaśakṣharā bhūtvā mādhyam̐dinasavanaprayogam
udayachat | niravahat | Vgl. 3, 17, 5.

29.

1. te devāḥ | evaṃ tāvat tṛtīyasavanam avatārayitum somā-
harāṇakathā varṇitā | atha tṛtīyasavanam ucyate | tatra vaiṣvadevā-
gnimārutayoḥ kṛptiḥ saṃgrihyate || syād vaiṣvadeve Savitūḥ punas
tu dyāvāprithivīyārbbhavavaiṣvadevikā | vaiṣvānariyam Marutāṃ ca ṣa-
ṇsanam syur jātavedasyam ihāgnimārute || tṛtīyasavanasyādāv ādi-
tyagraham vidhatte | te devā etc.

4. ta Ādityāḥ | vaiṣvadevaśastrasya tat savitur vṛṇimaha ity
eshā savitridevatākā pratipat prārambharūpā kartavyā, damūnā deva
ityādikā grahasya yājyā | sā ca saṃhitayām anāmnātātāt Sūtrakāreṇa
(5, 18, 2) paṭhītā | tasyām ca amadann enam isṭhaya iti madidhātūḥ
prayuktaḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau
prayujyamānam padam pibavat padam | tathante prayujyamānam sa-
vitā deva iha ṣṛavad iha somasya matsad iti madvat padam apy
udāharāṇyam | taylor ubhayoḥ padayoḥ savanadvayarūpayor vilaksha-
ṇatvāt Savitūḥ pānam iti vilakṣaṇam iti drasṭavyam |

“atha tasmin vaiṣvadevaśastra ekayā ca daśabhiḥ ca svabhūta ity
etaṃ vāyudevatakām ṛicam vidhatte | bahvyaḥ etc.

30.

1. ārbhavam | pra dyāvā yajñaiḥ prithivī ṛitavṛidhety etad
dyāvāprithivīyam sūktam takshan ratham suvritam ity etad ārbha-
vam sūktam vidhatte | ārbhavam etc.

2. tebhyaḥ prātaḥsavane | sa Prajāpatir anyā devatāḥ ca
tebhya Ribhubhyaḥ prātaḥsavane vāci kalpayishan | somapānam ka-
lpayitum aichan |

3. anirukte | niḥśeshenokto devo niruktaḥ | tādrīṣo yayor dhā-
yyayor nāsti te anirukte | na khalv anayor ṛicor idrīṣo deva iti sa-
hasā nirṇetum śakyate |

tasmād u śreshṭhī | tasmād u tasmād eva kārṇal loke 'pi
śreshṭhī kaścid dhanapatir yaṃ svakiyam bhṛityam itarair anaṅgi-
kṛitām api sarvebhyo rocayitum kāmayate tam bhṛityam ācārāḥnam
pātre pratigrahaḥyogyasthāne balāt sarvebhyo rocayaty eva |

4. tebhya vai | agnivasvādayo devās tebhya Ribhubhya 'paiva
svayam apagatā eva santo 'bibhatsantaiva | manasi bibhatsām kṛita-
vantah | kasmāt kārṇād iti | tad ucyate | manushyagāndhād iti | etc

manushyā asmatpañktiogyā na bhavantīti śaṅkayety arthaḥ | bibha-
tsām prāpyaite vakshyamāṇe dve dhāyve antaradadhata | Ribhūpām
agnyādinām ca madhye 'ntardhānaṁ vyavadhānam akurvata | ke te
dhāyve iti | ucyate | yebhyo matā madhumad ity eka | evā pitre vi-
śvadevāyety aparā | ayaṁ vena ity etasmāt pūrvam etad ubhayaṁ
śaiśved ity arthaḥ |

31.

1. vaiśvadevam | atha viśvedevadevataḥ ā no bhadra ity
etat suktam vidhatte |

2. tad ubhayataḥ | tathā saty aranyasthāniyām dhāyām
ubhayataḥ paryāhvayate | śaiśvāvam ity esha mantrāḥ paryāhavaḥ |

6. havinaḥ | hotum kuśalāḥ puruṣāḥ |

13. dviḥ pacchaḥ | triḥ prathamām trir uttamām anvāheti vi-
dheḥ sāvatrikatvād asyaḥ paridhāniyāś trir avṛittih prāptā | tatra
dvayor avṛittiyoh pacchaḥ śaiśvet | ekaikasmin pade 'vasāyāvasāya śa-
śnanam kuryāt | tatra pādānām catuṣṭayena paśusāmyāt paśuprāptir
bhavati | tritīasyām avṛittāv ardharcaśaḥ śaiśvet | ardharce 'vasāya
paṭhed ity arthaḥ |

32.

1. āgneyi | saumyacaror ubhayato ghṛitasādhyau dvau yāgāv
anushṭheyau | tatrāgnidevataḥ vishnudevataḥ ceti dve yāyve | ghṛi-
tāhavano ghṛitaprishṭho agnir ity āgneyi prathamā yāyā | uru vi-
śho vi kramasveti vaiśhnavi dvitīyā ghṛitayāyā | asti kaṣcit soma-
devatakaḥ caruḥ | tasya tvam someti saumi yāyā | tatra pitṛibhiḥ
samvidāna iti śrutatvād iyaṁ pitṛimati | tām yāyām saumyacarau
paṭhet | tasya caroh purastād āgneyayāyaya ghṛitayāgah | tad yāyā-
dvayam Āśvalāyana (5, 19, 3) paṭhitam |

2. ghnanti | ritvijah somam abhishuṇvantīti yad asti so 'yam
somasya vadha eva | tatra yah saumyaḥ carur asty, etām saumyaca-
rurūpām tasya mṛitasya somasyānustaraṇīm kurvanti | mṛitasya di-
kshitasya dahanakāle kāmci vṛiddhām gām hatvā dikshitāvayaveshu
gor avayavān avasthāpya dahet | seyam gaur mṛitam dikshitam anu
mṛitatvād dhiṁsitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo
yogā tasmāt pitṛimatya yāyaya saumyayāgasya havir yajet |

5. pratigrihya | hutāśesham saumyam carum adhvaryuṇā da-
ttam hotā pratigrihya carumadhye sikte bahule ghṛite chandogebhya
udgāṭribhyaḥ svayam pūrvabhāvi san svaktiṁ dehachayām ave-
ksheta |

33.

1. esha devaḥ | esha iti hastena pradarsya Rudro 'bhidhiyate |

tat tasmād eva kāraṇād asya Rudrasya ita lokaprasiddham bhūtaśa-
bdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

34.

1. yad dvitīyam | dvitīyam yat piṇḍarūpam āsit tad rishir
Bhṛigur abhavat | tam Bhṛigum Varuṇo nyagrihṇīta | nigrihya sva-
putratvena svikṛitavān | tasmāt sa Bhṛigur Varuṇir ity ucyate | Va-
ruṇasyāpatyam Varuṇiḥ | etad evābhipretya Taittirīyā āmananti |
Bhṛigur vai Varuṇir Varuṇam pitaram upasasāra (Taittirīyopanishad
3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam
parushaśarīrajātam bhūtvā vyasarpāt | vividham aranyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hīnam yad dravyam asti
tat sarvam mameti śrutyantare 'pi prasiddham | tathā ca Taittirīyā
rudravākyaṃ āmananti | yad yajñavāstau hīyate mama vai tad (Ts.
3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller
Handschriften. so sāpy ṛig aniruktā rudravācakapadābhāvād aspa-
śtādevatākā | tata eva raudri rudradevatākā saty api ghorārthavā-
cakarudrapadābhāvād iyaṃ śāntā | tāṃ śāṇset |

35.

1. vaiṣvānariyeṇa | atha vaiṣvānarāya prithupājase vipa ity
anena sūktenāgnimārutaśastrasya prārambhaṃ vidhatte | vaiṣvānari-
yeṇa etc.

3. adhiyan | śānsanakāle prāmādikasya varṇādiloparūpasyāpa-
rādhasya pratikāraṃ darśayati |

adhiyann adhiyānaḥ śānsanaṃ kurvan hotā yady upahanyād upa-
ghātaṃ varṇalopaṃ kuryāt | tadānīm anyam kameit puruṣaṃ viva-
ktāraṃ vivicya vaktum samartham ichet | samīpe 'vasthāpayet | tadā-
nīm tam eva puruṣaṃ aparādhataraṇopāyaṃ setum kṛtvā tam apa-
rādham ullaṅghayati || ayam pakṣho 'nukalpaḥ | mukhyapakṣhaṃ da-
śayati |

4. tasmāt | yasmāt pramādaṃ kṛtvā vivakṛtipuruṣhasampāda-
naṃ na mukhyam | tasmād-āgnimārute śastre na vyucyam | na pa-
ścād vivaktavyam | kimtu prathamam eva vivaktā vivicya vaktum
samartho hotaiṣṭavyaḥ | prayatnena sampādaniyaḥ || atha pratva-
kshasaḥ pratavaśa ity etan maruddevatākaṃ sūktaṃ vidhatte | mā-
rutam etc.

6. yajña-yajña va ity ekaḥ pragāthaḥ | devo va iti dvitīyaḥ |
tatra prathame pragāthe tricaḥ sampadyate | so 'yam stotriyaḥ | ta-
smiṃs trice sāmagaiḥ stūyamānatvāt | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragatḥe samutpannas trico
'nurūpaḥ | yādṛiṣaḥ stotriyas tādṛiṣam anurūpatvam | tad etad ubha-
yam śāstramādhye śāṣṇāṇyam | na tu śāstrāntareshv iva stotriyānu-
rūpayor ādau śāṣṇāṇyam |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodeva-
tākam sūktam vidhatte |

4. tasmāt tat | yasmād apohishṭhriyam tāpaśamanakāraṇam |
tasmāt tac chamayateva hotrā śāṣṇāṇyam | yathā vahniṃ śamayan
puruṣaḥ śāṇiḥ-śāṇiḥ krameṇa jalam siñcati | evam anenāpi śāṇiḥ
śāṣṇāṇam kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhīr abhishi-
cya niḥ eva svakiyā eva tāḥ prajā ity amanyata | syāṣabdas taccha-
bdaparyāyaḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayita-
vyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥśāṣṇa-
nena śāstrasya svakiyatvam sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity asyā ṛiṇaḥ śāṣṇāṇam ta-
ddevatāstutidvāreṇonmayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ṛi-
gdvayam devapatnīdevatākam vidhatte | devānām etc.

6. Rākam | rākam aham ity ṛigdvayam vidhatte |
devatāvācīrākāśabdena tadabhidhāyiny ṛig abhidhīyate | tāṃ śa-
ṇset | puruṣasya ṣiṣne 'dhi ṣiṣnasyopari sthītā gudabilaparyantam
yaishā sevani etacchabdopasthapadābhidhīyā sirāsti | tāṃ sirām rā-
kākhya devatā sivyati | dṛiḍhabaddham karoti |

8. Pāvīravim | pāvīravī kanyety etām ṛiḥam vidhatte |

9. tad āhuḥ | imam yama prastaram ity eshā yamadevataka-
tvād yānyā | ud īratām avara ity eshā pitṛidevatākatvāt pitṛyā |

12. ud īratām | atha tisraḥ pitṛidevatākā ṛiḥo vidhatte |
ud etc.

19. vyāhavam | tatra prithak-prithag āhava eva siddhāntaḥ |
tatreyam upapattiḥ | pitṛiyajñasya yad āṅgam asaṃsthitam eva va-
rtate 'samāptam tishṭhāti tad āṅgam sādhu | samāptam kartavyam |
yo hotā prithagāhavam kṛitvā śāṣṇāṇam esha hotā pūrvam asaṃsthi-
tam asaṃptam pitṛiyajñam samasthāpayati |

38.

1. svādush kila | atha catasra ṛiḥo vidhatte | svādush kila etc.
anupāṇiḥ | bhojanād ūrdhvam yat pānam tat paścādbhāvi-
tvād anupānam | tatsthāniyā etā ṛiḥaḥ |

2. mādhyantīva | etacchaṣṇanakāle 'dhvaryoḥ pratigaramantre viṣeṣham vidhatte |

tasminn anupāṇīyānām ṛicām ṣaṣṇanakāle hotuḥ ṣaṣṇanam śru-tvā devatāḥ sarvā mādhyantīva vai | sarvathā hrishyanty eva | tasmāt kāraṇād etāsv ṛikshu śasyamānāsv adhvaryuṇā madvat pratigīryam | madidhātuyuktam pratigaraṇam paṭhanīyam | madāmodaivety ayam madidhātuyuktāḥ pratigaraṇamantrāḥ |

3. yayo ojasā | Āṣvalāyana 5, 20, 6.

39.

4. sā vā eshā | yo 'yam pūrvokto 'gnishṭomo 'sti sā vā eshā gāyatri eva | agnishṭomagāyatriyoḥ saṃkhyāsāmyāt | gāyatrīgateshv akshareshv yā saṃkhyā saivāgnishṭomagateshu stotraśastreshu | tathā hi | bahishpavamāno mādhyamdinapavamāna ārbhavaḥ pavamāna iti trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry prishṭhasto-trāṇi | ekam yajñāyajñīyam stotram | evam etāni dvādaśa sampannāni | śastrāṇy api tāvanty eva | ājyapraūge nishkevalye marutvatiye vaiśva-devāgnimārute iti hotuḥ śastrāṇi śat | tathā hotrakāṇām api śat | evam stotraśastrasaṃkhyayāgnishṭomasya gāyatrīrūpatvam |

40.

2. pakayajñāḥ | pakayajñāḥ ca saptasaṃkhyākāḥ | hutāḥ pra-huta āhutaḥ śūlagavo baliharaṇam pratyavarohaṇam aṣṭakāhoma iti | so 'yam sūtrāntarakārasya '1) pakṣaḥ | Āṣvalāyanas tu (Gṛīhya-sūtra 1, 1, 1) hutādīns trīn eva pakayajñān āha || te ca pakayajñā ilāvidhāḥ | ilāsadṛiṣāḥ | idaḥ khalu vai pakayajñāḥ (Ts. 1, 7, 1, 1) iti śrutyantarāt |

3: śayamprataḥ | yathā pratidinam kāladvaye 'gnihotrahomas tathā dīkshitasya kāladvaye kṣīrapānarūpam vratādānam | Agnir jyotir jyotir Agniḥ svāheti yathā svāhākāreṇāgnihotrahomas tathā te naḥ pāntu te no 'vantu tebhyo namas tebhyaḥ svāhā (Ts. 1, 2, 3, 1) iti svāhākāreṇa dīkshito vratapradānam ācarati |

7. payasā | darṣapūrṇamāsayor eva guṇavikritirūpaḥ kaścid dā-kṣhāyāṅkhyo yajñāḥ | tathā ca śākhāntare darṣapūrṇamāsasamnidhau śrūyate | dākṣhāyāpayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyaḥ ca kṣīradravyeṇa sāmyam |

9. ilādadhāḥ | darṣapūrṇamāsavikritirūpa eva kaścid ilādadhā-nāmako²⁾ yajño 'sti | ata evāpastambo darṣapūrṇamāsasamnidhāv

1) So Baudhāyana.

2) Von ilā und dadhi.

evam āha | etenēḍadadhaḥ sārvaseniyajño vasishṭhayaajñāḥ ṣaunakaya-
jñāḥ ca vyākhyātā iti | dadhigharmanāmakas tv agrishṭomagataḥ |
taylor ubhayaor dadhidravayeṇa sāmyam |

41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnishṭomāt
prācīnasya karmajātasyāgnishṭomapraveṣa ukta iti śeṣaḥ | athānanta-
ram uparishṭād itareshāṃ kratūnāṃ tatpraveṣa ucyate | tatra yo 'yam
ukthyāḥ kratus tasya pañcadaśasamkhyākāni stotrāṇi | agnishṭomavi-
kṛitatvāt tadyāni dvādaśa stotrāṇy atidiśyante | tata ūrdhvaṃ trīṇy
ukthasamjñākāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv
apy ayaṃ nyāyo yojyāḥ |

ukthyam apiyantaṃ | tam praviśantaṃ ukthyam anu vāja-
peyākhyo 'pi kratur agnishṭomam apyeti | prāpnoti | sa hi vājapeyo
'tyukthyo bhavati | ukthyākhyam kratum atikramya vartamānavāt |
ukthye yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotradva-
yam | so 'yam ukthyātikramāḥ | tasmād ukthyadvārā vājapeyasya
tatprāptiḥ |

2. dvādaśa | atirātrayāge dvādaśasamkhyākā rātreḥ paryā-
yāḥ | te cāpastambenaiva spashṭīkṛitāḥ | atirātram eva shoḍaṣīnam
amī munayas tatra trayodaśabhyaḥ camasagaṇebhyo rājānam abhi-
recayati | shoḍaṣīnā pracarya rātriparyāyāḥ pracarati | hotṛica-
masamukhyāḥ prathamō gaṇo maitrāvaruṇacamasamukhyo dvitīyo
brāhmaṇacchaṇsīcamasamukhyas tṛitīyo 'chāvākhacamasamukhyas ca-
turtthaḥ | prathamābhyāṃ gaṇābhyāṃ adhvaryuḥ caraty uttarābhyāṃ
pratiprasthātāiṣha prathamāḥ paryāya evaṃ vibhito dvitīyas tṛitīyas
ceti || asyāyam arthaḥ | atirātrākhyam kratum yadānutishṭhāti tadā-
nīm codakaprāptam sarvam anushṭhāyānantaram sāyamkāle shoḍaṣi-
grahasambandhinaḥ camasān pūrayitvā tata ūrdhvaṃ trayodaśacama-
sagaṇaparyāptam somam avasthāpya shoḍaṣigrabapracāram kṛitvā
tata ūrdhvaṃ rātriparyāyāḥ pracaret | teshu paryāyeshu ca hotṛi-
camasam adīm kṛitvā yaḥ camasagaṇaḥ pravartate so 'yam pratha-
maḥ | maitrāvaruṇacamasasyāditve dvitīyas camasagaṇo bhavati |
brāhmaṇacchaṇsīcamasasyāditve tṛitīyas camasagaṇo bhavati | achā-
vākhacamasasyāditve caturthas camasagaṇo bhavati | teshu caturshu
gaṇeshu prathamadvitīyābhyāṃ gaṇābhyāṃ adhvaryur anutishṭhet |
tṛitīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatu-
shṭhāyanushṭhānam ekāḥ paryāyo bhavati | punar api dvitīyatṛitīyapa-
ryāyau tathaivānushṭheyau | teshu paryāyeshu dvādaśa gaṇāḥ sampa-
dyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam |
te sarve 'pi pañcadaśāḥ | tadyastotreshu tṛicagatānāṃ rīcām āvṛitti-
viśeṣheṇa pañcadaśastomasya sāmagaiḥ sampāditatvāt | pañcadaśa-

stomayuktā dvādaśa paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaśasamkhyāyā dvirāvṛittyā trīṇṣatsamkhyāyām te sarve paryavasyanti | kiṃca shoḍaśastotre yat sāmāsti tad ekaviṃśam bhavati | tadīyatṛicagatānām ṛicām āvṛittyā sāmāgair ekaviṃśastomasampādanāt | yo 'yam atirātras tasyānte samdhir etannāmakam stotram | tatra trivṛit stomah sāmāgair paṭhyate | tasya ca stomasya trishu triceshv āvṛittirahiteshu nishpannatvād ṛicām navasamkhyā sampadyate | ekaviṃśatisamkhyā navasamkhyā ca militvā trīṇṣatsamkhyā bhavati | anayā trīṇṣatsamkhyāyā pūrvoktatrīṇṣatsamkhyāyā vā māsarātrisāmān māsaḥ sampadyate | māsadhetyādi pūrvavad yojaniyam | evaṃ sati samvatsaradvārātirātro 'gnishṭomam praviṣati | praviṣantam atirātram anu taddvārenāptoryāmo 'pi praviṣati | sa hy atirātram atilāṅghya stotrādhikyena vartamānatvād atyati-rātraḥ | ekonatrīṇṣat stotrāṇy atirātre 'ptoryāme tu trayastriṇṣad ity adhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome praveśaḥ |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavāja-pyādāy yajñakratavas te sarve 'gnishṭomam prāpuvanti |

4. tasya samstutasya | tasyāgnishṭomasyodgātrībhiḥ samstutasya stotriyāḥ stotrasambandhinya ṛico navatyadhikam śatam sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahishpavamānakhyam yat stotram tasya trivṛit stomah kriyate | trivṛitaḥ cāvṛittirahitatvād vidyamāneshu trishu triceshu vidyamānā navarcaḥ stotriyā bhavanti | tata ūrdhvam catvāry āyastotrāṇi | teshv ekaikasminn api vidyamānānām tīrṇām ṛicām āvṛittiviśeṣeṇa pañcadaśastomah sampādaniyāḥ | tathā saty ekaikasmin stotre pañcadaśarca ity | evaṃ caturshu stotreshu militā shasṭīḥ sampadyate | evaṃ prātaḥsavane ekonasaptatīḥ || mādhyamdine savane mādhyamdinapavamānakhyam ekam stotram | tasyāpi pañcadaśastomayuktatvāt stotriyāḥ pañcadaśa sampadyante | catvāri prishṭastotrāṇi | teshu saptadaśastome kṛite saty aṣṭaśasṭīsamkhyākāḥ stotriyā bhavanti | ubhayaṃ militvā mādhyamdinasavane tryaṣṭīḥ sampadyate || tṛitīyasavane ārbhavapavamānastotrasya saptadaśastomopetatvāt tasmin saptadaśarcaḥ | yajñayajñīyastotrasyaikaviṃśastomopetatvāt tatraikaviṃśatīḥ | militvā tṛitīyasavane 'śṭatrīṇṣat | evaṃ savanatrāye militvā navatyadhikaśatasamkhyākāḥ stotriyā bhavanti || tatra yā navatis te daśasamkhyākāḥ trivṛitaḥ stomah sampadyante | ekaikasmin daśake 'ntimām ekam parityajyāvāsisṭhānām ṛicām navasamkhyopetatvāt trivṛitstomātvam | tato navasū daśakeshu nava trivṛitstomāḥ | yā tu teshu navakeshu parityuktā navarcaḥ sa ekas trivṛitstomah | evaṃ daśasamkhyākāḥ trivṛitstomāḥ | athānantaram yac chatam asti tasminn api yā navatis te pūrvoktanyāyena daśa trivṛitstomā gaṇaniyāḥ | atha nava-

ter ūrdhva bhāvinyo yā ṛicas tāsām daśānām ṛicām madhya ekā stotri-
yodeti | atiricyate | avasishṭāsu stotriyāsu trivṛitstomaḥ pariśishyate |
evam saty ekaviṁśatisaṁkhyākāḥ trivṛitstomaḥ | tebhyo 'tiriktā kācid
ṛig ity etāvāt sampannam | tatraikaviṁśatitrivṛitstomasamgho yo 'sti
sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṁśatisaṁkhyāpūrako
'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāśate | Ādityasyai-
kaviṁśatisaṁkhyāpūrakatvam anyatra śrutam | dvādaśa māsāḥ pañca-
rtavas traya ime lokā asāv Āditya ekaviṁśaḥ (1, 30) iti || yat tu sa-
tram gavāmayanākhyam tatra yāny ekaviṁśatyahāni tatsādṛiṣyād api
yathoktas trivṛitstomasamghaḥ praśastaḥ | katham sādṛiṣyam iti |
tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāma-
kam divākṛityam | tasya purastād daśāhany uparishṭād daśāhāni |
evam atrāpi pūrvoktaritā sampāditānām ekaviṁśatisaṁkhyākānām
trivṛitstomānām madhye yas trivṛitstomaḥ sa eva vishuvān bhavi-
shyati | etasmād vishuvadrūpāt stomād arvāñcaḥ pūrvabhāvino daśa
trivṛitstomaḥ | parāñca uttarabhāvino 'pi daśa trivṛitstomaḥ | ubhayor
daśakayor madhya esha ekaviṁśatisaṁkhyāpūrakas trivṛitstoma ubha-
yato 'dhyāhitaḥ pārsvadvaye daśakavyāptaḥ saṁs tapati | ādityavat
prakāśate | tat tatraikaviṁśatitrivṛitstomebhya ūrdhvam yāsāv ṛig
ekā stotriyodety atiriktā bhavati | seyam etasminn ekaviṁśatisamghe
'dhyūḥ | adhikatvenāvasthāpita | sa yajamānaḥ | atiriktastotriyārū-
pam yajamānatvenāvagantavyam | kimca tat stotriyārūpam daivam
kshatram devasambandhinī kshatriyajātir indraravurupādīrūpā | tat
kshatram sahaḥ parābhībhavakshamam balaṁ saṁyam | evam agni-
shṭomaḥ stotriyadvārā praśastaḥ |

42.

1. devā vai | atha trivṛidādistomacatusṭṭayadvāreṇ āgnishṭomam
stotum ākhyāyikām āha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakam Chandoga-
brāhmaṇam evam āmnāyate | tisṛibhyo hīṁkaroti sa prathamayā |
tisṛibhyo hīṁkaroti sa madhyamayā | tisṛibhyo hīṁkaroti sa uttama-
yodyati trivṛito viśṭutīḥ (Tāndya 2, 1, 1) iti | asyāyam arthaḥ | upa-
smāi gāyātā nara iti yaḥ prathamas trico davidyutatyā ruceti yo
dvitīyas tricaḥ pavamānasya te kava iti yas tritīyas trica eteshu tri-
shu trīcātmakeshu sūkteshu vidyamānānām navānām ṛicām tribhiḥ
paryāyair gānam kartavyam | tatra prathamaparyāye trishu sūkteshu
ādyās tisra rico gātavyāḥ | dvitīyaparyāye madhyamā rico gātavyāḥ |
tritīyaparyāya uttamā rico gātavyāḥ | tisṛibhya iti tritīyārthe pa-
ñcamī | hīṁkarotīty anena gānam upalakshyate | seyam yathoktapra-
kāropetā gītis trivṛitstomasya viśṭutīḥ stutiprakāra viśeṣaḥ | tasyā
viśṭuter udyatīty evam nāmadheyam iti |

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | pañcabhyo himṅkaroti sa tisribhiḥ sa ekayā sa ekayā | pañcabhyo himṅkaroti sa ekayā sa tisribhiḥ sa ekayā | saptabhyo himṅkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛttau prathamāyāṃ ṛici trir abhyāsaḥ | dvitīyāvṛttau madhyamāyāṃ | tṛitīyāvṛttau madhyamottamayoh | so 'yaṃ saptadaṣastoma iti |

4. ekaviṃṣena stomena | ekaviṃṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | saptabhyo himṅkaroti sa tisribhiḥ sa tisribhiḥ sa ekayā | saptabhyo himṅkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ | saptabhyo himṅkaroti sa tisribhiḥ sa ekayā sa tisribhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tṛicasvottamāya ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | tṛitīyaparyāye madhyamāyāḥ sakṛit pāṭhaḥ | atha śiṣṭānāṃ tu sarvatra trir āvṛtitiḥ | so 'yaṃ ekaviṃṣastoma iti |

43.

5. āher iva | śākalasabdah sarpaviśeṣhavāci | śākalanāmnō 'heḥ sarpaviśeṣhasya yathā sarpaṇaṃ gamanaṃ tathāivāyaṃ agniśiṭṭomaḥ | sa ca sarpaṇakāle mukhena puchasya daṇṣanaṃ kṛitvā valayākāro bhavati | tatra kim mukhaṃ kiṃ vā puchaṃ iti na jñāyate | evaṃ atrāpy aditidevatākasya caroh sāmye sati prāyaṇīyodayanīyayor yatataraṃ karma parastāt paścādbhāvi yatarac ca pūrvabhāvi kim api na vijānanti || asyā gāthāyāḥ tātparyaṃ saṃkshipya darśayati |

6. yathā hy eva | asyāgnishṭomasya prāyaṇaṃ prārambho yādṛiṣa, evaṃ udayanaṃ samāptir asaṭ | asti | bhavattīty arthaḥ || tatra kameid ākshepaṃ udbhāvayati |

7. tad āhuḥ | pūrvodāhṛitatṛivṛitstomaḥ prātaḥsavanādau prāyojyāt vāt prāyaṇaṃ upakramarūpaṃ | ekaviṃṣastomas tu tṛitīyasavanānte prayojyāt vād udayanaṃ samāptirūpaṃ | kena kārāṇena te prāyaṇodayane same bhavetāṃ ity ākshepaḥ || tatra parihāraṃ darśayati |

8. yo vai | yo 'yaṃ ekaviṃṣaḥ stoma 'sti sa eva trivṛid avagantavyaḥ | stomatvākāreṇa tayor ekavidhatvāt | atho api ca yad ya-smāt kārāṇāt stomadvayāśrayabhūtāv ubhau tṛicau tṛicināu | tṛicatvadharmayuktau | tatra trivṛitstomaśrayasyopāśmai gāyātā nara iti sūktasya tṛicatvadharmaḥ prasiddha eva | ekaviṃṣastomaśrayasya yajñā-yajñā vo agnaya iti sūktasya pragāthe dve eva tasminn ṛicāv āmnāyete | tathāpi stotrakāle pragrathanena pādān āvartya tṛicatvaṃ sampādyate | tena tṛicatvadharmopetatvakārāṇena dvayoh stomayor ekavidhatvam ity uttaram brūyāt |

44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyaksha adityas tapaty esho 'gnishṭomaḥ | taylor ādityāgnishṭomayor sadṛṣatvāt | katham sāmāyam iti | tad ucyate | esho 'gnishṭoma ādityavat sāhnaḥ | ādityo 'hnā saha vartate tathāyam api | tam agnishṭomam yata eke nāhnā samāpayeyus tasmād ādityasyeva sāhna iti krator nāma sampannam |

7. tam yad astam | yad yadā prāṇināḥ sūryodayād ūrdhvaṃ yāmacatusṭṭhāyanantaram sūryo 'stam etiti tam sūryam astamitam manyante tat tadānim sūryas tatprāṇiyukte deṣe prakāsarūpasyāhna evāntam itvā samāptim prāpyāthānantaram svātmānam viparyasyate | viparyastam karoti | katham viparyāsa iti | sa ucyate | avastād atite deṣe rātrim eva kurute parastād āgāmini deṣe 'haḥ kurute | ayam arthaḥ | Meroh pradakṣiṇam kurvann ādityo yaddeṣavāsinaṃ prāṇināṃ drishṭipatham āgachati taddeṣavāsibhir ayam udetiti vyavahriyate | yaddeṣavāsinaṃ drishṭipatham atikramya sūrye gate sati sūryo 'stam etiti taddeṣavāsibhir vyavahriyate | atas tasmin deṣe rātrir bhavati | ādityena gantavye deṣāntare taddeṣavāsiprāṇibhiḥ sūryasya drishṭatvād ahar bhavati | evam ca sati sūryasya vināśarūpo 'stamayah kadācid api nāstīti siddham |

45.

1. api patnīḥ | tam yajñam anuśṭhāya patnīnāmikā devatā api samayājayan | patnīsamayājānuśṭhānam api kṛitavanta ity arthaḥ | yasmād evam devaiḥ kṛitam tasmād eva kārapād idānim api dīkṣaṇīyāyam ishtāu codakaprāptam yajñam samāptiparyantam anuśṭhānti | patnīsamayājān apy anuśṭhānti | uttarakālīnāṅgavyāvṛittaye patnīsamayājagrahaṇam | patnīsamayājair eva samāptir ity abhipretyāntam ity uktam | tam devaiḥ kṛitam anu nyāyam anukramagatam anuśṭhānam anu paścān manushyā apy anvavāyan | avagatavantaḥ | anuśṭhāntavanta ity arthaḥ |

4. tisraḥ sāmīdhenīḥ | tisraḥ sāmīdhenya Āśvalāyanaena darśitāḥ | upasadyāya mīlhusa iti tisra ekaikam trir anavānam tathā sāmīdhenyaḥ (4, 8, 5) iti | Agniḥ Somo Viṣṇuḥ cety etās tistro devatāḥ |

5. ta upavasatham | upavasathasabdena somayāgasamīpavāsitvāt pūrvasmīn ahany anuśṭheyo 'gnishomīyapaśur vivakṣitāḥ | tam paśum devā upavasathye 'hani somayāgadināt pūrvedyuḥ prānuvan |

7. anūtsāram | uttarottarabhāvi sāra utsārah | tam anuśṛityānuśṛityeti tasyārthaḥ | dīkṣaṇīyesṭhēḥ sārabhūta prāyaṇīyesṭhīḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu dra-
shṭavyam | idriṣam uttarottarasāram anusṛitya te devās tam soma-
yāgam āyan | prāptavantah |

46.

6. vāmadevyasya stotre | Vāmadevamaharshipā drisṭam
sāma vāmadevyam | kayā naṣ citra ā bhuvaḍ ity etasyām ṛicy utpa-
nnam | tac ca sāma trice gāyanta udgātārah prishṭhastotram anuti-
shṭhanti | tatra kaṣcit prayogaviṣeṣah prāyaścittih |

8. tat tribhir aksharaiḥ | tad vāmadevyam sāma tribhir
aksharair nyūnam | kayā naṣ citra ityādikas trico gāyatrichandaskah |
tasya ca chandasas trishu pādeshu pratyekam aṣṭāv aksharāṇy ape-
kshitāni | abhi shu ṇa ity etasyām tritīyasyām ṛici pratipādam sa-
ptaivāksharāṇi | atas tribhir aksharair nyūnatvam | tasya vāmadevyas-
ya sāmnaḥ sambandhini stotra upasṛipyā gānam prakramyātmānam
svavācakam puruṣa iti śabdam tredhā vigrihṇīyāt | pratyaksharam
vibhajyaikaikasmin pāde prakshipet | tad yathā | abhi shu ṇah sakhī-
nām pu | avitā jaritrnam ru | śatam bhavāsy utibhiḥ sha iti pra-
kshipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | ya-
jñasyāvasāne yo 'yam anūbandhyākyah paṣubandhas tasya paṣoḥ sam-
bandhi mitrāvaruṇadevatāko yah purodāśas tam anu | tasminn anu-
shṭhite paścān nirvapet |

8. sudhāyām | vājo 'nnam havirlakṣaṇam | tadyukto jyoti-
shṭomo vāji | sa ca suhitaḥ samyag anushṭhitaḥ sudhāyām amṛite sva-
rge dadhāti | yajamānam sthāpayatīti śeshah |

9. ananudhyāyinam | manasā dhyātum anarham atyapūrva-
sukhopetaṁ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam
āhuḥ | yatra yasmin prayoge samānibhyām ekavidhābhyām ṛigbhyām
samāne 'hann ekasminn evāhani yajati tad etad anushṭhānam yajñe
jāmi vā ālasyam eva kriyate | sampādyate | prayuktayor evarcoḥ pu-
naḥprayogasya carvitacarvanasadrīṣatvāt | dhātṛidevatāke purodāṣe
dhātā dadātu dāṣuṣa iti puronuvākya dhātā prajānam (Āśvalayana
6, 14, 16) iti yājya | tatra yady uparitanānam api caturṇām havishām
purastād ājyena Dhātaram yajet | tadānim idam ṛigdvayam punar api
caturvāram āvartaniyam | tathā sati nīraso yajñah phalam datum sa-
martho na bhaved ity arthaḥ |

48.

6. tā ubhayiḥ | anūcānādinām madhye kaṣcid gataśṛiḥ | tathā

ca śrutyantare śrūyate | trayo vai gatasriyaḥ: śuśruvān grāmaṇi
rājanyaḥ (Ts. 2, 5, 4, 4) iti | tādriṣo gatasrīr yadi prajāṃ prajotpā-
danasāmāthyam kāmayate tadānīm tasya tā devikā deviḥ cobhayiḥ
saṃnirvapet | samuccitya nirvapet |

7. eshishya māṇasya | dhanam apekshamānasya tu naiva
saṃnirvapet | ubhayavidhānām samuccitya nirvāpo na kāryaḥ |

9. rathagṛitsaḥ | tatprasādād ayaṃ Rathagṛitso rājaputraḥ
kṛdārthaṃ jale gāhata iti |

49.

1. agnishtōmam | jyotishtōmas tāvat saptasamstah | samā-
ptibhedāt saptavidhah | agnishtōmo 'tyagnishtōma ukthyah shoḍaṣi
vājapeyo 'tirātro 'ptoryāma iti sapta samsthāḥ (6, 11, 1) ity Āśvalā-
yanenābhihitatvāt | tatrāgnishtōmasāmṇā yaḥṇayajñīryakhyena yatra
samāptiḥ so 'yam prathamarūpo 'gnishtōmah | sa sarvo 'pi pūrva-
troktaḥ | athokthya samsthārūpo jyotishtōmo vaktavyaḥ | tadarthaṃ
ākhyāyikāṃ aha | agnishtōmam etc.

50.

1. te vā asurāḥ | ukthyasya krator agnishtōmavikṛitatvād
atidiṣṭam agnishtōmaprayogam anushtāya tata ūrdhvam ukthyapa-
ryāyas trayo 'nushṭheyāḥ | tathā cāpastamba aha | ukthyaḥ ced agni-
shṭomam avasāyātha tribhyaḥ camasaganebhyo rājānam atirecayātiti |

aindrāvaruṇam | yasmād evaṃ tasmād ubhayor melanena
teshām asurāṇām apanodārthaṃ aindrāvaruṇam sūktam trītiyasavane
maitrāvaruṇanāmaka ṛitvik śāṇset | indrāvaruṇa yuvam adhvarāya
na ity etad daṣarcam sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakshamāṇa
ity etad bṛihaspatidevataḥ dvādaṣarcam sūktam | achā ma indram
matayaḥ svarvida ity ekādaṣarcam aindram sūktam | tad ubhayam
militam sad aindrābārhaspatyam sampadyate |

3. aindrāvaishṇavam | saṃ vāṃ karmanā sam ishety ashta-
rcam aindrāvaishṇavam sūktam |

6. atha haite | praishagranthe pañcame sūkte hotā yakshad
ityādikau dvitṛyaṣṭamau mantrau potur dvāv ṛituyājau | tathā ta-
traiva trītiyanavamau mantrau neshṭur dvāv ṛituyājau | ity evaṃ
catvāra ṛituyājāḥ | te militvā potṛisambandhān neshṭṛisambandhāc ca
potṛiya neshṭṛiyaḥ ca bhavanti | tathā prasthitayājyāḥ potus tisra
ṛico neshṭus ca tisra ṛicaḥ | ity evaṃ śaḍ ṛico bhavanti | tad etan
mantradaśakam praśaṇsati | sā virāḥ ityādinaḥ |

Pañcika IV.

1.

1. devā vai | agnishtomokthyādisamsthāsamsthāviṣeṣhaḥ svatantraḥ kratutvād yathā prithag anushtātum yogyas tathā shoḍaṣī svatantraḥ kratuḥ | tathā ca śākhāntare paṭhanti | na vai shoḍaṣī nāma yajño 'sti, yad vāya shoḍaṣam stotraṁ shoḍaṣam sastraṁ tena shoḍaṣī (Ts. 6, 6, 11, 1) iti | tathā saty ayam samsthāviṣeṣhaḥ prishṭhyashaḍahasya caturthe 'hani prayujyate | atas tatraiva tacchaṁsa- navidhānam || devaḥ purā prishṭhyashaḍahe prathamenaḥnā prathamadivasanishpādyena somaprayogenendrārthaṁ vajraṁ samabharan | sampāditavantah | atra sarvatrāhaḥsabdo 'hna nishpādyasomaprayogam abhidhatte | tatra sampāditam vajraṁ dvitīyenāhuāsiñcan | secanam nāma lohamayānam śaṅkukūṭhārādīnāṁ tikṣṇatvāya dārdhyāya cāgnau pratāpya yathocitam nire sthāpanam | tad idam secanam vajre kṛitavantah | kṛitvā ca tritīyenāhuā tam vajram Indrāya prāyachan | dattavantah | sa cendras tam vajraṁ caturthe 'hani śatoror upari prāharat | tasmāt prishṭhyashaḍahasya caturthe 'hani shoḍaṣīnam śastraṁ śaṁset | asāvi soma indra ta ityādikaṁ shoḍaṣyākhyam śastraṁ | tathā cāṣvalāyana āha | atha shoḍaṣī | asāvi soma indra ta iti stotriyānurūpau (6, 2, 1) iti |

4. tam yat | yad uktam parastād ukthācām paryasya śaṁsatiti tatrokthyasastrebhya uttarakālāvasthānam eva paryasyeti śabdena vivakṣhitam iti vyākhyātam | athavottarakālasya parastād iti śabdenaiva siddhatvāt paryasyeti śabdena śastragatānām ṛicām adhyayana-pāṭhād viparyāso 'bhidhiyate | dvididham shoḍaṣīsastraṁ vihrītam avihritam ca | tatrāvihritam nāmādhyayanakrameṇaiva śaṁsanam | vihrītam ca ṛicām parasparavyatishaṅgaḥ | sa tv Āṣvalāyanaena darśitah | ūrdhvaṁ stotriyānurūpābhyām tad eva śasyam vihareṭ | pādān vyavadhāyūrdharcāṣaḥ śaṁset | pūrvāsām pūrvāni padāni | gāyatriyaḥ pañktibhiḥ | pañktīnām tu dve-dve pade śiṣhyeto tābhyām prapuyāt (6, 3, 2) iti | tad etad udāhṛitya pradargyate | imā dhānā ghṛitasnuvo hari ihopa vakshataḥ | indram sukhatame ratha ity eṣā gāyatrī | susaṁdṛiṣam tvā vayam maghavan vāndishīmahi | pra nūnam pūrṇavandhura stuto yāhi vaśāṁ anu yojā nv indra te hari ity eṣā pañktiḥ | yo 'yam adhyayanapāṭhaḥ so 'vihritah | vihrītapāṭhas tūcyate | imā dhānā ghṛitasnuvaḥ susaṁdṛiṣam tvā vayam | hari ihopa vakshato maghavan vāndishīmahom | indram sukhatame rathe pra nūnam pūrṇavandhuraḥ | stuto yāhi vaśāṁ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya śaṁset |

5. tad āhuḥ | shoḍaṣīsabdo grahaviṣeṣham stotraviṣeṣham śa-

straviṣeṣhaṃ cābhidhatte | teshāṃ ekaikasvarūpavatāṃ shoḍaṣaśabda-
vācyatvam ayuktam, tacchabdapravṛttāu nimittāntaram tu na pa-
syāma iti brahmavādināṃ abhiprāyaḥ | shoḍaṣasamkhyāyuktatvāt sho-
ḍaṣitvam ity uttaram | tatra katham iti | tad ucyate | agnishtoma-
samstho jyotiṣhtomo dvādaśastotropetaḥ | tathā ca śākhāntare sru-
yate | dvādaśāgnishtomasya stotrāṇi (Tb. 1, 2, 2, 1) iti | tadgarbhita
ukthyasamsthas tribhiḥ stotrair atiricyate | tasmāt pañcadaśa stotrāṇi
bhavanti | tadgarbhitaḥ shoḍaṣisamstha ekena stotropātiricyate | ta-
taḥ stotrāṇām madhya etatstotraprayogaḥ shoḍaṣamkhyāpūrako bha-
vati | tathā śastrāṇām madhye 'py etacchastraprayogaḥ shoḍasam-
khyāpūrakah | kiṃcāsmiṃ chastre hotā sampādītayā anuṣṭubhaḥ pū-
rvārdhagatāni shoḍaśakṣharāṇy uccāryāvāsyati | uttarārdhagatāni sho-
ḍaśakṣharāṇy uccārya prapauti | prapavam uccārayati | kiṃcāsyā
made jaritar ityādikaḥ shoḍaśapadopetaḥ nivie chastramadye prakshi-
pyate | ato bahudhā shoḍaśamkhyāyogād ayam prayogaḥ shoḍaśinā-
mopetaḥ || prakāraṇtareṇa shoḍaśinam praśaṁsati |

6. dve vā akshare | yo 'yaṃ shoḍaśi so 'yaṃ dvyakṣarādhi-
kāṃ anuṣṭubhaṃ yadā samprāpto bhavati tadānīm dve evākshare
adbike bhavataḥ | tathā hi Sutrakāro (6, 3, 1) vihrītasetye upakra-
mya śākhāntariyāṃ indra jushasvetyādikaḥ ṛicaḥ paṭhitavān | tasyāḥ
pūrvasmīn ardhharce shoḍaśakṣharāṇy uttare 'rdharce 'śtādaśa | tato
'kṣharadvayādhikyam | vāg vā anuṣṭup (1, 28, 15) iti śrutyantareṇa
vāco 'nuṣṭubhavatyatvāt tadātmikāyā vāgdevatayāḥ strirūpāyā adhika-
kṣhararūpau stanau sampadyete | yad etal loke satyavadanāṃ yac
cānṛitavadanāṃ tad ubhayam api vācaḥ stanarūpam | ato 'dhikākṣha-
rāyāḥ satyanṛitarūpatvam |

2.

1. gaurivitam | kenacin maharshipā gaurivitināmnaḥ dṛiṣṭa-
tvāt sāmāpi gaurivitanāmakam | tat tv abhi pra gopatiṃ girety
asyām ṛicy utpannam |

2. nānadam | nānadakhyam kiṃcit sāma | tat tu praty asmai
pipīṣhata ity asyām ṛicy utpannam |

3.

2. yad indra | yad indretyādikaḥ tisra ushṇikobandaskā ṛicaḥ |
ayam te astv ityādikaḥ tisro bṛihatichandaskāḥ | upanītaḥ puruṣo
vyāhṛityakṣharacatusṭayopetaṃ caturviṃṣatyakṣharam gāyatrīm vya-
tishajati | ushṇik cāṣṭaviṃṣatyakṣharā | tataḥ puruṣasya ushṇi-
hātvam | paśūnām bārhatatvam śākhāntare sṛiyate | chandāṇsi paśuṣv
ājim ayus, tān bṛihaty udajayat, tasmād bārhatāḥ paśava ucyante
(Ts. 5, 3, 2, 3) iti | bṛihati ca śaṭtriṇśadakṣharā | tasyā ushṇigoye
sati catuḥśaṣṭyakṣharasampatter anuṣṭubdvayam |

4.

1. mahānāmninām | vidā maghavan (Ait. ā. 4, 1, 1) ity
 asminn anuvāke proktā rīco mahānāmnyah | tāsām sambandhina upa-
 sargāḥ pañcavidhāḥ | te cāṣvalāyanena darśitāḥ | pracetana pra cetayā
 yāhi piba matsva | kratuṣ chanda rītam bṛihat sumna ā dhehi no
 vasav ity anushtup (6, 2, 9) iti | tatra pracetanety ekah prathama
 upasargah pra cetayeti dvitīyah | tāv ubhāv api dvitīyasyām mahā-
 nāmnyām āmnātau | ā yāhi piba matsveti tṛitīya upasargas tṛitīya-
 syām mahānāmnyām āmnātah | kratuṣ chanda rītam bṛihad ity ayaṁ
 caturtha upasargah sa ca shashṭhyām mahānāmnyām āmnātah | sumna
 ā dhehi no vasav iti pañcama upasargah sa cāshṭamyām mahānā-
 mnyām āmnātah | eteshu pañcasūpasargeshu militvā dvātriṁśadaksha-
 rasadbhāvād iyaṁ ekānushṭub iti sūtrasārthaḥ | iyaṁ cānushṭub
 avihṛitashoḍaṣini tathaiva paṭhanīyā | anyatra tu vihrītashoḍaṣini pa-
 ñcāpy upasargān vibhajyātichandassu pañcasu yojanīyāḥ | ata evopa-
 srijyamānatvād upasargā ity ucyante | tad etat saṁyojanam atropa-
 srijatīti śabdena vidhīyate | trikadrūkeshv iti yeyam prathamāticha-
 ndās, tasyāś catuṣshashtyaksharatvāt parānapekshayaivānushṭubdva-
 yasampattiḥ śakyeti | dvitīyasyām rīci tad anushtubdvayam pūrayi-
 tum pracetanety aksharacatusṭayam yojanīyam | tṛitīyasyām rīci pra
 cetayeti yojanīyam | pro shv asmā ityādishu tisṛishv avasishṭās traya
 upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āṣvalāyanenoktaḥ |
 ānushṭubham ¹⁾ atichandassv avadadhyāt | dvitīyatṛitīyayos tṛitīyayoh
 pādnyor avasānata upadadhyāt | pracetaceti pūrvasyām pra cetayety
 uttarasyām | uttarāsv itarān pādān shashṭhān kritvānushṭupkāram
 saṁset (6, 3, 11) iti |

4. pra-pra | pra-pra va ity ekas tṛicalḥ prathamah | arcateti
 dvitīyah | yo vyatn iti tṛitīyah |

5. nec chandasām | chandasām kṛichrāt pūrvoktānām gayā-
 tryādīnām viharapakṣād avapadyai | avapattim āpadam prāpnuyām |
 tan mā bhud iti |

5.

1. ahar vai | athatīratro vaktavyah | tatrendrasya chandasām
 ca prādhānyam kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṁ tasmād Indras chandāṁsy evāṅgata-
 yātīratraprayoge rātrīm vahanti | atīratraprayogasya nirvāhakāni bha-
 vanti |

1) ānushṭubham alle vier Hss., dieselben lassen das zweite tṛi-
 tiyayoh aus.

3. tñ vai paryāyāḥ | tñ vai rātrim āśritān asurān paryā-
yaḥ camasagaṇānāṃ kramānushṭhānair eva paryāyais tatra-tatra yā-
gabdhūmaṃ parityaṇudanta | nirākṛitavantāḥ |

6.

1. pāntam | Indrasya chandasāṃ ca prādhānyam abhihitam |
atha śāstram vidhātavyam | shoḍaṣiparyantam pūrvavad anushṭhāya
shoḍaṣina ūrdhvaṃ rātriparyāyāḥ saṁsantiyāḥ | trayas-trayaḥ paryā-
yāḥ | tatraikaparyāyaḥ catuḥśastropetaḥ | hotur ekam śāstram hotra-
kāṇām ca trayāṇām ekaikam iti catusṭayam | atra prathamaparyāye
hotuḥ śāstram vidhatte | pāntam etc.

2. ānushṭubhī | gāyatrītrishṭubhagatyanushṭubhām madhye gā-
yatrādinām trayāṇām savanatrāyagatānām ahani prayuktatvād anu-
shṭubhāḥ prayogāya rātrir eva kālāḥ pariśiṣhyate | tasmād rātrir
anushṭupsambaddhatvād iyam anushṭub rātreḥ svarūpam |

3. andhasvatyāḥ | andhaḥśabdo yāsv ṛikshv asti tā andha-
svatyāḥ | tādrīṣyaḥ catasra ṛicāḥ prathamaparyāye hotrādīnām catu-
rṇām śāstrayājyāḥ kartavyāḥ | tāḥ ca trishṭupchandaskā eva | tatra-
dhvaryavo bharatendrāya somam ity eṣā hotuḥ śāstrayājyā | sā cā-
ndhasvati trishṭupchandaskā ca | tasyā dvitīyapāde siṁcatā madyam
andha ity andhaḥśabdaḥ śrūyate | evam itareshāṃ trayāṇām śāstra-
yājyā udāharāṇiyāḥ | pibatidhātur yāsv ṛikshv asti tāḥ pītavatyāḥ-
tādrīṣyo madhyaparyāye yājyāḥ kartavyāḥ | apāy asyāndhaso madā-
yeti hotuḥ śāstrayājyā | tatrāpāyīti pibatidhātuh śrūyate | madidhātur
yāsv ṛikshv asti tā madvatyāḥ | tādrīṣyas tritīyaparyāye yājyāḥ ka-
rtavyāḥ | tishṭhā hari ity eṣā hotuḥ śāstrayājyā | tasyā avasāne ra-
rimā te madāyeti madidhātuh śrūyate | evam sarvam udāhāryam |
rātrāv annabhojanād andhasvatīnām ānurūpyam kshirapānāt pītava-
tīnām tata ūrdhvaṃ hareshān madvatīnām | evam ānurūpye sati tat-
tat karma sampriddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyeṇa stuvate
tadānīm stotriyāṇām prathamapādān dvir abhyasyanti | evaṃ śāstre
'pi puruhūtam puruṣṭutam ityādikāḥ prathamapādā dvir abhyasa-
niyāḥ | yathā vā stotram evaṃ śāstram ity uktatvāt |

5. madhyamena | ayaṃ ta indra soma ity asyāṃ ṛici nīpūto
adhi barhishi | nīpūto adhi barhishīty evaṃ madhyamāḥ pādo dvir
abhyasaniyāḥ |

6. uttamena | idaṃ hy anv ojaś sutam ity asyāṃ ṛici pibā
tv asya girvaṇaḥ | pibā tv asya girvaṇa ity uttamasya pādasya dvir
abhyāsaḥ | ātmānaṃ śarīram adhikṛitya vartata ity adhyātmam asu-
rānāṃ śarīre 'vasthitam vāso hiranyam maṇir ity evaṃ ādikam sa-
rvam grihitam bhavati |

8. pavamānavat | bahishpavamāno mādhyamdinah pavamāna
 ārbhavaḥ pavamānaḥ cety evam ahani pavamānatotratrayaṃ vidyate
 na tu rātrau tad asti | ata ubhayaḥ pavamānatvaṃ katham sidhyati
 tadasiddhau ca kenopāyenaḥ ca rātriḥ cety ete samāvadbhājau bha-
 vataḥ samānabhāgayukte bhavata iti praśnavādina ahuḥ || tatrottara-
 ram āha |

9. yad evendrāya | yad evendrāya madvane sutam, idaṃ
 vaso sutam andha, idaṃ hy anv ojasā sutam iti tābhir etābhis tisri-
 bhir udgātāraḥ stuvanti hotāraḥ śaṁsanti | ahani yathā trishv api pa-
 vamānatotranāmasu pavamānaśabdo 'nuvṛitta, evam atrāpi tisriḥ
 ṛikshu sutaśabdo 'nuvṛittah | atah pavamānasāmyād rātriḥ pavamā-
 navati | tena prakāreṇobhayaḥ pavamānavattve sāmye sati tulyabhā-
 gatvaṃ sidhyati |

10. pañcadaśastotram | agniḥstomastotrāṇi dvādaśa | ukthya-
 stotrāṇi triṇi | etāny ahani prayujyante | tasmād ahaḥ pañcadaśasto-
 tropetam | rātrau tu na tāni vidyante | katham pañcadaśastotrasa-
 myena taylor bhāgasāmyaṃ sidhyatīti praśnaḥ || tatrottaram āha |

11. dvādaśa | dvādaśasu camasagaṇaparyāyeshu dvādaśa sto-
 trāṇi vidyante | tāny apiśarvarāṇi | rātrāv anusṭheyānāṃ chandasām
 apiśarvarasamjñā pūrvam uktā | taiḥ chandobhir nishpādyatvāt sto-
 trāṇy api tannāmakāni | rathaṃtarasāmnā nishpādyam yat saṃdhi-
 stotraṃ tatra tisro devataḥ śrūyante | tābhiḥ stotavyābhis tisribhir
 devatābhiḥ stotraṃ api tredhā bhidyate | tena kāraṇena rātriḥ pa-
 ñcadaśastotrā saṃpannā | tathā saty ubhayaḥ ahorātrayaḥ stotrasaṃ-
 khyāsāmyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātāraḥ parimitaṃ yathā bhavati tathā
 stuvanti | trivṛt pañcadaśaḥ saptadaśa ekaviṃśa ity evaṃ caturbhir
 eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitaṃ yathā
 bhavati tathānuśaṁsati | śaṁsanīyā ṛica etāvatya eveti sarvatrānuga-
 tasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvinaḥ stotrasya
 parimitatvaṃ uttarabhāvinaḥ sastrasyāparimitatvaṃ ca laukikanyā-
 yānusāri | loke bhūtam pūrvam saṃpāditam dhanam parimitam | iyad
 eveti niyatir asti | bhavyam itaḥ paraṃ saṃpādanīyaṃ dhanam apa-
 rimitam | trishṇāya niravadhikatvenaitāvad eva saṃpādayishyāmi na
 tv adhikam iti niyater abhāvāt | tasmād uparitanāśaśabāhulyam
 aparimitadhanaprāptyai bhavatīty abhipretya hotur aparimitam anu-
 śaṁsanam |

13. atiśaṁsati | stotragalām ṛiksaṃkhyāṃ atilaṅghya hotā śa-
 ṁsatīti yad asti tad yuktaṃ eva | loke hy ātmānam atilaṅghya pra-
 jānāṃ cāvasthitatvāt | svayam eka eva, putrādayas tu bahavo gava-
 śvadipaśavaḥ ca bahavaḥ |

7.

1. vahatum | vahanasya vivāhasyālamkārartham māṅgalyārtham
ca varasya purato vahanīyo haridrāguḍādimaṅgaladravyasamgho va-
hataḥ | yad etad rīksahasraṃ yājñikā āśvinasahasraṃ ity ācakshate
tat sahasraṃ eva vahaturūpeṇa pratyabhijñātavān |

3. śakunir iva | yathā loke śakuniḥ kaścit pakṣi padbhyām
bhūmim dṛiḍham avasṭabhyotpatishyann ūrdhvamukhotpatanaṃ ka-
rtum ichan pakṣyantaram abhilakṣhya dhvanim karoti | evam asau
hotā tadākaraṃ ghaṭanaṃ kurvann āhavam paṭhet | tad etad Āśva-
lāyanācāryaiḥ spasṭhīkṛitaṃ | prāśya pratiprasāpiya paścāt svasya
dhishṇyasyopaviśet samastajāṅghorur aratnibhyām jānubhyām copa-
sthāṃ kṛitvā yathā śakunir utpatishyan | upasthakṛitas tv evāśvinam
śaṁset (6, 5, 4) iti |

4. tasmin | tasminn āśvinaśastre devaḥ parasparam na sama-
jānata | samjñānam pratipattim nākurvan |

8.

1. tasmād agneyam | Āśvalāyana 6, 5, 2.

9.

1. akūlayat | dagdhavān |

10.

1. tad āhuḥ | tat tasminn āśvinaśastre kecid abhijñā evam
āhuḥ | devānām madhye yo 'yaṃ Sūryo 'sti sa nātisasyaḥ | Sūryam
atilaṅghya śaṁsanam na kartavyam | tathā chandasām madhye bri-
hatim atilaṅghya śaṁsanam na kartavyam | Sūryasyopāsakeshu bra-
hmavarcasapradatvāt tadatilaṅghane brahmavarcasam naśyet | briha-
tyaḥ praparūpatvāt tadatilaṅghane prāṇān vināśayed iti teshām abhi-
prāyaḥ |

5. yad u bārhataḥ | atrottarasyā rīco viśṭārapaṅktitve 'pi
pragrathanena brihatīsampādauād brihatim atilaṅghya śaṁsanam na
bhaviṣyati ity etad darśayati |

asmin pragāthe pūrvasyā rīcaḥ śaṭtriṇśadakṣaravāt pādacatu-
śṭayopetatyāc ca sā svabhāvata eva brihatī | punar api tasyās caturtha-
pādam aśṭākṣharam dvir āvartyetarasyā rīcaḥ prathamārdhena vi-
ṇśatyakṣhareṇa saha pragrathya śaṭtriṇśadakṣara dvitīyā brihati
sampādaniyā | tatrāpy antimam pādam aśṭākṣharam dvir āvartyo-
ttarārdhena viṇśatyakṣhareṇa saha pragrathya tṛitīyā brihati sampā-
daniyā | evaṃ sati brihatyā atikramo na bhavati |

15. citaidham | yad etad āśvinam śastram asti tad etac citai-
dham uktham iti rahasyābhijñā ācakshate | citā edhaḥ kṣāṭhasamuḥā

manushyaṃ dagdhum yasmiñ chmaśānasthāne tat sthānaṃ citaidham |
tatsadṛiṣam idam ukthaṃ śaṣtram |

11.

1. brāhmaṇaspatyayā | bṛihaspate ati yad aṛya ity esha
brāhmaṇaspatyā |

13. yad u trisṭūbham | triḥ prathamāṃ trir uttamāṃ iti
nyāyena paridhāniyāṣ trir avṛittir asti | iyaṃ trisṭup trir avartya-
māu dvātriṅśadadhikaṣataksharā sampadyate | tadakshareshu sarva-
chandasaṃ antarbhāvayitum śakyatvād iyaṃ sarvāṇi chandaṅsy abhito
vyāpnoti | ato bṛihatya api tadvyāptatvān nāsty atikramaḥ || yad
uktaṃ Sūtrakāreṇa | aśvinena graheṇa sapuroḍaśena caranti (6, 5, 23)
iti, tatrobhayaṛthaṃ yājñam vidhatte |

14. gāyatrī | ubhā pibatam aśvineti gāyatrī | aśvinā vāyuneti
trisṭup | tābhyāṃ vashaṭkuryāt | yājñatvena tad ubhayaṃ pāṭhed ity
arthah |

12.

1. caturviṅśam | agniṣṭōma ukthyaḥ shoḍaśy atirātraś cety
evam catuḥsamsthō jyotiṣṭōmaḥ sārdenādhyāyashoḍaśakenābhīhitah |
athaitac catusṭayam upajīvyā pravartamānaṃ gavāmāyananāmakaṃ
samvatsarasatram abhidhātavyam | samvatsaragateshu shasṭyadhika-
ṣatatrāyadivaseshv ekaikasmin divase pūrvoktānāṃ catasṛiṇāṃ sam-
sthānāṃ madhye kayācit samsthayā yuktaḥ somaprayogaḥ sarvo 'py
anushṭheyaḥ | so 'yam ekaikādināsādhyāḥ somaprayogo vedeshv ahaḥ-
ṣabdena vyavahriyate | samvatsarasadyāḥ divase kaṣcid atirātrasam-
sthaḥ somaprayogo 'nushṭheyaḥ | tadanantarabhāvinī dvitryadivase
'nushṭheyaṃ somaprayogaṃ vidhatte |

caturviṅśanāmakaḥ kaṣcit stomaviśeṣaḥ | sa ca Chandogair evam
āmnāyate | aṣṭābhyo himkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayā |
aṣṭābhyo himkaroti sa ekayā sa tisṛibhiḥ sa catasṛibhiḥ | aṣṭābhyo
himkaroti sa catasṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti |
asyāyam arthaḥ | stotrasyādhārabhūte trice vidyamānās tisra rīca
avṛittiviśeṣeṇa caturviṅśatisamkhyākā rīcaḥ kartavyāḥ | sā cāvṛittis
tribhiḥ paryāyāḥ sampadyate | tatra prathamē paryāye prathamāṃ
rīcam trir abhyasya sa udgātā tābhiḥ tisṛibhir gāyet | dvitryāṃ rīcam
caturvāram abhyasya tābhiḥ catasṛibhir gāyet | tritryāyā rīcaḥ sakṛid
eva pāṭho na cāvṛittih | evam prathamaparyāye 'sṭāv rīcaḥ sampa-
dyante | tābhir himkaroti | udgāyet | dvitryaparyāye prathamāyāḥ sa-
kṛit pāṭhaḥ | dvitryāyāḥ trir avṛittih | tritryāyāḥ catur avṛittir ity
evam atrāpy aṣṭau sampadyante | tritryaparyāye prathamāyāḥ catur
avṛittih | dvitryāyāḥ sakṛit pāṭhaḥ | tritryāyāḥ trir avṛittir ity evam

atrāpy ashtāu sampadyante | tat sarvam militvā caturviṃśatisamkhyā
rico bhavanti | so 'yam caturviṃśastomah || anena stomena stotrāṇi
yasminn ahani nishpadyante tad ahaṣ caturviṃśam | tadṛiṣam etad
ahar upayanti | anutisṭhtheyuḥ | atra satreshu sarvatropayanty āsata
iti śabdāv anusṭhānaparau | etābhyāṃ vidhānam eva satratvaliṅgam |
tatra ye yajamānās ta ritvija iti śrutyantarād ritvijāṃ sarveshāṃ ya-
jamānatvenopayantīti bahuvacanam | tasyaitasyāhna ārambhaṇīyam iti
nāmadheyam |

2. yady apy etasmād ahaṇ pūrvabhāvinī prāyaṇīyākhye 'hani
satram prārabdham | tatbāpi ¹⁾ prāyaṇīyasyātirātrasamnyuktasya sam-
valsaropakramasādhāraṇatvād asya satrasya viśeṣheṇa prārambho
'sminn eva bhavatīty abhipretyaitasyārambhaṇīyatvam eva yuktam |

7. tasya shasṭīṣ ca | ekaikasya stotrasya caturviṃśatisam-
khyayāvrittattvāt tatratyāḥ stotrayogyā rīcaṣ caturviṃśatiḥ sampadya-
nte | tathā sati dāsaṣu stotreshu catvāriṃśadadhikam śatadvayam |
pañcasu stotreshu viṃśatyadhikam ekam śatam | etad ubhayam mili-
tvā shasṭīyadhikaśatatrāyasamkhyākāḥ stotriyāḥ sampadyante |

8. agnisṭōmah | yad idam dvitīyam ahaḥ so 'gnisṭōmah kar-
tavyaḥ | agnisṭōmasya samvatsarasatrarūpatvāt | katham iti cet | tad
ucyate | agnisṭōmād anya ukthyādirūpaḥ kascid api kratuḥ samva-
tsarasatratvayavabhūta etad ahar naiva dādāhā | naiva dhārayitum
śaktaḥ | anupadiśṭāny aṅgāni sarvāpy agnisṭōmād atidiṣyante |
tad etad agnisṭōmasya dhārayitritvam | tasmād agnisṭōmavyati-
riktaḥ kratur etad ahar na vivyāca | vivektum anusṭhāpayitum na
śaktaḥ | ity evam pakṣāntaravādinām abhiprāyaḥ || asmin pakṣhe
stomaviśeṣam vidhatte |

9. sa yadi | agnisṭōmapakṣhe bahishpavamānamādhyamdina-
pavamānārbhavapavamāneshu trishu stotreshv ashtācatvāriṃśanāma-
kāḥ stomah kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaṣa-
bhyo himkaroti sa tisṛibhiḥ sa dvādaṣabhiḥ sa ekayā | shoḍaṣabhyo
himkaroti sa ekayā sa tisṛibhiḥ sa dvādaṣabhiḥ | shoḍaṣabhyo himka-
roti sa dvādaṣabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 12, 1) iti | pra-
thame paryāye prathamāyā rīcas trir avṛittīḥ | dvitīyāyā dvādaṣakṛitva
avṛittīḥ | tritīyāyā sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ
sakṛit pāṭhaḥ | dvitīyāyā trir avṛittīḥ | tritīyāyā dvādaṣakṛitva avṛi-
ttīḥ | tritīyaparyāye prathamāyā dvādaṣakṛitva avṛittīḥ | dvitīyāyāḥ
sakṛit pāṭhaḥ | tritīyāyā trir avṛittīḥ | militvashtācatvāriṃśat stotri-
yāḥ sampadyante | so 'yam ashtācatvāriṃśastomah || tam etam pava-
māneshu trishu kṛitvā śisṭeshu navasu stotreshu caturviṃśastomam
kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṃśadadhikaśatasam-

1) tathāpy tayā alle vier Hss.

khyākāḥ stotriyāḥ sampadyante | itarastotreshu shoḍaśādhikaṣata-
dvayasamkhyākāḥ | tato militvā shashtyadhikaṣatatrayasamkhyāka
bhavanti |

13.

1. bṛihadrathamtare | tvām id dhi havāmaha ity asyām
ṛicy utpannam sāma bṛihat | abhi tvā sūra nonuma ity asyām ṛicy
utpannam rathamtaram | ete ubhe api yajñākhyasya samudrasya
samyak paratirasādanabhūte nāvau | samvatsarasatrasya samudra-
rūpatvaṁ śākhantare darśitam | samudraṁ vā ete pra plavante ye
samvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranaya-
nahetvoḥ sāmnor naurūpatvaṁ yuktam | ato bṛihadrathamtararūpā-
bhyaṁ naubhyaṁ eva samvatsaram satrarūpaṁ samudraṁ taranti |
gavāmayanasya pāram gachantīty arthaḥ |

4. te ubhe | ubhe sāmāni na samavasṛijye | na parityājye |
ekasyāpy ananushṭhānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshāṁ evāyaṁ dosha iti darśa-
yitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor
vikalpitatvād ekaparityāge dosho nāstīty etad darśayati |

5. tad yadi | tat tayor sāmnor madhye yadā rathamtaram
parityajeyur bṛihad evānutishṭheyuḥ | tadā bṛihataiva prayogasam-
pūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam bṛihat-
parityāgapakshe rathamtareṇaiva sampūrtiḥ |

6. yad vai | prishṭhyashadahe shatṣv api divaseshu krameṇa
prishṭhastotranishpādakāni shat sāmāni: rathamtaram vairūpam bṛi-
had vairājaṁ śākvaram raivatam iti | tatra rathamtarasya bṛihataḥ
cotpattisthānam pūrvam uktam | yad dyāva indra te śatam ity asyām
ṛicy utpannam vairūpaṁ sāma | pibā somam indra mandatu tvety
asyām ṛicy utpannam vairājaṁ sāma | pro shv asmai puroratham
ity asyām giyamānam śākvaram sāma | revatīr naḥ sadhamāda ity
asyām giyamānam raivatam sāma | tatra bṛihadrathamtarayor evā-
trottaraśthāniyatvād aśeshasāmaphalasiddhyartham ete ubhe aparitya-
kte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā ataḥ | ye vai ke cana mandabuddhayaḥ satriṇo 'ta
ārambhāṇīyaṁ caturviṁśam ahaḥ prārabhyordhvam anulomyenaitat
samvatsarasatram upayanty anutishṭhanti te satriṇo gurum vai prau-
ḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai
gurur bhārah sam eva śṛiṇāti | bhāravāhakān satriṇo vināśayati |
atha pūrvoktavailakshanyena ye satriṇa enam samvatsaram parastād
ādita ārabhya vihitaḥ karmabhiḥ pūrvapakshagatair āptvānushṭhā-
yottarapakshe 'vastāt pratyavarohakrameṇopaity upayanty anuti-
shṭhanti | sa vai ta eva satriṇaḥ svasti kshemeṇa samvatsarasatrasya

pāram samāptim aṣṇute | prāpnuvanti || ayam arthaḥ | asti kiṃcid vishuvannāmakam samvatsarasatrasya madhye pradhānam ahaḥ | tasyādhaṣṭat śaṇ māsaḥ | so 'yam prathamah pakshaḥ | upariśṭād api śaṇ māsaḥ | so 'yam uttarah pakshaḥ | yathā loke kasyāṁście chālāyāḥ stambhayoḥ pūrvam dīrgham vaṇsam praudham prasāryobhayoḥ pārśvayoḥ pakshadvayam kurvanti, evaṃ samvatsarasatrasyāpi | tathā ca śākhāntare śrūyate | yathā śālayai pakshaś madhyamaṃ vaṇsam abhi samāyachati | evaṃ samvatsarasatrasya pakshaś divākīrtyam abhi sam tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrāṇaṃ kīrtantiyadvā vishuvannāmakam ekam divākīrtyam | tatra pūrvapaksharūpe māsaśhaṭke yaḥ prayogakramaḥ | evaṃ uttarapakshe 'pi māsaśhaṭke tenaiva krameṇa sa prayogo yady anuśṭhīyeta tadānīm atibhāraḥ syāt | nūtanānushṭhānaviśeshābhāvenālasye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārartham pūrveshu śaṭsu māseshu yāni karmāṇi yenānupūrvyeṇānushṭhītāni, tāni karmāṇy uttāreshu māseshu tadviparītakrameṇānushṭhīyāni | tathā saty ālasyābhāvād avighnenaiva samvatsarasatratraṃ samāpyata iti |

14.

1. yad vai | athāsminn ārambhāṇiye caturviṅṣe 'hani nishkevalyaśastre kaṃcid viśeṣam vidhatte |

yad etad dvitīyaṃ caturviṅṣam ahaḥ | tad eva samvatsarasatrasyopāntyaṃ mahāvratākhyam ahaḥ bhavati | ārohakrameṇa caturviṅṣākhyam pūrvapakshagataṃ dvitīyaṃ ahaḥ | avarohakrameṇa mahāvratākhyam upāntyaṭvād dvitīyaṃ ahaḥ bhavati | anena dvitīyatvasāmyena tayoh parasparaikyam upacaryate | kiṃcobhayatra brīhaddivasāmyam asti | tad id āsa bhuvaneṣhu jyeshṭham ity etat sūktam brīhaddivaśabdena vivakṣhitam praudhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaśastre kriyate | tathā saty asmin dvitīye 'hni caturviṅṣanāmake brīhaddivanāmnā tad id āsetyādina nishkevalyaśastragatasūktayuktena hotā retaḥ siṅcati tad ahaḥ | tad etat sūktam reto mahāvratīyenopāntyenāhnā brīhaddivākhyānīshkevalyasūktayuktena prajānayati | atra satrasamvatsaramadhyā eva retaḥsekaḥ prajānanam ca dvitīyopāntyadivasayoh sampannam | tato loke 'py ekaikasmin samvatsare retaḥseka utpattiḥ cety ubhayaṃ sampadyate | yasmād dvitīyopāntyaḥ ahaḥ ubhayaḥ api milītvā prāṇino janma-rūpam ekam kāryam apekṣhitam | tasmād brīhaddivanāmakena 'sūktenobhayatra nishkevalyaśastram samānam ekarūpam kartavyam |

3. yo vai | yaḥ pumān samvatsarasatrasya samudrasthānīyasyāvaram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānīyam antimam ahaḥ yo veda, tayoḥ ahaḥ anushṭhīyamaṃ kartavyam ni-
ṣeṇoti | sa pumān avighnenaiva samvatsarasatrasya pāram samāptim

prāpnoti | yo 'yam atirātrasamsthah sa evāsyā prāyaṇīyaḥ | ārambhe 'nushṭheyatvād arvāktirasthānīyaḥ | sa evātirātraḥ punar udayanīyaḥ | samāptāv anushṭheyatvāt paratirasthānīyaḥ |

5. yo vai | avarudhyate svādhīnam kriyate yena prārambharūpeṇa karmaṇa tat karmāvarodhanam | udrudhyate samāpyate yena karmaṇa tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātraḥ praśabdasāmānyāt prāṇa ity ucyate | ucchabdasāmānyād udayanīyo 'tirātra udānaḥ |

15.

1. jyotiḥ | atha māsakṛiptividhāṇayabhiplavashaḍaḥ pūrvabhāgarūpāni trīṇy ahāni vidhatte |

stomaśabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā sati jyotishṭomo gosṭoma āyusṭoma ity etair ahobhir yanti | anutishṭheyur ity arthaḥ | tad etad ahastrayaṁ tritvasāmyāt krameṇa lokatrayarūpam | śākhāntare 'py etad darśitam | jyotishṭomam prathamam upa yanty, asminn eva tena loke prati tishṭhanti. gosṭomam dvitīyam upa yanty, antariksha eva tena prati tishṭhanti. āyusṭomam tritīyam upa yanty, amushmīn eva tena loke prati tishṭhanti (Ts. 7, 4, 11, 1) iti |

2. sa evaishah | trayāṇām pūrvoktāṇām evāhnaṁ samūhaḥ punar anushṭhiyamāna uttaras tryaho bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvayārtham gachanti | pratimāsam śaḍahapañcakam anutishṭheyur iti tatparyārthaḥ | tatra catvāro 'bhiplavāḥ śaḍahāḥ pañcamas tu priśṭhīyaḥ śaḍaha iti Sūtrakārair abhidhānāt | ayaṁ viśeṣaḥ śākhāntare draśṭavyaḥ | Vgl. Ts. 7, 5, 3.

17.

1. Ādityānam | gamanasāmyād gavām adityatvam |

6. yathā vā | athādityāyane 'haḥkṛiptim vidhatte |

atra vāśabdo na vikalpārthaḥ kintu gavāmayanaprakāravavyāvṛttyārthaḥ | gavāmayane prāyaṇīyakhyam prathamam aho, 'tirātrasamsthāṁ caturvīṁsam ukthyam abar dvitīyam | tatra yathā tathāivādityānām ayane 'pi, tata ūrdhvaṁ viśeṣo 'sti | sarve 'bhiplavāḥ śaḍahāḥ, pūrvoktābhyām prathamadvitīyābhyām ahobhyām anyāni sarvāṇy ahāny ākshyanti | vyāptim karishyanti | gavāmayane tv ekai-kasmin māsi catvāra evābhiplavashaḍahāḥ | ata idam vaishamyam | tad idam Ādityānam ayanam |

7. prāyaṇīyaḥ | prathamadvitīyam atikrāntāni sarvāṇy ahāni

prishṭhyashaḍahair vyāptānity etāvaṇ atra viṣeṣaḥ | athavā | ākshya-
ntiṣabdo 'harviṣeṣhanāmadheyam | tathā ca Baudhāyana āha | abhi-
jīd vishuvān viṣvajid daśamam ahar mahāvratam udayaniyo 'tirātra
ity etāny akshyanti bhavanti | tad etad Baudhāyanasya matam |
anyad api yāny anyāni prishṭhyābhiplavebhyo iti Śalikācārya mene:
yāni cānyāni prishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti |
tathā sati prāyaṇīyārambhaṇīyābhyām abhiplavashaḍahebhyaḥ cānyāni
yāny ahāni santi tāny akshyanti etannāmakanīty ubhayatra vyākhyā-
nam | sarvathāpy asty enayor ubhayor api gavāmayanād viṣeṣaḥ |
gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ shaḍahāḥ pañcamāḥ
prishṭhyāḥ shaḍahāḥ | tathā cāśvalāyana āha | atha gavāmayanam sa-
rvakāmāḥ | prāyaṇīyacaturviṃśe upetya caturabhiplavān prishṭhyapa-
ñcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānam ayane pri-
shṭhyāḥ shaḍaho nāstīti | Aṅgirasām ayane 'bhiplavāḥ shaḍaho nā-
stīti vaiśamyam |

8. paryāṇaḥ | pārito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṃśam | Chandogabrahmaṇe saptabhyo himkarotityā-
dinā vihito yo 'yam ekaviṃśaḥ stomas tenaiva stomenāsya sarvastō-
trapravritter idam ahar ekaviṃśam ity ucyate | tatra vishuvannāma-
kasamvatsarasatrāsya ye pūrve śaṇ māsā ye cottare taylor māsa-
śaṭkayor ubhayato vartamānāyor madhye tad etad ahar anuśṭhe-
yam | etac ca nobhayor māsaśaṭkayor antar bhavati kimpitv atiriktam
ekam | tathā cāśvalāyana āha | atha vishuvān ekaviṃśo na pūrvasya
pakshaso nottarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokākhyam lokam Ādityam
udayachan | ita ūrdhvam prāpitavantaḥ | tathā ca śākhāntare paṭhyate |
ekaviṃśa esha bhavati | etena vai devā ekaviṃśena | Ādityam ita utta-
mam suvargam lokam ārohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokād āra-
bhya gānyamāna ekaviṃśatisamkhyāpūrako bhavati | tathā cānyatrāmnā-
yate | dvādaśa māsāḥ pañcartavas traya ime lokā asāv Āditya ekavi-
ṃśa iti || athavā | atraiva vishuvataḥ purastāt paścāc ca vakshyamā-
nam abardaśakadvayam apokshya vishuva ekaviṃśa ity ucyate | asmin
paksha idam vākyaṃ uttarāṣeṣhatvena yojaniyam |

4. tasya daśa | divaiva kīrtaniyam mantrajātam yasmin vishu-
vaty ahani tad ahar divākīrtiyam | tasyāhno 'vastād adhobbhāge daśa-
hāni bhavanti | parastād ūrdhvabhāge 'pi daśahāni bhavanti | taylor
daśakayor madhya esha ekaviṃśo vishuvān vartate | tasya vishuvato
'dhastāt pūrvapakshe shasṭhe māse svarasāmāno 'harviṣeṣhā trayaś
tebhyaḥ pūrvam abhijīdākhyā ekāhas tataḥ pūrvam prishṭhyāḥ śa-

ḍaha iti | ḍaśāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayah svarasāmānas tato viśvajidākhyā ekāhas tata ūrdhvaṃ priṣṭhyah śaḍaha iti ḍaśāhāni | evaṃ ubhayoḥ pārśvayor ahnām ḍaśasamkhyo-
petatvād virāt | etasyām ubhayato 'vasthitāyām virāḍy ayam ekavi-
ṇśaḥ pratishṭhitah | yathoktagaṇanayā virāḍi pratishṭhām eva ḥiṣa-
bdopetena vākyaena spasthikaroti | tasmād ubhayato virāḍdvayena ra-
kshitatvād esha Ādityo vishuvadahasthāniya imāñ lokān antarai-
śhām lokānām sarveshām madhye yaṇ gachann api na vyathate | vya-
thām na prāpnoti | vishuvān apy ekaviṇśa, Ādityo 'py ekaviṇśaḥ |
tasmād ubhayor ekatve sati vishuvato yad virāḍdvayopetatvaṃ tad
evādityasyobhayato virāṭtvam bhavati | Ādityasya vyathārāhityena vi-
shuvato vaikalyarāhityam sidhyati | athavā | vishuvato yathā virā-
ḍdvayam ubhayato rakshakam evaṃ Ādityasyāpy adhastād upariṣṭāc
ca vartamānaṃ lokadvayam | etad evābhipretya śākhāntare śrūyate |
tasmād antaremau lokau yaṇ sarveshu suvargeshu lokeshv abhitapann
eti (Tb. 1, 2, 4, 1) iti || atha vishuvata ubhayataḥ sampavartinah
svarasāmākhyān aharviśeshān prasaṅsati | tasya vai etc.

5. stomā vai | saptadaśastomayuktāḥ svarasāmāno 'harviśeshāḥ
stomaśabdenātra vivakshitāḥ |

atrārthavādena pūrveshūttareṣu ca trishv aḥassu saptadaśastoma-
vidhir unneyaḥ | tathā ca śākhāntare śrūyate | ukthyā eva saptadaśāḥ
paraśsamānaḥ kāryaḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyānām eva
paraśsameti nāmāntaram |

19.

3. raśmayo vai | ye bandhanahetavo raśmayas tatsthāniyāny
asmin vishuvati divākīrtiyāni divaiṇa pāṭhaniyāni pañca sāmāni | te-
śhām madhye mahādivākīrtyanāmakam ekaṃ sāmā | tac ca vibhrād
bṛihat pibatu soṃyam madhv ity asyām ſicy utpannam | tatsāmāyu-
ktam priṣṭhastotraṃ kartavyam | tathā vikarṇākhyam ekaṃ sāmā |
tac ca pṛikshasya vṛishṇo arushasya nū saha ity asyām ſicy utpa-
nnam | tad etad brahmasāmā kartavyam | brāhmaṇācchaśsinam abhi-
lakshya gtyamānam brahmasāmā | tathā bhāśākhyam aparaṃ sāmā |
tad api pṛikshasyety asyām evotpannam | tac cāgnishṭomasāmā ka-
rtavyam | yena sāmāgnishṭomasamsthā samāpyate tad agnishṭoma-
sāmā | bṛihadrathamtare prasiddhe bhavataḥ | mādhyamdinārbhava-
pavamānayoḥ kartavyatvat |

4. udita Āditye | prakritāv ādityodayāt prāḡ eva prātaranu-
vākaḥ pāṭhyate | atra tu sarvasyāhno divākīrtiyatvasiddhyartham uda-
yād ūrdhvaṃ anubrūyāt |

5. sauryam | Sūryo devatā yasya paśoḥ so 'yam sauryaḥ |
nyaṅgam varnāntareṇa sampāditam cihnam | tad yasya nāsti so 'nya-

ṅgaḥ | tādrīṣaḥ ¹⁾ cāsau śvetaḥ ca so 'yam anyāṅgaśvetaḥ | varṇānta-
reṇāmīṣṛitaḥ sarvaśveta ity arthaḥ |

6. ekaviṁṣatim | etad viśhuvannāmakam alar ekaviṁṣastoma-
yuktatvāt pratyakṣhād dhi śakṣhād eva mukhyam evaikaviṁṣam | ta-
smāt sāmīdhenīnām ekaviṁṣatisaṃkhyā yuktā | atra codakaprāptāḥ
pañcadaśa, dhāyāḥ śaṭsaṃkhyāka ity ekaviṁṣatiḥ | tathā cāśvalāyana
āha | viśhuvān divākīrtiyaḥ | udite prātaranuvākaḥ | prithupājā ama-
rtiya iti śhaḍ dhāyāḥ sāmīdhenīnām | sauryaḥ savanīyasyopālambhyaḥ
(8, 6, 1) iti |

7. ekapañcāśatam | tasmiṇ chastre stotriyānurūpayoḥ trīcayoḥ
śhaḍ rīcaḥ | yad vāvānety eka dhāyā | brihadrathamtarayor yonī
dve | uttamasāmapragāthasya pragrathanena tisraḥ | nṛīnām u tvā
nṛitamam iti tisraḥ | yas tigmaśṛīṅga ity ekādaśarcaḥ | abhi tyam iti
pañcadaśarcaḥ | ity evam ekacatvāriṁṣat | tatra prathamayā trīr abhya-
stayā saha tricatvāriṁṣat | indrasya nu vīryāṇīty asmin pañcadaśarce
sūkte 'śhṭau nava vā śaṇsanīyāḥ | tatrāśhṭatvapakṣha ekapañcāśad
bhavanti | navapakṣhe dvipañcāśat | tacchaṇsanād ūrdhvam indrasya
nu vīryāṇīty asya sūktasya madhya aindrīm nividam dadhyāt | tata
ūrdhvam punar api tāvatīr rīcaḥ śaṇset | tathā sati śaṭasaṃkhyāsam-
pattīyā puruṣāyuhśamyam bhavati | indriyāṇī ca śaṭasaṃkhyāsu nā-
dīshu saṃcārāc chatam bhavanti tadīyavyāpārāḥ ca tathā śaṭasaṃ-
khyākālī | evam sati yajamānam sampūrṇam āyushi vīrya indriyeshv
avasthāpayati |

20.

1. dūrohaṇam | duḥṣaṅkam rohaṇam yasminn ādityamaṇḍale
tad dūrohaṇam | tatrārohaṇasya sādhanatvān mantrasvarūpam api
dūrohaṇam ity ucyate | tad rohati | ārohanārtham śaṇsed ity arthaḥ |
yadvā | mantrasya duḥṣaṅka uccāraṇaviśeṣho dūrohaṇam | sa ca vi-
śeṣhaḥ sūtre (Āśvalāyana 8, 2, 14) 'vagantavyaḥ | tam rohati | vi-
śhṭam uccāraṇam kuryād ity arthaḥ |

29. ime evaitat | etatpāṭhena hotā āmeshyaṅś ca āgamishyann
api parāmeshyaṅś ca punar api parāvṛtīya gamishyann api ime eva
dyāvāprithivīvā evānumantrayate |

21.

2. sa pacchaḥ | dvedhā sūktasya śaṇsanam ārohakrameṇāva-
rohakrameṇa veti | tac cārohe caturvāram āvartanīyam | prathamā-
vṛttau pacchaḥ pādaṣaḥ paṭhet | ekaikasmin pāde 'vasānam kṛitvā
śaṇset | dvitīyasyām āvṛttāv ardharcaśa ekaikasminn ardhe 'vasānam

1) Alle vier Hss. cihnam anyāṅgam tādrīṣaḥ.

kṛitvā paṭhet | tṛitīyasyām āvṛittau tripadyāvṛittya pādatriye 'vasānam kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā saṁset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādatriye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmo yeshāṃ ta ekakāmāḥ | svargaṃ lokam eva kāmāyante na tv imaṃ lokam | teshāṃ parāṇāṃ eva pratyavarohitam eva rohet | śāstram paṭhet |

6. mithunāni | mithunaśabda ekatvanivārakaḥ | tato bahūnity uktam bhavati | yas tigmaṣṭṛiṅga ityādīni traisṭubhāni | divaḥ eidaśya varimetyādīni jāgatāni | tad etac chandodvayam mithunasadṛiṣam | paśavo 'pi mithunātmakāḥ | chandānsi paśusādhanatvāt paśavaḥ | atas teshāṃ saṁsanam paśuprāptyai bhavati |

22.

1. yathā vai | yathā loke puruṣo dakṣiṇāvāmabhāgābhyām bhāgadvayam madhye śirasā ca yuktaḥ | tathā vishuvataḥ śaṇmāsātmakāḥ pūrvabhāgaḥ puruṣasambandhidakṣiṇabhāgasthānīyaḥ | tatṛavaroharūpamāsasatkātmaka uttarārdho vāmabhāgasthānīyaḥ | tasmād vāmabhāgasādrīṣyād uttara ity ācakṣate | na tv anusṭhānādhikīyavivakṣayā | prabāhuk sato vāmadakṣiṇabhāgau samau kṛitvāvasthitasya puruṣasya śiro yathonnataṃ san madhye 'vatisthate | evam māsasatkāyora madhye vishuvān utkrīṣṭo 'vatisthate | bidaḥ bhāgaḥ | tābhyām bidaḥ abhyām dakṣiṇāvāmabhāgābhyām saṃhitāḥ saṃyojita eva loke puruṣo bhavati | tad dhāpi tasmād eva bhāgadvaya-saṃdhānarūpatvāt kāraṇac chīrṣṇo madhye syūmeva vijūyate | syūma syūtam | yathā vāstrayor saṃdhiḥ sūcya syūtaḥ saṃyojito bhavati | evaṃ śīrasi dakṣiṇottarakapālayor saṃdhau syūteva kācid rekṣā drīṣyate | etac ca bhūmau patite śuṣṭhe māṇsarāhite śīrāka-pālādvayasamūharūpe 'sthani vispasṭam upalabhyate | atāḥ sarvātmānāḥ puruṣasādrīṣyāt praśasto 'yaṃ vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hani yac chastram vihitam tat tasmīn chastre pūrvapakṣiṇa evam āhuḥ | dakṣiṇāyana-syottarāyanaśya ca madhye vishuvannāmakas tulāmeshasamkrāntidvayarūpo yaḥ kālavīṣeṣaḥ so 'yaṃ vishuvacchābdābhidheyāḥ | sa ca vyavahārāḥ smṛitishu pracuraḥ | asminn eva vishuvati kāla etad ahaḥ saṁset | etasminn ahani vihitam śāstram ahaḥśabdenopalakṣyate | etat saṃkrāntidvayam uktham ahaḥ ukthānām ¹⁾ ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaṣastrapetaṣastryogyam ity arthaḥ | ata eva vishuvān vishuvannamakāṣastravān eva samkrāntikālavīṣeṣaḥ | tat katham iti | ucyate | taṁ samkrāntikālam vishuvān vishuvān ity eva sarve vya-vaharanti | atas tasmin kāle ṣastrapāṭhe sati yajamānā vishuvanto yogyaṣastryukṭā bhavanti | sarveshv anuṣṭhātṛiṣhu ṣreṣṭhātām prāpnuvantīti pūrvapakṣiṇām āśayaḥ |

3. tat-tat | karmāntareṣhv api vishuvākhyasamkrāntiyukte kāle samāgate sati ṣastram etad chaṁsaniyam iti yat pūrvapakṣiṇām ma-tam, tasmīṁ chastre tan matam nādarapiyam | kimtu samvatsarasatra eva gavāmayane tat pūrvoktam ṣastram saṁset | evaṁ sati yajamānā atyantasaṁyogena samvatsarakālam etad reto dhārayanto yanti | anu-tiṣṭhanti |

8. vaiṣvakarmaṇam | viṣvakarmadevatākam ṛishabham puṁ-gavaṁ savaniyasya codakaprāptasya paṣoḥ sthāna upālambhaniyam dvirūpaṁ varṇadvayopetam ubhayata etam dakṣiṇottaraṇaṣṭvayor vilakṣaṇavarṇena lāuchitam paṣum mahāvrataprayogayukte ṣastra-syopāntye 'hany ālabheran |

23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaśarātrayāgavi-dhir¹⁾ unneyaḥ | tathā ca śākhāntare vidhiḥ śrūyate | yaḥ kāmā-yeta prajāyeyeti, sa dvādaśarātreṇa yajeta, praiva jāyate (Ts. 7, 2, 9, 1) iti |

6. gāyatrīya | yathoktāhaḥkṛiptir Āśvalāyanācāryair darsitā | atha bharatadvādaśāhaḥ | imam evaikāham prithaksamsthābhīr upe-yuḥ | atirātram agre 'tāsṭāv ukthyān athāgnisṭomam athatirātram (10, 5, 8) iti |

24.

1 trayaṣ ca | bharatadvādaśāham vidhaya vyūḍhadvādaśāham vidhatte |

yo 'yam vyūḍhadvādaśāho 'sti so 'yam etadṛiṣaḥ | tatṛadyantau yau dvāv atirātrau prathamadvādaśau yac ca daśamam ahaṣ, tat pari-tyajyāvaśiṣṭeṣhv aḥṣṣu navasamkhyākeṣhu trayas tryahāḥ karta-vyāḥ | trirātraḥ kaṣcit karmaviṣeṣaḥ | so 'yam trivāram āvartanī-yaḥ | ā daśamam¹⁾ ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nīpātā-nām anekārthatvāt | yadvā maryadāyam ayam aṁ bhaviṣyati | ādya-ntāv atirātrau daśamam ahaṣ ca maryadām kṛitvāvaśiṣṭo navarā-tras trir avṛittās tryahātmaka ity arthaḥ |

1) dvādaśahayāgavidhir alle vier Hss.

tatra codakena dīkṣādivikalpo prāptaḥ | eka dīkṣā tisro dīkṣā ityādivikalpasya prakṛitau śrutatvāt | tam vikalpam apavāditaṃ niyamaviśeṣam vidhatte | dvādaśāhāni etc.

3. dvādaśa rātriḥ | prakṛitau tisra evopasadaḥ | taś caikakāṃ caturshu dīneshv āvartya dvādaśa sutyādīneshūpasado. 'nutishṭhati | tabhir dvādaśabbhir upasadbhiḥ śarīram eva dhūnute | kampa-yati | śarīragatamañśādidhātusoṣaṇena pāpakshayo bhavati | tathā ca Sūtrakāreṇopasaṃhṛitam | yadā vai dīkṣitāḥ kṛiṣo bhavaty atha medhyo bhavati | upasaddīneshv asya kṣīramātrābharatvād bhavaty eva kārṣyam | tad idaṃ sarvaṃ dhūnuta ity anena vivakṣitam || atha dvādaśasu dīneshu somābhishavaṃ vidhatte |

4. dvādaśāham prasutaḥ | bhaved iti śeṣaḥ | dīkṣhopasadaṃ aṅgakarmaṇi | abhishavas tu pradhānakarma |

5. bhūtvā | dvādaśāham prasuta iti padadvayam anuvartanīyam | veditā dvādaśasu dīneshu somābhishavayukto bhūtvā pūrvoktābbhir upasadbhiḥ śarīram dhūtvā śarīragatam pāpam parityajyāta eva śuddha ihaloke bhūtvā paraloke 'pi pūtaḥ sarvadevatāḥ prāptoti |

25.

1. anapakramam | tam Prajāpatiṃ dīkṣhayitvā tatradhvānam anapakramam nirgamanarahitam gamayitvābruvan | na hi yajñam saṃkalpya dīkṣam kṛtvā tadanuṣṭhānam antareṇa devayajanān nirgantum śakyate |

10. ūrdhvo vai | yo 'yam navarātre prathamā tryahāḥ so 'yam ūrdhvo vai | ārohaprakāra eva | tad yathā | gāyatrā prātaḥsavanam traisṭubham mādhyamīnam savanam jāgataṃ tṛtīyasavanam ity ayaṃ svabhāvasiddhaḥ kramāḥ | tasya vyatyāsābhāvād ūrdhva ity ucyate | yas tu madhyamā tryahāḥ so 'yam tīryān vartate | tad yathā | jāgataṃ prātaḥsavanam gāyatrā mādhyamīnam traisṭubham tṛtīyam ity atra nātyantam anukramo nāpy atyantam vyutkramāḥ | tasmād ayaṃ tīryān | ya uttamā tryahāḥ so 'rvān adhomukhaḥ | tad yathā | traisṭubham prātaḥsavanam jāgataṃ mādhyamīnam gāyatrā tṛtīyasavanam ity etadaharavāktvam | prathamō jāgātānto dvitīyas traisṭubhāntas tṛtīyo gāyatrānta ity evam ūrdhvatvatīryaktvārvāktvāni trishv api tryaḥeshu drasṭavyāni |

26.

4. sa purastāt | yo dīkṣam vāñchati sa pumān dīkṣhopakramāt purā prajāpatidevatakam paśum ālabheta | dvividho hi dvādaśāhāḥ sāgnicityo niragnicityas ca | tatrāgnicayanayuktapaśur ayaṃ avagantavyaḥ |

5. saptadaśa sāmīdhenīḥ | dvayor dhāyayor prakṣhepaṇa
saptadaśasamkhyā sampadyate || āpriyāyāsu viśeṣaṃ vidhatte |

6. tasyāpriyaḥ | paśoḥ prāptihetutvāt prayāja āpriya ity
ucyante | tad atra Jamadagninā drīṣṭāḥ samiddho adya manuṣha ityā-
disūkte samāmnūtā drashtavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | ukta prajāpatyavyatirikteshu sarveshu paśuṣhv
āpriyo yatharīṣi bhavanti | yasya yajamānasya gotrapravartako ya
rīṣir bhavati tam anatikramya tena drīṣṭā evāpriyo bhavanti |
evaṃ saty atrāpi Jamadagnigotrajānām eva samiddho adyety āpriya
rico yuktā na tv anyeṣhām |

18. satram | pūrvam bhāratadvādaśāho vyūḍhadvādaśaḥ ceti
dvau bhedaṃ uktau | prakāraṇtarenāpi satrarūpo 'hinarūpaḥ cety
evaṃvidho dvādaśābaḥ | tatra satrapakṣhe viśeṣaṃ vidhatte |

yady ayam dvādaśābaḥ satrarūpo bhavet | tadānim satrasya
bahuyajamānatvāt sarveṣhām yajamānānām agnīm samnyupya sam-
bhūyaikatvenāvasthāpya tasmin sarve yajeran | yajamānatvād eva
sarve 'pi dīkṣheran | dīkṣhām kuryuḥ | ya eva yajamānāḥ ta eva
ritvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ritvikkāryam abhi-
shavaṃ kuryuḥ | vasantartum abhilakṣhyodavasyati | udavasāntīyaṃ
samāptikālīnām iṣṭīm anutīṣṭhet | vasantartau samāpayet ity arthaḥ |

27.

1. chandāṃsi | atha vyūḍhadvādaśahe yad etad vyūḍhatvam
tad etat praśaṃsitum ākhyāyikāṃ āha | chandāṃsi etc.

vyūḥ | ha chandasam | svasvasthānaviparitatvenoḍhāni sthāna-
ntare prakṣiptāni chandāṃsi yasmin dvādaśahe so 'yam vyūḍha-
chandāḥ |

3. chandāṃsi vyūhati | gāyatrīyādīni chandāṃsi vyūhati |
tattadāyatanaviparyāsenāvasthāpayet | tac ca vyūhanam asāratvaprā-
yuktakālasya parihārāya bhavati |

6. naudhasena | imam indra sutam pibety asyām rīcy utpa-
nnam sāma naudhasam | tvām idā hyo nara ity asyām rīcy utpa-
nnam sāma śyātam |

9. uśān | asau dyuloko 'syām bhūmāv uśān | adadhātīty
adhyāhārāḥ | deśāntaraprasiddhim upajīvy paśuṣabdasyoṣaśabdena
vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathamtaravairūpaśākvarāṇi trīṇi
sāmāny anyānītarebhyo vilakṣhaṇāni prīṣṭhyākhye śādahe pratha-
matrīṭīyapañcameshv ayugmeshv ahasu prīṣṭhastotranīṣṭhpadakāny
āsan | tathā brīhadvairājaraivatarūpāni trīṇi sāmāny anyāni ratham-

tarādibhyo vilakṣhaṇāni bhūtvā dvitīyacaturthashashṭheshu yugma-
rūpeshv ahassu prishṭhastotranishpādakāny āsan |

6. tāni tathākālpanta | tataḥ śaṭṣaṃkhyākāni prishṭhasā-
māni dhārayitum tāni śaṭ chandānsi tathākālpanta | tenaiva kra-
meṇa samarthāny abhavan | prathamadvitīyatrītiyeshv ahassu gāya-
trītrishṭubjagatyah prishṭhastotranishpādakāḥ | caturthapāñcamasha-
shṭheshv ahassv anuṣṭuppañktyatichandānsi stotranishpādakāni |
evam sati yajño 'pi prishṭhyashaḍaḥākhyah kalpate | svaprayojanāya
samartho bhavati |

29.

1. Agnir vai | idānīm dvādaśāhkratau prāyaṇīyodayanīyāv
atirātrau yac ca daśamam ahaḥ | tat tritayam varjayitvā madhya-
gato yo navarātras taṃ vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyatara
upasargo yasmin mantre 'sti tan mantrasvarūpam prathamasyāhno
rūpam | lakṣhaṇam ity arthaḥ |

karishyat | karoter dhātor bhaviṣyatpratyayāntam idṛiṣaṃ
yad asti |

7. ā tvā ratham | ā tvā ratham iti trico marutvatīyaśastra-
sya pratipat | tac ca rathasābdopetam | idam vaso sutam iti tasya
śastrasyānucaraḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde
śrutatvāt |

16. tyam ū shu | atha nividdhānīyasya sūktasyādaḥ kiṃcit
sūktāntaraṃ vidhatte | tyam etc.

30.

1. ā na indrah | yasya sūktasya purastāt tārkyashaṇsanam
vihitam tasmin nividdhānasūkta ākararūpam lakṣhaṇam darśayati |
ā na etc.

2. idānīm nishkevalyamarutvatīyayoh śastrayor nividdhāne sū-
kte stotum āha |

sampātau | sampatanti prāpnuvanty ābhyām yajamānāḥ sarva-
lokān iti sampātau | nishkevalyamarutvatīyanividdhānayoḥ sūktayor
vaikṛitayoh sampāta iti saṃjñā | ā yātv indro 'vasa iti marutvatīya-
śastrasya nividdhānam sūktam | ā na indra iti nishkevalyasya nivi-
ddhānam sūktam |

6. yad vā eti | ākaraprasābdādikaṃ lakṣhaṇam mantre nāstīty
āsaṅkya yad vā ityādina tatsadbhāve bādha upanyasyate | yad etad
eti ca preti ceti tad etat prathamasyāhno rūpam lakṣhaṇam iti pū-
rvam uktam | tat tathā sati yadi prety anena lakṣhaṇena yuktaṃ
sarvaṃ sūktam jagatam abhaviṣyat | tadānīm yajamānā asmā lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsah | tad yad ityādinā samādhānam upanyasyate | yasmāt praśabdayoge bādho 'sti tasmāt kāraṇād iheheti sūktam yadi prathame 'hani śaṅset | tadānīm ihehaśabdenāśya bhūlokasya vivakshitatvād asminn eva bhūloke tatsūktapāthenainān yajamānān ramayati | ciraṃ kṛḍayati | tataḥ praśabdaprayukto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutam śastram uktam, yac cāgnishṭome pūrvaṃ nirūpitam āgnimārutasastraṃ tad ubhayaṃ samānam ekavidham | nyūnādhikamantrāṇām abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti līṅgadvayam yad vai yad evoktam tad atra dvitīyasyāhno līṅgaṃ na bhavattīti nakāradvayenobhayaṃ nishidhyate | yat sthitam tishṭhatidhāturūpavad bahushu sthāneshv apracyutatvenāvasthitam mantre dṛṣyate tad dvitīyasyāhno rūpaṃ | līṅgaṃ |

kurvat | vartamānārthapratyayayuktam karotidhāturūpaṃ |

4. agniṃ dūtam | atra kurvad iti līṅgopanyāsah | yady apy agniṃ dūtam ityādaḥ sāksāt kurvacchabdo na śrūyate | tathāpi karotyarthasya sarvadhātugatasāmānyatvād vartamānārthavācīpratyayāntam dhātumātraṃ kurvacchabdena vivakshitam | atrāpi vṛṇīmaha iti vartamānārthavācīpratyayānto dhātuh śrūyate | tasmād dvitīye 'hany etat sūktam viniyoktum योग्यम् |

7. indra nedīyah | indra nedīya ityādikāḥ pragāthah prathame 'hany api vihitah | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno 'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvaṃ sthitaśabdarthatvāt sthitaval līṅgaṃ |

11. tvām id dhi | atha nishkevalyaśastrasya stotriyānurūpayoh pragāthayor brihatsāmasambandharūpaṃ līṅgaṃ darśayati |

tvām id dhīti brihatsāmna adharabhūtah stotriyah pragāthah | tvam hy ehitī anucarah pragāthah | prathame pragāthe brihatsāmayuktam pṛsthastotram bhavati | atra pragāthadvayasya brihatsāmasambandhād bārhate brihatsāmasambandhiny ahani tad ubhayaṃ योग्यम् | dvitīyasya cāhno brihatsāmasambandhitvāt tasminn ahani viniyoktavyam |

32.

2. viśvo devasya | viśvo devasyety ekā rik | tat savitūr iti dve ricau | so 'yam ekas trico brihatsāmasambandhabhūto vaiśvadevaśastrasya pratipad bhavati | ā viśvadevam ity esha tricas tasyānucarah | ata ubhayor brihatsāmasambandhaḥ |

Pañcika V.

1.

3. samānodarkam | udarkah samāptih | samāna udarkas tu-
lyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛttam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛttam |
punar api nitarāṃ nṛttam nartanam punarninṛttam | svaraviśe-
ṣhāṣharāṇāṃ punaḥ-punar āvartanena vā nartanasādrīṣyam | punarā-
vṛttam paṭhitasyaiva pādasyāvṛttih | atra tu svarāksharamātrasyeti
viśeṣhaḥ | ratavad iti dhātvarthamātram atra vivakshyate | paryasta-
vad iti paryāsaśabdavat |

kṛitam | bhūtarthapratyayopetaḥ karotidhātur dhātumātram vā |

5. devā vai | yadā devās tṛtīyam ahar anuśṭhāya tena sva-
rgam lokam gatāḥ | tadānīm asurā rakṣāṃsi ca tān devān anuga-
mya svargapraveśo yathā na bhavati tathāvarāyanta | nivāritavantaḥ |
tatas te devās tān asurān prati virūpā viruddharūpopetā bhavateti
ṣaṭitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam praty
āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vitaya ity eka | vāyo yāhi
śivā diva ityādike dve ṛicau | militvā so 'yam ekas tṛicaḥ | indraṣ
ca vāyav eśhām sūtānām ityādike dve ṛicau | tṛicatvasampādanāya
taylor anyatarā dvir āvartaniyā | ā mitre varuṇe vāyam ityādikas
tṛicaḥ | sajūr viśvebhīr devebhīr ityādikas tṛicaḥ | uta naḥ priyā
priyāsv ityādikas tṛicaḥ | ta ete sapta tṛicā ushṇikchandaskāḥ | tat
sarvam aushṇiham praṭigaṣastraṃ kuryāt | tatra samānodarkatvam
tṛitīyasyāhno līgam | ā mitre varuṇa iti sūkte tisṛiṣhv apy ṛikshu
ni barhishṭyādiko 'ntimāḥ pāda eka eva | ā yāhiti sūkte 'pi vṛishann
indṛety antimāḥ pāda eka eva | sajūr viśvebhīr iti tṛice 'py ā yāhy
agna ity antimāḥ pāda eka eva | evaṃ katipayeshu samānodarka-
tvaṃ līgam || atha marutvatīyaśastrasya tṛicadvayaṃ vidhatte |

13. tam-tam | tam-tam ityādikas tṛico marutvatīyaśastrasya
pratīpat | tasyopakrame tam-tam iti dvir āvṛttih śabdo nṛttagata-
tālānukarāṇasādṛiṣaḥ | ante ca kṛiṣṭīnāṃ nṛitur iti nartanaṇvāci śa-
bdaḥ śṛūyate | tad idaṃ ninṛittaval līgam | traya indrasyety ayam
anucarās tṛicaḥ | tasyāḍau tṛiśabdasṛavaṇād idaṃ trival līgam |

14. indra nediyaḥ | indra nediya iti pragāthasya pūrvayor
apy ahnor vihitatvād acyutatvam | atha pragrathanena tṛicatvaṃ
sāmpādayitum caturthaḥ pādaḥ shashtṭhaḥ pādaḥ ca tris-trir abhya-
syate | tasya nṛittasamānatvād ayam pragātho ninṛittalīgavān | evam

brāhmaṇaspatyapragāthe 'pi drasṭavyam | yadvā | yasmin indro
varuṇo mitro aryamety okāśasya trir abhyāso nṛttasamānaḥ |

20. abhi tvā | abhi tvā śurety ośā rathamtarasāmo yoniḥ |
tām pūrvoktāyā dhāyāyā anu paścān nivartayati | śaṁsed ity arthaḥ |

2.

1. atha nividdhāṇīyaṃ sūktam vidhatte |

yo jāta eva | asmin sūkte nṛimpasya mahnā sa janāsa indra
ity antimaḥ pādaḥ sarvāsv ṛikshu samānaḥ | tasmād idam sūktam
samānodarkaliṅgopetam |

14. vaiśvānarāya | atra dhishaṇety antaḥkaraṇavācakaḥ ṣa-
bdaḥ śrūyate | antaḥkaraṇam ca bhūmyāder antam prāptum śaknoti |
tathā cānyatra śrūyate | na vā imām aśvaratho nāṣvatarirathaḥ sa-
dyaḥ paryāptum arhati | mano vā imām sadyaḥ paryāptum arhati
(Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhi-
shaṇāśabdo 'ntasyopalakshakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispasṭham | bahuvridham
abhivyāhṛityam abhivyāharaṇīyam śaṁsanīyam ṛigjātam yasmin sūkte
tad bahuvabhivyāhṛityam | atra hi pañcadaśarcaḥ śaṁsanīyā iti bahu-
tvam | bahūnām devānām abhivyāharaṇīyānām vidyamānatvād bahu-
tvam | tasya bahutvasyaikatvadvitvāpekshayāntatvam |

17. purastādudarkam | udarkaśabdo 'vasānavacanaḥ | avasā-
nam ca vichedaḥ | so 'pi dvividhaḥ purastād upariśtāc ca | upakra-
māt pūrvam śaṁsanīyasyābhāvād ayam pūrvakālino vichedaḥ pura-
stādudarka ity ucyate | śaṁsanād ūrdhvakālino vicheda upariśtādu-
darkaḥ | samānodarkatvam ca ṛitīyasyāhno liṅgam yuktam | tatpo-
pariśtādudarkasāmyam sajanīyādishūdhāṛitam (5, 2, 1) | atra pura-
stādudarkasāmyam liṅgatvenodāhriyate | tathā hi | asmin sūkte sa-
rvāsv apy ṛikshu tvam agna iti padadvayam samāmnātam | tad idam
samānodarkatvam ekam liṅgam | asakṛid abhidhanād eva punarāvṛi-
ttaliṅgam ca vaktum śakyam | kimca | loke kamcit puruṣam sambo-
dhyābhimukhikṛitya tvam iti vadanti | evam atrāpy uttaratryaham
abhimukhikṛityaiva pratyīcam tvam tvam iti ṣabdaḥ prayujyate |
tac ca prathamadvitīyayos tryahayos ca samptatyai vichedarāhityāya
bhavati |

3.

1. dvādaśāhamadhyavartino navarātrasya trayaḥ ca vā ete trya-
hāḥ (4, 24, 1) iti yat pūrvam uktam, tatra prathamā tryaho 'bhihi-
taḥ | sa ca priśṭhyashaḍaḥasya pūrvō bhāgaḥ | atha tasyottaro bhāgo
navarātre madhyamā tryaho vaktavyaḥ | tasmīnṣ ca yat prathamam
ahas tan navarātre caturtham ahaḥ bhavati | tatra śastrakliptir upa-

rishtād vidhāsyate | ādau tāvan nyūnkho vaktavyaḥ | tadartham pra-
stauti |

āpyante | pūrvokteshu trishv aḥassu trivṛtapañcadaśasaptada-
śakhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gāyatri trishṭub
jagatīty etāni chandāṁsy āpyante | samāptāni | tata ūrdhvam etad
eva vakshyamānam uccishyate | pūrvam anukratvād utkarshenāva-
śishyate | tasyaivāvaśishṭasya vāg iti nirdeśaḥ | evakāras tu pūrvokta-
devatāvyaṅgyarthāḥ | Agnir vā devatendro vai devatā viṣve vai
devā devatety evaṃ tasya-tasyāhno nirvāhakaṃ devatātrayaṃ pū-
rvam uktatvān nāvaśishṭam | vāgdevatā pūrvam anukratvāvaśishṭā | tasya
vācakaṃ vāg ity etad chabdarūpam | tad etad aksharam vakārādīva-
rṇātmakam punar api tryaksharam | tribhir aksharair upetaṃ | ka-
tham etad iti | tad etat spāṣṭīkriyate | vāg ity ukte saty ekāksha-
ram bhavati | vakāragakārābhyāṃ yuktasyākāraksharasyaikatvāt |
tad evāksharam iti vāgdevatānāmnoccāryamānam tryaksharam bhava-
ti | ato vāgdevatāyā nāmany ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg eva caturtha-
syāhno nirvāhikā | tasmāt kāraṇād 'yadi caturtham ahar upetā
nyūnkhyanty, okārasya sūtroktaprakāreṇoccarāṇaviśeṣaṃ kuryuḥ |
tadanīm etad eva vāg ity etad aksharam devatāyā vācakaṃ abhila-
kshyāyachanti | udyamaṃ kurvanti | na kevalam udyamaḥ kṛtv
etad aksharam vārdhayanti | vṛddhiprakāra eva pravibhāvayisha-
ntīty¹⁾ anena spāṣṭīkriyate | prabhutvaṃ vibhutvaṃ cāksharasya
kartum ichanti | prabhutvaṃ sāmartyam, vibhutvaṃ viśālatvaṃ ||
nyūnkhasvarūpam Āśvalāyanena varṇitam | caturthe 'hani prātara-
nuvākapatipady ardharcādyor nyūnkhaḥ | dvitīyaṃ svaram okāram
trimātram udāttaṃ triḥ | tasya-tasya copariśṭād aparimitān pañca
vārdhaukāraṇ anudātān | uttamasya tu trīn | pūrvam aksharam
nīhanyate nyūnkhyamāne (7, 11, 1) iti | aśyāyam arthaḥ | caturthe
'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasyā
ṛico yau dvāv ardharcāu tayor ardharcayor yāv ādi tayor ādyor
nyūnkhaḥ kartavyaḥ | nitarām atyantavishamaṇaprakāreṇonīkhanam
uccāraṇam nyūnkhaḥ | katham iti | tad eva spāṣṭīkriyate | āpo reva-
tīḥ kshayatheti prātaranuvākasya pratīpat | tasyāḥ pūrvārdhāsyādau
yo 'yaṃ dvitīyasvara okāraḥ pakārād ūrdhvabhāvi, taṃ trimā-
tropetaṃ udāttaśvarayuktam trivāram uccārayet | ta ete traya okā-
rāḥ sampadyante | tattraikaikasyaukārasyaopari punar apy okārā ardha-
svarūpā hrasvamātrā aparimitāḥ pañca voccarāṇiyāḥ | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare
Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudattāḥ | uttamasya tu trimātrasyaukārasyopari trin
ardhaukāraṇ uccārayet | teshv ardhaukāreshu prathamam aksharam
nihanyat | atyantam nicasvareṇānudattam kuryād iti | evaṃ saty
udattās trimātras traya okārā, ardhaukāras trayodaṣṭy evam okārāḥ
shoḍaṣa sampadyante | prathamadvitīyayos trimātrayor madhye pañcā-
nudattā ardhaukāraḥ | dvitīyatrītiyayos trimātrayor madhye pañcānu-
dattā ardhaukāraḥ | tritīyasya trimātrasyopariṣṭād anudattā ardha-
kāras trayāḥ | so 'yam uccāraṇaviśeṣho nyūnkha ity ucyate | so
'yam nyūnkhaṣ caturthasyāhna udyatyai | udyamanāya sarvasmād
utkarshāya bhavati | Dieses lässt sich etwa so darstellen:

apó3 00000, 03 00000, 03 000. Vgl. Āśvalāyana 7, 11, 7.

5. annam vai | yo 'yam ukto nyūnkho 'sti tad etad annam
vai | annasādhana tvā annasvarūpam eva | katham etad iti | tad
ucyate | lāṣabdo 'nnavāci | tad yeshāṃ karshakāṇām asti te karshakā
ilāvāḥ | te ca varshantam parjanyaṃ abhilakṣhya geshṇā harṣheṇa
gāyanto yadā caranti | atha tadānim annādyam prajāyate | svakāla-
vṛṣṭiṃ samṛiddhiṃ ca dṛiṣṭvā karshakā hrīṣhyanti hrīṣṭāḥ ca
gāyantīti yad asti tatsadṛiṣam idam caturthe 'hani nyūnkharūpam
uccāraṇam | ato 'nenocāraṇenānnam utpādayanti | tad evam annādyā-
sya prajātyā utpādanārtham sampadyate | tasmād annaprajātiyukta-
tvād eva caturtham ahar jātavād bhavati | jātavattvam etasminn
ahani mantraliṅgatvenopariṣṭād (5, 4, 2) vakshyate |

6. caturakshareṇa | mantrā yā 'yam ādau caturaksharo
bhāgas tena nyūnkhaḥ | catvāry akṣarāṇy uccārya tadante yatho-
ktaṃ nyūnkham prayuñjyād iti kecid yajñikā āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitī-
yasminn akshare nyūnkhaḥ | prajānāṃ sarvāsām mukhenāivannā-
danāt | tathā sati yajamānam annādyasya mukhata eva samīpa eva
sthāpayati |

11. ājyaṣastre sthānaviśeṣam vidhatte |

madhyataḥ | trītiyapāda ity arthaḥ | tathā cāśvalāyana āha |
āgniṃ na svavṛiktibhir ity ājyam | tasyottamāvarjam trītiyeshu
pādeṣu nyūnkhaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharacādau | tathā cāśvalāyano marutvati-
yam nishkevalyam ca nirūpya paścād idam āha | śrudhīhaviyasya tu
trīca ādye 'rdharacādishu nyūnkhaḥ (7, 11, 28) iti |

4.

2. yad vāco rūpam | vākpratipādakaṣabdayuktaṃ | vaimadam
vimadākhyena maharṣiṇā yuktaṃ | rīphatidhātuh kṣeṣārthe vartate |
viśeṣakṣeṇocāritam virīphitam | vichandā iti vividhachandasā

yuktam | yad ūnam vātiriktam vonatiriktam | aksharahrasavṛddhi
ity arthaḥ |

3. viriphitam | nyūṅkharūpeṇa viśeshakleśenocāritam | ata
eva viriphitasya viśeshakleśarūpatayā yuktasya vimadākhyasya maha-
rsheḥ sambandhi |

5. tā u daśa jagatyah | tā u tās tu sūktagatā aṣṭāv rico
daśa jagatyah sampadyante | katham sampattir iti | tad ucyate |
sūktasyādyantayor ricos trir āvṛittyā dvādaśa paṅktayo bhavanti |
paṅktiḥ caiva catvāriṇśadaksharā | tato militvāṣṭyadhikacatuḥṣa-
ksharāṇi sampadyante | aṣṭācatvāriṇśadaksharāṇām jagatnām daśa-
saṃkhyāḥkāṇām tāvanti evāksharāṇi | evaṃ jagatisampattir |

6. tā u pañcadaśa | tās tu daśa jagatyah pañcadaśānu-
shṭubhaḥ sampadyante | tathā hi | aṣṭācatvāriṇśadaksharā jagatī |
dvātriṇśadaksharānushṭup | tathā saty ekaika jagatī sārddhānushṭub
bhavati |

7. tā u viṇṣatir | tās tu daśa jagatyah punar api pratyekam
dvedhā vibhajyamānāḥ caturviṇṣatyaksharā gāyatryo viṇṣatir bhava-
nti | gāyatrīsamaddham cānyatra prāyaṇīyam prathamam ahaḥ |
gāyatro vā aindravāyavo, gāyatram prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1)
iti srutyantarāt | idam cāhar madhyame tryahe prathamatvāt punaḥ
prāyaṇīyam | ato gāyatrīdvārā sambandhasya vaktum śakyatvād etat
sūktam caturthasyāhno nirūpakam |

8. tad etat | tad etad āgnim ityādi sūktam udgātrībhīḥ
pūrvam astutam, hotṛībhīḥ apy aṣastam tasmād ayātayāma gatasā-
ram na bhavātīti sākṣhād yajña eva | yajñamadhye sārātāt | tathā
sati yady etat sūktam atrājyam bhavet | tadānīm yajñarūpād eva
sūktād yajñarūpam ahas tanvate | vistārayanti | kiṃcāhardevatām
vācam eva tena sāranyuktena punaḥ prāpnuvanti | tac ca madhyama-
sya tryahasya saṃtatyai vichedarāhityāya bhavati |

10. vāyo śukraḥ | atrādyais tribhīḥ pratikair ekas tricāḥ |
itaraiḥ śatpratīkaiḥ śaṭ tricāḥ |

11. tam tvā | atra yad etad imaha iti padam āsti, tad yacā-
maha ity asmin arthe vartate | yacā ca dirghakālena phalapradā |
tasmād etad ahar abhyāyāmyam iva | abhito dirgham kartavyam iva
prayogabāhulyena dṛṣyate | tena yacūarthavācidhatudvāreṇa dirgha-
tvena sāmyapratiter idam mantravākyam caturthasyāhno nirūpakam |

12. idam vaso | ātānaḥ ṣaṣṭrakṛiptir | sā cedam vaso sutam
ityādikāsm asmiṇṣ caturthe 'hani pūrvoktena prathamenaḥnā samānā |
tat sāmyam caikam līgam |

15. tad u | tad u tat tu sūktam trishṭupchandaskam | prati-
shṭhitāni padāni pratiniyataḥksharasamkhyayuktāḥ padā yasmin sūkte
tat pratishṭhitapadam | tadṛṣeṇa tena sūktena savanam madhyam-

dinasavanagatam marutvatīyaśāstram dādāra | dhāritavān bhavati |
etena sūktena svayam āyatanāt svaktiagrīhāt kadācid api na pra-
cyavate |

16. imam nu | imam nv ityādis trīcaviśeṣaḥ paritaḥ pūrvo-
ktānam ante prakṣhepanīyaḥ |

18. tad vai | yasmiñ chandasi nivitpadasamūhaḥ prakṣhipyato
tad etāc chando vahati | savanasya nirvāhakam bhavati | tasmān ni-
rvāhaṇāya tāsu gāyatrīṣu nividam dadhyāt |

19. pibā somam | priṣṭhastotrasādhanasya vairājasāmna
ādharāḥ pibā somam ityādiḥ stotriyas trīcaḥ | śrudhi havam ityādy
anurūpaḥ |

21. tvām id dhi | tvām id dhīty asyām ŋīri bṛihatsāmotpā-
nnam | tasmād etaṁ yonibhūtam pragātham pūrvoktadhāyām anu
paścāc chāṇset |

5.

11. tā u | tā u tās tu sūktagatā ŋīro vichandaso vividhachando-
yuktāḥ | tatraikaviñṣatir dvipadāḥ santy, avasiṣṭāḥ catushpadāḥ sa-
nti | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekam gaur ekam dyaus ekam
(5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmakam rūpam
caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā |
stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya
svarūpam Chandogair evam āmnātam | navabhyo hīṃkaroti sa ekayā sa tisri-
bhiḥ sa pañcabhiḥ sa ekayā | navabhyo hīṃkaroti sa ekayā sa tisri-
bhiḥ sa pañcabhiḥ | navabhyo hīṃkaroti sa pañcabhiḥ sa ekayā sa tisri-
bhiḥ | vajro vai triṇavaḥ (Tāndya 3, 1, 1) iti | asyāyam arthaḥ |
ekas trīcas tisribhiḥ paryāyair āvartanīyaḥ | tatra prathamaparyāye
prathamāyās triḥ pātho dvitīyāyāḥ pañcakṛitvaḥ pāthas tritīyasyāḥ
sakṛid eva pāthah | dvitīyaparyāye prathamāyāḥ sakṛit pātho dvitī-
yāyās triḥ pāthas tritīyasyāḥ pañcakṛitvaḥ pāthah | tritīyaparyāye
prathamāyāḥ pañcakṛitvaḥ pātho dvitīyāyāḥ sakṛit pāthas tritīyasyāyās
triḥ pāthah | evam āvṛittābhiḥ saptaviñṣatisamkhyābhir ŋigbhis tri-
ṇavaḥ stomo bhavati |

5. paśurūpam | tathāvidham ca paśurūpam yad asti tad api
līngam | paśurūpasya bahuvidhatvam eva yad adhyāsavad ityādinā
prapañcyate | adhikapādasya prakṣhepo 'dhyāsaḥ | prakṛitau yāvad
asti tāvato 'py adhikapādotetam adhyāsavat | paśūnām api catu-
rbhyaḥ pādebhyo 'dhikam mukham ekam parigaṇyate | ato 'dhyāsa-
vat paśurūpam bhavati | tad eva vikshudrā ity anena spāṣṭīkri-

yate | vividbhāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād
apy anyo nyūnāḥ | gajāpekshayāśvaḥ kshudras, tadapekshayā mahi-
shaḥ kshudras, tato gaus, tato 'jety evaṃ paśuṣu kshudratvaṃ dra-
śhāvyaṃ |

vāmam | yad vāmam ramaṇīyaṃ suktam svaravarṇāḍibhiḥ śra-
vyam bhavati | tad api paśurūpam | loke 'pi gavāśvādipaśava iti yad
asti tad vāmam ramaṇīyaṃ drīṣyate |

yat pāṅktam | ekaṃ līgam pāṅktam yat punarvacanam tat
pañcasamkhyayuktam | pūrvatra pāṅktichandaḥsambaddham iti vi-
śeṣaḥ |

6. imam ū shu | imam ū shv ityādisūkte jagatichandoyuktā
ādyā navarcaḥ śaṁsanīyāḥ | tatra tṛtīyasyām rici jagatichandaske-
bhyas caturthapāḍebhyo 'dhikāḥ pādo bharadvājaḥ sapratha ity esha
samāmnāyate | ato 'dhikapādayuktatvād idam adhyāsavallīgam | tatra
paśusvarūpam | paśor api pādacatusṭṭayād adhikasya mukhasya vi-
dyamānatvāt |

7. ā no yajñam iti dve rīcau | ā no vāyav ity ekā | so 'yam
prathamas trīcaḥ | rathenetyādir dvitīyāḥ | bahava ityādis tṛtīyāḥ |
imā u vām ityādis caturthāḥ | pibā - sutasyedyādīḥ pañcamāḥ | de-
vaṃ - devam iti shashṭhāḥ | brīhad iti saptamāḥ | tad etat saptakam
brīhatichandoyogād bārhatam |

13. marutvān | parito 'nte prakshepaṇīyāḥ paryāśaḥ || tasmiṁś
tṛice nividdhānam vidhatte | tā u etc.

7.

1. mahānāmniṣhu | S. 4, 4, 1.

3. imān vai | nanu śakvarīśhūtpannam sāma śakvaram iti va-
ktavyam | śakvarī ca saptapāḍopetā | na caitā rīcas tathavidbhāḥ
kiṃtu pādacatusṭṭayopetā anusṭubhāḥ | tat katham āsām śakvari-
tvam ity āśaṅkya śaktipradatvāc chakvarītvam iti nirvacanam darśa-
yati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyāḥ santi tāḥ śīmna ūrdhvā
abhyasṛijata | agniṃ īla ity ārabhya yathā vaḥ susahāsatityantā dā-
śatayīnām śīmā | tasyāḥ śīmna ūrdhvabhaviniḥ kṛtvā Prajāpatir
abhitāḥ spriṣṭvān | ata evaitāḥ samhitāyām nāmāyante kiṃtv āra-
nyakaṇḍa āmnāyante | athavā | navaitā rīcas trivedebhya upari sthi-
tatvena prayujyante | tathā cāsvalāyana āha | śakvaram cet priṣṭham
mahānāmnyāḥ stotriyāḥ | tā adhyardhakāram nava prakṛityā tisro
bhavanti (7, 12, 10) iti | asyāyam arthaḥ | yadā śakvarasāmnā pri-
ṣṭhastotram nishpādyate tadānim mahānāmnya rīcaḥ stotriyas tṛico
bhavanti | tāḥ tu prakṛityā svabhāvena navasamkhyākās tathāpi ti-
sraḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikena-

rdhena yuktām ekām ṛicam ekam ardharcam kṛitvety uktam bhavati | tatas trayāṇām ardharcānām ekārdhatve sati tisra ṛico bhavanti¹⁾ | so 'yam śimollaṅghanaprakārah | yasmāt śimna ūrdhvāḥ satīḥ Prajāpatir asṛijata tasmāt śimā ity etannāmakā abhavan | mahānāmninām anena prakāreṇa śimānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikas trīca, upa na ityādir dvitīya, indram viṣvā iti tṛtīyah | etat trayam milītvā pūrvoktastotriyaśāḍṛiṣyād anurūpas trico bhavati |

8. mo shu tvā | ṛigdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāmā ity eṣā dvipadādhikatvena prakṣiptā | tasmād ayam pragātho 'dhyāsavan |

8.

4. tam indram | śastrānte prakṣhepanīyam trīcam vidhatte | tam indram etc.

10. stushe janam | trīṣṭupchandaskē sūkte viṣa ādevīr ity okaḥ pādo 'dhikāḥ prakṣhipyate | so 'yam adhyāso līṅgam |

14. agnir hotā | trīṣṭupchandaskasya trīcasyaśvasāne tā taremety adhikāḥ pādo 'dhyāsah |

9.

2. athāsmīn śaśthē 'hany ṛitupraisheshv ṛituyājasūkte kāmācid viṣeṣam vidhātum prastauti |

na vai | devāḥ sarve 'py anyonyasya gṛihe vāsam naiva kurvanti kiṃtu svasva eva gṛihe | evaṃ ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kiṃtu sarvo 'pi vasantādyṛitūḥ svasva eva sthāne nivasati | tasmāt kāraṇād yathāyatham svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuḥ | asampradāyam anyasmā adattvā | ayam arthaḥ | ṛitugrahāṇām pracāro yadā vartate tadānim maitravarunaḥ praishasūktagatena mantreṇa hotrādīn preṣhyati | ante ca yājyayā vashaṭkāram kurvanti | adhvaryuyajamānau tu preṣhitau svasvayājyām hotre prayachataḥ | tad idam prakṛitāv anuṣṭhānam | atra tu tau hotre na prayachataḥ kiṃtu svayam eva yājyām paṭhata iti | tathā sati yathartu tam-tam ṛitum anatikramya sarvān ṛitūn ṛitvijāḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnām tathā kalpane sati janatā janasamūho yathāyatham svaṃ-svaṃ sthānam anatikramya vyavasthitāḥ sukhīno bhavanti | evaṃ ṛituyāja atra prastutāḥ || tatraitac cintyate | kim ṛituyājeshu praishavashaṭkārau prakṛitivan na kartavyāv uta kartavyau | āho svit prakārantareṇa kartavyāv iti | tatra tāvad akāraṇapakṣam upanyasyati

1) Vgl. Sāyaṇa zu Aitareyāranyaka 4, 1, 1.

3. tad āhuḥ | rīṭuyājartham maitrāvaruṇena paṭhitavyā mantrā rīṭupraishāḥ | taiḥ praishamantrair hotrādīn prati ca na pre-shitavyam | hotā yakṣhaḍ Indram ityādibhiḥ praishāṇaṃ na kartavyam | hotrādibhiḥ ca rīṭupraishamantrair na vashaṭkartavyam | yā-jyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya rīṭuprai-shās te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany apyate | samāpyate | na hi samāptayāṃ vāci mantrāprayogo yujyate | iti ni-shedhavācināṃ abhiprāyaḥ || teshāṃ eva matam aśṛitya vidhivādināṃ pakshe doṣhaṃ darśayati |

4. yad rīṭupraishaiḥ | yady rīṭupraishās tatpūrvako vashaṭ-kāraḥ cānushṭhiyeran | tadānīm āptāṃ samāptāṃ vācam eva pichēyuh | kīdṛiṣīm vācam | rīkṇavahīm | vaho balivardasya lāṅgalādivahanapra-deṣaḥ | vṛikṇo bhagno vaho vahanapradeṣo yasyā vācaḥ sā rīkṇa-vahī | śrāntatvād yajñabhāraṃ voḍhum aśaktety arthaḥ | vahārāvi-ṇīm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā va-harāviṇī | tāḍṛiṣīm upadravadvayayuktāṃ vācam vināśayeyuh || evam anushṭhānapakshe doṣham uktvā nishedhapakshe vyavasthite sati vi-dhivādī svābhipretam anushṭhānaṃ hṛidi nidhāya nishedhapakshe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preshyeyur, yadi vā ebhir yajyāmantrair na vashaṭkuryuh | tadānīm rīṭvijo ya-jñasyacyutād avinashṭāt prayogāc cyaveran | vināśeyuh | yajñaprayo-gaḥ sāṅgo na bhaved ity arthaḥ | kiṃcāitasmād yajñāt svaktiaprāṇāt Prajāpateḥ svaktiyayajamānād gavādīpasubhyaḥ ca jihmā iyuh | rīṭvi-jah sarve 'pi kuṭilā bhūtvā gacheyuh | yajñaprāṇayajamānapasubhyo bhrasṭā bhaveyur ity arthaḥ || itthaṃ vidhinishedhapakṣhayor ubha-yor api bādham uktvā prakārāntarenānushṭhānaṃ siddhāntayati |

6. tasmād rīgmebhyaḥ | yasmād anushṭhānapakshe śrāntāṃ ityādyuktadoshaḥ parityāgapakshe tv acyutād ityādyuktadoshaḥ | ta-smād doshadvayaparihārāya prakārāntarenānushṭheyam | prakṛitau hi maitrāvaruṇas taṃ-taṃ praishamantram paṭhitvā hotar yajetyādinā preshyati, hotrādayaḥ ca tata ūrdhvaṃ yajyāṃ praisharūpāṃ eva pa-ṭhitvā tadante vaushaḍ ity vashaṭkurvanti | atra tu na tathā karta-vyam | kiṃ tarhy rīgmebhya evādhy rīkṣirasakēbhyo hotrādivishaya-praishebhya evordhvaṃ maitrāvaruṇo hotar yajetyādinā preshyet | ho-trādayaḥ ca tathāiva rīgmebhyo 'dhi vashaṭkrītya tubhyaṃ hinvāna ityādyrīkṣiraskaiḥ praishair yajeyuh | tathā sati prakṛitivad anushṭhā-nābhāvad vācam āptāṃ ityādīr anushṭhānapakshe prokto dosho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakshe 'cyu-tād ityādīr dosho 'pi na bhavati |

10.

1. pāruccepiḥ | prātaḥsavane mādhyāṃdinasavane ca yāḥ
prasthitayājyaś codakena prakṛitaiḥ prāptāḥ | tāsām purastāt pārū-
ccheṇiḥ parucceḥpākhyena maharshiṇā dṛiṣṭā ṛica upadadhyuḥ | ekai-
kāṃ pārucceḥpiṃ ṛicam uktvā paścād ekaikāṃ prathitayājyaṃ pa-
thet | vṛishann indra vṛishapānāsa indava ityādyāḥ, pibā somam in-
dra suvānam adribhir ityādyāś ca pārucceḥpya ṛicalḥ Sūtrakāreṇa
(8, 1, 2. 4) vispaśṭham udāhṛitāḥ | pārucceḥpiṣhv ṛikshv yac chando
'sti tad idaṃ rohitānāmakam |

3. tad āhuḥ | samkhyāsāmyāt pañcapadopetā ṛicalḥ pañcame
'hani yuktāḥ | śaṭpadopetāḥ śaśṭhe 'hani | pārucceḥpyas tu sapta-
padopetāḥ | ataḥ śaśṭhe 'hani tacchaṇsanam ayuktam iti codyavā-
dinām abhiprāyaḥ || tatrottaram āha |

4. śaḍbhir eva | ekaikasyām ṛici ya ete prathamabhāvināḥ
śaṭ pādās taiḥ sarvair yadā śaśṭham ahar āpnuvanti | tadānim
uparitanam yat saptamam ahaś tad apachidyaiva prithaktvena tasya
vichedaṃ kṛitvaiva prāpnoti | tasmād vichinnam saptamam ahas tena
saptamena pādenābhimukhyenopakramya vasanti |

11.

1. tad yad etat | samudramadhyasthitānām dhanānām āka-
rṣhaṇe kiṃ sādhanam iti | tad ucyate | tat tatra pārucceḥpiyāśv ṛi-
kshu yad etat padam pāṭho 'sti | kidṛiṣam | punaḥpadam | śaṭsu pā-
deshu samāpteshu punaḥ paścād uccāryamāṇaḥ sumṛiliko na ā gahity
evamvidhaḥ saptamaḥ pādaḥ | sa eva dhanānām āsājanāyāsaktāni
kṛitvā samākaraṣaṇāyānkuṣo 'bhūt |

12.

1. pūrvatra vāg ekam gaur ekam dyaaur ekam iti yat tṛitīyam
devatāśvarūpam uktam, seyam devatā śaśṭham ahar nirvahati | ta-
thā stomānām madhye trayastriṇṣaḥ stoma nirvāhakaḥ | tasya stoma-
sya svarūpam Chandogair evam āmnāyate | ekādaśabhyo himkaroti
sa tisṛibhiḥ sa saptabhiḥ sa ekayā | ekādaśabhyo himkaroti sa ekayā
sa tisṛibhiḥ sa saptabhiḥ | ekādaśabhyo himkaroti sa saptabhiḥ sa
ekayā sa tisṛibhiḥ | anto vai trayastriṇṣaḥ (Tāṇḍya 3, 4, 1) iti || asyā-
yam arthaḥ | eka eva tṛicas tribhiḥ paryāyair āvartanīyaḥ | tatra pra-
thame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo
'bhyāsa uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit
pāṭho madhyamāyās trir abhyāsa uttamāyāḥ saptakṛitvo 'bhyāsaḥ |
tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit
pāṭha uttamāyās trir abhyāsaḥ | evam trayastriṇṣastomanishpattir iti |

revatīr naḥ sadhamāda ity asyām rīcy utpannam sāmā raivatam |
gāyatrīyādibhyaḥ chandobhyo 'ksharair adhikativād atichandā iti ka-
syacīc chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity ādyaḥ trīcaḥ | ā vām ratha iti
dvitīyaḥ | sushumā yātam iti tṛtīyaḥ | yuvām stomebhir iti catu-
rthaḥ | avar maha iti dve rīcau | vṛishann indrety ekā | ubhābhyām
pañcamas trīcaḥ | astu śraushaḥ ity ekā | o shū na ity ekā | ye de-
vasa ity ekā | etat tritayam shashṭhaḥ | iyam adadād iti saptamaḥ |
ity etat sarvam praṭigaṣaṣtraṁ kuryāt || śastrāntarasya pratipadam
trīcam vidhatte |

6. sa pūrvaḥ | atra mahānām iti mahacchabdaḥ pādasyānte
dṛṣyate | shashṭham cāhaḥ prishṭhyākhyasya śaḍabasyānto bhavati |
tasmād antatvaliṅgena shashṭhe 'hani योगyam | yadvā | mahato 'py
adhikasyānyasyābhāvan mahad ante ity antatvam vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛishā | marutvān no bhavati ity asya caturthasya
pādasya sarvāśv rīkshu vidyamānatvāt samānodarkatvam || trīcatma-
kam sūktāntaram vidhatte |

10. indra marutvaḥ | asmin sūkte tebhīḥ sākam ityādis tṛi-
tīyasyām rīci tṛtīyaḥ pādah | tatra Vṛitram khādati bhāksbayaṭiti
vṛitrakhādah | tena bhakshaṇena Vṛitrasyāvasānam maraṇam sampa-
dyate | tasmāt khādo Vṛitrasyāntah | shashṭhasyāntatvam pūrvam evo-
ktam | ato 'ntavattvam līṅgam | yady apīdam sūktam na bhavati ta-
thāpi sūktasthānāpannatvāt sūktam ity uktam |

12. śastrasyāntimam trīcam vidhatte |

ayam ha | svar marutvatā jitam iti dvitīyaḥ pādah | tatra bhū-
tārthavācīktapratyayānto jayatidhātur ekam līṅgam | kimca jayasya
yuddhāvasānatvāj jitam iti śabdo 'ntapratipādakah | tad etad antava-
ttvam aparam līṅgam |

17. indram it | asya pragāthasya sarveshv api pādeshv indra-
śabdavṛittes tāladhvanisadrīṣatvān nirpittaval līṅgam |

13.

2. pra ghā nu | somasya tā mada indraḥ cakārety asya catu-
rthapādasya bahushv rīkshu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya śastrasyāntimam trīcam vidhatte |

upa no haribhiḥ | tīrīshv apy rīkshūpa no haribhir iti pāda-
syāikatvāt samānodarkatvam |

8. tat savituh | tat savitur iti dve rīcau pratipaccheshabhūtau,
dosho āgād ity esha sūtre paṭhitas trīco 'nucaraḥ | atra bhūtārtha-
vāci gamidhātur yo 'stī tasyārtha āgād iti śabdenocyate | bhūtārtha-
vācītvād gatam gamanasamāptir anto bhavati | tad etad antayattvam

līṅgam || yasmād atra Sūtrakaro (8, 1, 18) 'bhi tyam ity ekam ṛicam tat savitur iti dve ṛicau militvā pratipattricatvenoktvā dosho āgād ityādikas trico 'nucara ity uktavān | tasmād asmābhis tat savitur iti vākyam pūrvaṣeṣhatvena vichedanīyam |

10. katarā | dvitīyasyā ṛicas caturthe pāde dyāvā rakshatam pṛithivī ity uktatvād idam sūktam dyāvāpṛithivīyam | tatra dyāvā rakshatam iti pādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

11. kim u | kim u śreṣṭhā ity asmin sūkte trayodaśarcaḥ ṣaṁsaniyāḥ | tatra caturthyā ṛicaḥ prathamapāde cakṛivāṁsa ṛibhava iti śrutatvād idam ārbhavam | upa na iti sūkte catasraḥ | Āgvalāyana 8, 8, 8 | tatra prathamapāde ṛibhukshā iti śrutatvāt tad apy ārbhavam | Ṛibhavo hi naro manushyāḥ | ata eva manushyān antaḥ praveṣayitum asahamānā agnivasvādayaḥ somapānavelāyām Ṛibhūn niḥsāritavantaḥ | etac cārbbhavam ṣaṁsaty Ṛibhavo vai deveshu (3, 30) ityādāv upākhyāne tulyam avagamyate | te ca narā Ṛibhavaḥ ṣasyante kathyante yasmin sūkte tan nārāṣaṁsam | tad ekam līṅgam | tathāivopa na vājā iti sūktasya tṛitīyasyām ṛici tryudāyam iti trīṣa-bdaḥ śrūtaḥ | tad etat tritvaṁ dvitīyaṁ līṅgam |

12. idam itthā | idam itthety ekam sūktam, ye yajñenety aparam |

14.

2. nishṭhāvam | kīdṛiṣam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyam niḥṣeṣheṇa sthitir nirṇayo nishṭhā | sā yasminn asti sa nishṭhāvāḥ | tādṛiṣam | dharmarahasyanirṇetāram ity arthaḥ | avavaditāram | jyeshṭhaputrasyaitāvad, dvitīyasyaitāvad, anyasyaitāvad ity avachidya vaditum samartho 'vavaditā | tādṛiṣam |

3. tān ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte ṣaṁsaya | tatas teshāṁ ṛishīṇāṁ yat sahasrasaṁkhyam dhanam satrapariveshaṇaṁ satrārtham paritaḥ sampāditaṁ | tat sarvam anuṣṭhānād ūrdhvam avaṣiṣṭam te dhanam tubhyam Aṅgirasō maharshayaḥ svargam prāpnuvanto dāsyantīti |

15.

3. pratishṭhāyā enam | avighnena karmasamāptir daivī pratishṭhā | tatsādhanabhūtadhanādisampattir mānushī pratishṭhā |

4. Sukīrtinā | Kakṣhīvān ity abhihitāḥ kaścīd rishīḥ | tasya putraḥ sukīrtināmakaḥ | tena dṛiṣṭam apa prāca indreti sūktam api tannāmakam | tac ca vṛiṣhākapisūktāt prāg eva samīpe ṣaṁsaniyam | tena Sukīrtinā hotā yonim vyahāpayat | garbhānirgamāya vivṛitam ākarot | ata eva tasyā ṛicas caturthapāda urau yathetyādir āmnāyate |

6. madhvo vonāma | asmin sūkte marudvishayam ābhivyā-
harāṇiyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshaya
saṃkhyāyām avasānatvād anto bhavati | tad etad antatvaṃ līṅgam |

8. sa pratnathā | devā agnim ity asya caturthapādasya
sarvāsv apy rikshu paṭhitatvāt samānodarkatvam || dhārayann ity
etasya punaḥ-punaḥ paṭhitasyānuvādēna tadabhiprāyaṃ sadṛśiṣṭā-
ntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmīn sūkte caturtheshu pādeshu
dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā śaṅsati | tasya ko
'bhiprāya iti | so 'bhidhiyate | antaḥ śastrasyāvasānapradeśaḥ | tasya
prasraṅsāt prakarsheṇa sraṅsanāc chaithilyād ayam hotā bibhāya |
bhītim prāptvān | sraṅsanaparihārārthe dṛṣṭānto 'bhidhiyate | yathā
loke rajjūṃ nirmimāṇaḥ puruṣaḥ punarāgrantham punaḥ-punar
āgrathyāgrathya punarnigrantham punaḥ-punar nigrathya-nigrathya
tasya rajjor antam badhniyāt | dīrghāyā rajjivā agrāṃ sūkṣmam
punaḥ prīṣṭhataḥ pratyākriṣhya veshtanaṃ kṛitvāgranthanaṃ nāma |
tasya dṛiḍhībhaḥ nigranthanaṃ nāma | ity eko dṛiṣṭāntaḥ | anyo
'py abhidhiyate | yathā vā loke carmakāra ādrasya carmaṇaḥ saṃ-
kocanivāraṇāya bhūmau tat prasūrya dṛiḍham ākriṣhya carmaṇo 'nte
mayūkhaṃ śaṅkuṃ carmaṇo dhāraṇāya bhūmau nihanyād, dṛiḍham
bhūmipravīṣṭaṃ kuryāt | hotuḥ punar dhārayann iti śaṅsanaṃ yad
asti tad etad tadṛiṣam | pūrvoktadṛiṣṭāntasamānaṃ drasṭavyam |
tad etad chaṅsanaṃ yajñasya saṃtatyai bhavati |

16.

1. dvādaśāhagate navarātre trayas tryahāḥ | tatra prathamadvi-
tīyau tryahāv uktau | tāvataḥ prīṣṭhyāḥ śaḍahaḥ samāptaḥ | yas tu
trītiyas tryahas tatra yāni trīṇy ahāni tāni chandomanāmākāni |
tatra prathamam, navarātrāpekshaya saptamaṃ yad ahar asti, tatra
mantraliṅgaṃ darśayati | yad vā eti etc.

9. āpyante | trivṛtapañcadaśasaptadaśaikaviṃṣatṛiṇavatrāyastri-
ṅśākhyā ye stomās te sarve 'pi śaśṭhe 'hany āpyante | samāptaḥ |
gāyatrītrīṣṭubhagatyanuṣṭuppañktyatichandobhidhāni sarvāṇi cha-
ndāṇsi ca samāptāni | tathā sati yathāivādo vakshyamāṇaṃ nidarśa-
naṃ tathāiva saptamasyāhnaḥ pravṛttir drasṭavyā | kiṃ nidarśa-
naṃ iti | tad ucyate | yathā darśapūrṇamāsādirpuroḍaśādidravyāṇy
avadāya pascāt tāny avadānasthānūny ājyasthālyā ājyena punaḥ pra-
tyabhighārayanti | kimarthaṃ iti | tad ucyate | yātayāmatayai | gata-
sāratvaparihāraya punar api haviṣṭvayogyatārthaṃ | evam evaita-
smīn saptame 'hāni stomāṇi chandāṇsi ca punar api pratyupayanti |
pratipadyānutīṣṭhanti | tathā saty anuṣṭhitasya punar anuṣṭhā-
naṃ carvitacarvaṇasamānaṃ iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etat samudrād ūrmir ityādikam saptamasyāhna ājyam bhavati | tad etad ayātayāmatayai punar api sāratasiddhyartham bhavati | tasmīn chastre ghṛitasya nāma guhyam iti ghṛitaśabdasya vidyamānatvāt pratyabhighāraṇasāmyam bhavati | yady api trivṛīḍa-dayaḥ stomāḥ saptame 'hani punar 'nānushṭhiyante, tathāpi caturviṁśādayaḥ chandomanāmaka anushṭhāsyante | tasmād ayātayāmatvaṁ stomatvasāmyenābhīhitam |

11. ā vāyo | atrādyaiḥ śaḍbhīr dvau tricau | itare pañca tricāḥ |

14. tad u | tad u tat sūktam kayāsubhāṣabdopetāt tvāt kayāsubhīyanāmakam | astv evaṁ kim tata iti cet | ucyate | etad eva kayāsubhīyanāmakam sūktam samjñānam parasparaikamatyasādhanam | kimcaitat samtaui samtānakaram prāṇānam avichedena dīrghayushyakaraṇam |

19. paśavaḥ chandomāḥ | caturviṁśacatuṣcatvāriṁśaśtācatvāriṁśakhyāḥ chandomāḥ paśusādhanatvāt paśurūpāḥ | tasmāc chandomayukte 'smiṁs tryahe chandodvayānushṭhānam paśuprāptyai bhavati | chandobhīr gāyatrītrīṣṭubhagatībhīr akṣharasamkhyādvāreṇopamtyanta iti caturviṁśādayaḥ trayaḥ chandomāḥ | tatra gāyatrī caturviṁśatyakṣharayā sadṛṣo. yaḥ caturviṁśastomas, tasya pratipādakam aśtābhyo himkarotītyādikam Chandogabrahmaṇam caturviṁśam etad ahar upayanty ārambhaṇīyam (4, 12) ity atraivodāhṛitam | yac catuṣcatvāriṁśastomasya nirūpakam Chandogabrahmaṇam evaṁ āmnāyate | pañcadaśabhyo himkaroti sa tisṛbhiḥ sa ekādaśabhiḥ sa ekayā | caturdaśabhyo himkaroti sa ekayā sa tisṛbhiḥ sa daśabhiḥ | pañcadaśabhyo himkaroti sa ekādaśabhiḥ sa ekayā sa tisṛbhiḥ (Tāndya 3, 9, 1) iti | asyāyam arthaḥ | tribhiḥ paryāyais trīcasyāvṛittau prathamē paryāye prathamāyā trīcas trīr abhyāso madhyamāyā trīca ekādaśakṛitvo 'bhyāsa uttamāyā trīcas sakṛit pāṭhaḥ | dvitryaparyāye prathamāyā sakṛit pāṭho madhyamāyā trīr abhyāsa uttamāyā daśakṛitvo 'bhyāsaḥ | tritryaparyāye prathamāyā ekādaśakṛitvo 'bhyāso madhyamāyā sakṛit pāṭha uttamāyā trīr abhyāsaḥ | so 'yam catuṣcatvāriṁśastoma iti ¹⁾ || atha bṛihatsāmasādhyaḥprishṭhastotrasyadhāra-bhūtam stotriyam pragātham tadanurūpaṁ ca vidhatte |

20. tvām it | tvām id dhṛty ekaḥ pragātham | tvam hy eḥiti dvitryaḥ | tad ubhayaṁ saptame 'hani nishkevalyaśastre śaṁsantiyam | nanv ayugmam ahaḥ saptamam | tathā sati rathamtarapṛishṭham parityaḥya bṛihatpṛishṭham kim ity upādiyata iti cet | vacanabalād iti brūmaḥ | kim hi vacanam na kuryān, nāsti vacanasyātibhāra iti nyāyat | bṛihatpṛishṭhasvikāre kāmēd yuktim aha |

21. yad eva | pūrvasya śaṣṭhāsyāhno yad eva pṛishṭhastotram

1) Ueber den aśtācatvāriṁśa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanam tūparishṭad vakshyate |
nanu shashṭhe 'hany api raivatam prishṭham na tu bṛihad iti cet |
naisha doshaḥ | bṛihadraivatayoḥ karyakāraṇabhāvenaikatvād ity
abhipretya bṛihac ca vā idam agre rathamtaram cāstam (4, 28) ity
atra pratipāditam || karyakāraṇabhāvam iha smārayati |

22. yad vai | vairūpaśakvarayor rathamtarajanyatvāt tadrūpa-
tvam | vairājaraivatayor bṛihajjanyatvāt tadrūpatvam | evaṃ ca sati
shashṭhe 'hani raivatasya bṛihattvam vyavahartum śakyate || idānim
atra saptame 'hani bṛihatprishṭhasvikāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya
tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatprishṭham kriyate |
tad idānim shashṭhe 'hany anuśṭhitena bṛihataivāsmiṇ saptame 'hani
tad bṛihatprishṭham pratyuttabhnavanti | atitātvena shashṭhasya
punar uddharaṇam pratyuttambhanam | etac cāstomakṛintatrāya sam-
padyate | stomānām trivṛitpañcadasādinām kṛintatram kṛintanam
chedaḥ | tadrābityam astomakṛintatram | tadartham atra svikārah ||
vipakṣabādhopanyāsasamukhenaiva tad eva spasṭhayati |

24. yad rathamtaram | shashṭhe 'hany anuśṭhitasya bṛihato
'smiṇ saptame 'hany anuvṛittim parityajya yugmadinatvam āśṛitya
yadi rathamtarapṛishṭham svikriyate | tadānim shashṭhasaptamayor
anuvṛittyabhavāt kṛintatram vichedanam syāt | shashṭhe bṛihat kṛi-
tam saptame tan na kṛitam, kimtu rathamtaram kṛitam iti vichedaḥ ||
vipakṣabādham upanyasya svapakṣam upasamharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād
ity arthaḥ |

27. abhi tvā | nitarām vartanam anuśṭhānam nivartanam na
tu parityāgaḥ | āyatanenāyugmatvasthānena rathamtarasambandāḥ |

18.

4. yad dvyagni | agniśabdadvayopetaṃ dvyagnity ucyate |
mahacchabdopetaṃ mahadvat | dvayor devatayor hūtam āhvānam
yasmiṇś tādṛiṣaṃ dvihūtavat | punaḥśabdopetaṃ punarvat |

8. kuvid aṅga | atrādyais tribhiḥ pratikair ekas tricaḥ |
caturthe caika pañcame dve, tad ubhayam militvā dvitīyas tricaḥ |
itare pañca tricaḥ |

21. atha nishkevalyaśastrasya rathamtarasāmasādhyaṇprishṭha-
stotrasyādharaḥbhūtam stotriyam anurūpaṃ ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato bṛihatprishṭham
prāptam tathāpi vacanabalād rathamtarapṛishṭhatvam drasṭavyam |

19.

7. tani dvedhā | pūrvoktāni mahacchabdayuktāni sarvāni su-

ktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaśastragatāni | pañcasamkhyākāni prithag evāvasthitāni |

8. viṣvo devasya | viṣvo devasyety ekā | tat savitur varenyam iti dve | etat trayam bṛihatsāmasambandhi trīcaḥ śastrasya pratipat | āviśvadevam iti trīco 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bārhatam, yugmatvena bṛihatsāmasambandhiny asṭame 'hani योग्यam || ūrdhvaliṅgopetaṁ savitridevataḥ sūktasthānīyaṁ caturricam vidhatte |

9. hiraṇyapāṇim | dvitīyapāde savitāram upa hvaya iti śra-vaṇāt savitridevataḥ sūktam | ūrdhvaśabdasyāśravaṇe 'pi savitṛi-maṇḍalasyopariḍeṣavartitvād arthata ūrdhvatvam |

10. mahī | mahacchabdopetaṁ sūktasthānīyaṁ trīcam vidhatte | mahī dyauh etc.

11. yuvānā | punaḥśabdopetaṁ sūktasthānīyaṁ trīcam vidhatte | yuvānā etc.

20.

8. pra virayā | atra dadrire ta iti prayogapāṭhaḥ | 1)

atrāntimais tribhiḥ pratīkair ekas trīcaḥ | itare śaṭ trīcaḥ |

16. pra mandine | atra sarvāsv ṛikṣhu marutvantam sa-khyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

8. pañca-pañca | marutvatīyanishkevalyaśastradvayagatasūktāpekshayā pañca-pañca iti dviruktiḥ |

10. doṣho | antaliṅgakaṁ trīcātmakaṁ sūktam vidhatte | doṣho etc.

11. pra vām | śuciliṅgaṁ sūktasthānīyaṁ trīcam vidhatte | pra vām etc.

12. indra ishe | indra isha ity ṛig ekā | te no ratnānīti dve | tritayam militvā ṛibhudevataḥ sūktam |

19. prāgnaye | etadyāsv ṛikṣhu sa naḥ parshad ati dvisha iti pādēna samāptidarsanāt samānodarkatvam |

20. sa naḥ | sa na ityāpādasya sarvāsv ṛikṣhu pāṭhitasya saṁgrahārtham vipsārūpeṇa dviruktiḥ | etam eva pādān punaḥ-punaḥ śaṁsatīty atra ko 'bhipraya iti | so 'bhidhīyate | etasmin navarātre trividhatryahasamasṭhīrūpeṇa prayogādhiḥ tadā-tadā viśmṛitya kim

1) Randbemerkung in Aa: praūge vāyavyatvāya pra virayā śucayo dadrire ta iti, vām iti dvivacanasya sthāne ta ity ekavacanapāṭhaḥ kṛtāḥ | vām ity uktāv aindrātvaṁ ca syād iti Sarvānukramabhāṣhye. -

api vāraṇaṃ vāraṇīyaṃ nishiddhānushṭhānam bahu vai, prabhūtam
eva kriyate | ataḥ svasya śāntyartham eva punaḥ-punaḥ śasyate |

22.

1. dvādaśāḥ prāyaṇīyodayanīyarūpaṃ ādyante ye ahani taylor
madhye daśarātro 'sti | tasmiṃś ca trayo bhāgāḥ | prishṭhyāḥ śadāha
eko bhāgaḥ | chandomanāmakāś trayo 'harviśeṣhā dvitīyo bhāgaḥ |
daśamam ahaś tritīyo bhāgaḥ | tasya bhāgasyā vidheyatayā prasaṃsā
kartavyā | itarabhāgayor apy atra yā prasaṃsā pratīyate, sāpi vidheya-
sya daśamasyāhnaḥ prasaṃsārtham eva | tasminn ahani prasaṃsātīyaya-
sya gamyamānatvāt | tatra catvāro dṛishṭāntā vivakṣitāḥ | teshaṃ
madhye prathamena dṛishṭāntena prasaṃsati | prishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaḥ sā śrīr vai | bhogyavastusa-
mṛiddhisvarūpaṃ eva | ridhnoti ha vā rītvikshu ya evaṃ dvādaśa-
hena yajate (Ts. 7, 2, 10, 1) iti śrutyantarāt | ato ye daśamam ahaḥ
āgachanty anutishṭhanti, te śrīyam eva prāpnuvanti | yasmāc chrī-
rūpaṃ etad ahaś tasmād vivākyarāhitam bhavati | yadi pramādaṃ
māntre tatra vā karmaṇi kaścit kiṃcid viruddham ācāret | tadāṇīm
tad viruddham anyena vācyam vaktavyam | atra tvayā viruddham
anushṭhitam, tad evaṃ samyag anutishṭhety abhijñena karmāntare
vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam
ahaḥ avivākyam | tathā cāśvalāyana āha | nāsminn ahani kenacit
kasyacid vivācyam avivākyam etad ācakshate | samśaye bahirvedi
svādhyāyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | pareṇa prayujya-
mānaṃ viruddham dṛishṭvāpi tan na brūyād iti niyamasūpapatir
ucyate | śrīyo māvaśishmeti | daśamasyāhnaḥ śrīrūpatvāt tasya yad
avavadanam tac chriyā eva bhavati | avamatasya viruddhasya vada-
nam avavadanam nindā | yadi daśamam ahaḥ avavāśishma nindāṃ
kurmaḥ | tarhi śrīyā eva nindā sampadyate | ato vāyam śrīyo māva-
vāśishma nindāṃ mā kurma iti vivācyam parityajyatām ity abhiprā-
yāḥ | loke 'pi śreyaso vidyaisvāryādīnādhikasya puruṣasyācāraṇaṃ
duravavadaṃ hi | avavādena nindayā rahitam | ata eva pītṛācāryādī-
nāṃ nindāṃ na kurvanti, dveshibhiḥ kriyamāṇāṃ api na śrīṇvanti |
tad evaṃ avivācyatvadharmo 'tra vihitāḥ | yadvā | vākyadvayam
idam | daśamam ahaḥ āgachantītyanto daśamasyāhno vidhis, tasmād
ityādīr avivākyatvaniyamavidhiḥ | so 'pi śākhāntare 'py eva āmnā-
yate | tasmād daśame 'hann avivākya upahatāya na vyucyam (Ts. 7,
3, 1, 2) iti || athaitasmin daśame 'hani mānasagrahāya prasarpaṇaṃ
vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsamājāntānushṭha-
nād ūrdhvaṃ prāñca udetya mānasāya prasarpēyuh | prasarpaṇaṃ
nāma tadarthāḥ prayatnaḥ | sarveshv ahargāṇeshu karmasv antimād

ahna itarāṇy ahāni patniṣamyājāntāni | antimaṃ tv ekam evodavasā-
niyāntam | tathā cāṣyalāyana āha | prātaranuvākādyudavasāniyāntāny
antyāni | patniṣamyājāntānitarāṇi (7, 1, 4) iti | tathā saty api vālasyaeta-
ratvanyāyena patniṣamyājāntatve prāpte vacanena tata ūrdhvaṃ māna-
sagrahaṃ vidhatte | tadartham prasarpanti | sadaso nirgatya yathā-
yatham mārgēṇa gacheyuḥ || gatānāṃ teshāṃ tīrthadeṣe mārjanam
vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārtham sthānavi-
śeshaprāptiṃ vidhatte |

8. te patniṣālāṃ | patni hi gārhapatyasya samīpe 'vatishṭhata
iti | saiva patniṣālā | tatra gacheyuḥ || gatānāṃ teshāṃ homaṃ vi-
dhatte |

9. teshāṃ yaḥ | teshāṃ homārtham gārhapatyasamīpaṃ gata-
nāṃ madhye yaḥ pumān etāṃ vakshyamāṇāṃ āhutiṃ jānāti | sa
pumān itarāṇ prati samanvārabhadhvaṃ, yūyaṃ sarve 'pi māṃ spri-
ṣateti brūyāt | taiḥ samanvārabdhāḥ sa pumān āhutiṃ juhuyāt |

23.

1. āgnidhriye homād ūrdhvaṃ kartavyāni darśayati |

te tataḥ | te kṛitahomāḥ sarve tata āgnidhriyād agneḥ sarpa-
nti | nirgachanti | nirgatās te sadāḥ pravṛṣeyuḥ | praveṣavelāyāṃ
udgātrībhyo 'nya pitviḥ yathāyatham svamārgam anatikramya vyu-
tsarpanti | vividhaṃ gachanti | udgātāras tu śarsarpanti | sambhūya
gacheyuḥ | gatās te sāmagāḥ Sarparājñyāḥ sambandhinīshv ṛikshv
āyaṃ gaur ityādishu stotraṃ kuryuḥ | Sarparājñīti bhūmer avatāra-
svarūpā kacid devatā | tayā dṛiṣṭā mantrā api sarparājñīṣabdenocya-
nte | atra tv ṛikshv iti prithag upādānat Sarparājñyā iti shashṭhya-
ntatvāc ca devatāvācy āyaṃ śabdāḥ | etad evābhīpretya tatsamba-
ddhā ṛicas tāṃ ca devatāṃ praśaṃsati |

2. iyaṃ vai | ya bhūmir asti seyam eva devatā śarīraṃ dhri-
tvā brahmavādīni bhūtvā sarparājñīṣabdenocyste |

4. manasā | udgātrīṇāṃ madhye prastotuḥ prastāvabhāga,
udgātur udgīṭhabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgaṃ
manasaiva te 'nutishṭheyuḥ | hotā tu vācā śaṃset |

24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasa-
mayam prāpto 'rdhastamitaḥ syāt, tadāniṃ vāgvisargaḥ | tathā sati
sāmpūrṇāstamayaparyantam alpam eva kālāṃ dvishate lokāṃ śatroḥ
sthānam pariśiṃshanti | prayachanti |

25.

1. caturhotṛivyakhyānārtham āhavaṃ vidhatte |

adhvaryo | caturhotṛināmakeshu mantreshūccair uccāraṇam kartum udyukto hotā he adhvaryav ity āhvānam kuryāt | yathā śaṣṭrādau ṣoṣṣāvom ity āhvānam karoti tadvad atrāpi sambodhanam evāhāvasya svarūpam || caturhotṛivyākhyānakāle 'dhvaryoḥ pratigaraviśesham vidhatte |

2. om hotaḥ | he hotar om | tvadabhilashitam astu | he hotas tathā | kriyatām ity adhyāhārah | anena mantreṇādhvaryuḥ pratigaram brūyāt | hotur utsāhajanakam prativacanam pratigarah | vakshyamāṇeshu hotrā prayojyeshu daśasaṃkhyākeṣhu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur om hotar ityādimantreṇa pratigaram brūyāt | avasitasābdasya vipsā pratipadam pratigaraprayogārtham |

13. so 'yam daśapadātmakaṣ caturhotṛisaṃjñako mantrasaṃghātaḥ || atha grahasaṃjñakam mantram darśayati |

14. atla Prajāpateḥ | caturhotṛigrahamantrapāthānantaram hotā prajāpatitanusaṃjñakān mantrān brahmodyasaṃjñakam ca mantram anudravati | anukrameṇa brūyāt |

26.

1. athāgnihotram abhidhiyate | tatradhvaryum prati yajamāno 'gnyuddharanākartavyatām brūyāt | tad āhāpastambah | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyamkālmam yajamānākartavyam vidhatte |

uddhara | agnihotrasyādhvaryur eka eva ṛitvig bhavati | tathā ca śākhāntare śrūyate | tasmād agnihotrasya yajñakrator eka ṛitvik (Tb. 2, 3, 6, 1) iti | tam adhvaryum yajamānaḥ preshyati | he adhvaryav āhavanīyākhyam vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāñcam prāñyāhavanīyasthāne nidhehīty arthaḥ | tathā caśvalāyana āha | gārhapatyād āhavanīyam jvalantam uddhared iti | uddharāhavanīyam ity amum praisham aparāhṇe sāyamkāle sūryasyāstamayāt prāḡ yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyam yajamānaḥ karoti tat sarvam prāñ uddhṛitya bhārahita āhavanīyasthāne nihitavān bhavati |

5. shoḷaśakalam | shoḍaśavastham | te cāvasthaviśeṣā raudram gavītyādina vakshyante |

6. randram | homadravyam kshīram gavi sad goṣarīre yadā tishṭhati tadā raudradevatākam veditavyam | upāvasṛiṣṭam vatsena saṃsṛiṣṭam prasnutam yadā bhavati tadā vāyudevatākam | duhyamānatvadaśāyam aśvidevatākam | dugdhatvadaśāyam somadevatākam | adhiṣṭitam pākārtham agnau sthāpitam varuṇadevatākam | samudayantam ¹⁾ pātramadhye sthitvā saṃtāpavaśena samyag ūrdhvadaśāyam

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | viśhyandamānam ūrdhvam udgatam pātrād bahir
 viśeṣheṇa syandanadaśāṣannam maruddevatākam | bindumad budbu-
 davad Viśveṣhām devānām sambandhi | śarogrihitam śarapracayabhā-
 vāpannam mitradevatākam | udvāsitam agnisthānād bahir avasthāpi-
 tam dyāvāprithividevatākam | prakrāntam hotur haraṇāyopakrāntam
 savitridevatākam | hriyamāṇam homasthāne niyamānam viśṇudeva-
 tākam | upasannam nityā vedyām āśāditam bṛihaspatidevatākam |
 tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhini | uttarāhutiḥ tu pra-
 jāpatisambandhini | hutam homottarakālinam indradevatākam | evaṃ
 haviḥśhoḍaśāvasthas tattaddevatāsambandhaś ca darśitaḥ |

27.

1. athāgnihotre vaikalyanimittam praśnapūrvakam prāyaścittam
 vidhiyate ¹⁾ |

yasyāgnihotri | agnihotrārtham sampāditaḥ gaur agnihotri | sā
 copāvasṛṣitaḥ dohanārtham vatsena saṃyojitaḥ |

10. yady u vai | yadi ca sarvaṃ duhyamānam kṣhīram siktam
 bhūmau patitam syāt | tadānim anyam kāncid gām āhūyāniya tam
 dugdhvā tadīyena kṣhīreṇa juhuyāt | yady anyāpi na labhyeta | ta-
 dānim apy agnihotram na parityājyam | kimtv ā śraddhāyai hota-
 vyam | āno 'trābhividhir arthaḥ | ā śraddhāyāḥ śraddhāsahitam sa-
 rvaṃ vastujatam homayogyam hotavyam | ayam arthaḥ | dadhiyavā-
 gvadīnām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv
 antataḥ śraddhām api juhuyāt | aham śraddhām juhomi samkalpya
 śraddhāhomam | agnihotrasya nityatvāt sarvātmanā parityāgo na yu-
 kta iti |

11. sarvaṃ | viditvānushṭhātur asya puruṣasya sarvaṃ api
 dravyam barhishyam | yajñayogyam | ataḥ sarvaṃ dravyam anena
 homārtham parigrihitam bhavati |

28.

1. yathā śraddhāhomam pūrvam uktas tathā bhāvanārūpo homo
 'gnihotrpraśaṅsārtham eva pradarsyate |

asau vā asya | asya bhāvanārūpaṃ yajñam kurvataḥ puruṣa-
 syāsāv Ādityo yūpasthāniyāḥ | prithivī vedisthāniyā | ośadhayo ba-
 rhiḥsthāniyāḥ | vanaspataya idhmasthāniyāḥ | bhūmau vidyamānā āpaḥ
 sarvā api saṃskṛitaprokṣaṇīsthāniyāḥ | prācyādidiṣaḥ paridhīsthāni-

Āśvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt,
 steht dafür udanta. Ebenso bei Kātyāyana Śrautasūtra 25, 2, 3. Das
 Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āśva-
 lāyana 3, 11.

yāḥ | idṛṣi bhāvanaivāgnihotrahomāḥ | ittarasampattyabhāve 'py etā-
dṛṣo vā homāḥ kartavyāḥ |

3. ubhayān | esha śraddhāhomasya kartā devān manushyāṅs
cobhayavidhān viparyāsam viparyasya dakṣiṇāḥ kṛtvā nayati | ri-
tvigbhyaḥ samarpayati | yatra devānām dakṣiṇārūpatvam na tatra
manushyānām tadrūpatvam | yatra tu manushyānām dakṣiṇātvam
na tatra devānām iti viparyāsah | anena viparyāsena deveshu manu-
shyeshu ca dakṣiṇātvasaṃkalpaḥ kartavyāḥ | na kevalam devama-
nushyānām eva dakṣiṇātvam kiṃ tarhi yat kiṃcedam jagad asti
tat sarvam idam śraddhāhomī homadakṣiṇā nayati | sarvasmiṇ jagati
dakṣiṇeyam iti saṃkalpaḥ kartavyāḥ |

4. manushyān | yeyam śraddhāhome sāyamāhutis tayāhutyā
tadāhutinimittam devebhya ritviksthāniyebhyo manushyān gosuva-
rṇasthāniyān dakṣiṇāḥ kṛtvā nayati | samarpayati | na kevalam ma-
nushyān kiṃtu yat kiṃcid idam jagad asti tat sarvam dakṣiṇāḥ
kṛtvā samarpayati | katham manushyānām rātrau dakṣiṇātvam iti |
tad ucyate | ete manushyā yasmāt sāyam devebhyo dakṣiṇā nītas,
tasmāt rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛttam
okaḥ sthānam griharūpam yeshām te nyokasaḥ | madīyam griham
ityabhimānarahitāḥ śere śerate | sushuptim gachantīty arthaḥ | yathā
ritvigbhyaḥ samarpitam gavādikam dakṣiṇādravyam parādhnām
bhavaty, evam rātrau manushyā devādhnātvāt svasvavyāpārāksha-
māḥ | tad idam pāraḥ saḥ dakṣiṇātvē līgam |

5. esha śraddhāhomī prātarāhutyā nimittabhūtayā manushyebhya
ritviksthāniyebhyo devān gavādidravyasthāniyān dakṣiṇāḥ kṛtvā sam-
arpayati | yat kiṃcid idam jagad asti tad api sarvam dakṣiṇātvāna
samarpayati | atas ta ete devā dakṣiṇārūpeṇa manushyapāraḥ saḥ
gatā vividānā ivotpatanti | svasvāmibhūtānām manushyānām abhiprā-
yam viśeṣeṇa jānanta evodyogam kurvanti | kiṃ kurvantaḥ | asya
manushyasyādaḥ kāryam aham karishya ity, ado 'sya manushyasya
samīpam aham gamishyāmīti vadantaḥ | ahani devā manushyāiḥ pū-
jyamānās tatsamīpam gatvā tadīyam idam āyurārogyādirūpam kā-
ryam karishyāma iti vadanto manushyādhnā avatiṣṭhante | tad idam
devānām dakṣiṇātvam | athavā | ta eta iti vākyam manushyapara-
tvāna yojaniyam | ta ete manushyāḥ prātaḥkāle nidrāpāraḥ saḥ pa-
rityajya devatānugraharūpā dakṣiṇā grīhītvā vividānā iva viśeṣeṇa
svasvakāryam jānanta evotpatanti | sayanād uttiṣṭhanti | utthāya
cāham idam saṃdhyāvandanam karishye, 'ham idam rājagriham ga-
mishyāmīty evam vadanto vartante | tad eva manushyānām svātā-
ntryam devatārūpadakṣiṇāpratigrahasya līgam |

7. Agnaye | yeyam agnihotrasya sāyamāhutiḥ agnidevatārthā,
tayāgnihotri gavāmayanasambaddham āśvinasastram upākaroti | sā-

yamhamah śastropakrama ity arthah | asyāḥ śāyamāhuter Agnir devataḥ | śvinaśastrasyādāv apy agnir hotā grihapatir iti mantrē 'gnih śrutah | tad idam sādṛṣyam | tac cāhutiṛūpaṁ śastram vāk pratigriṇāti | yathā śastrasya pratigara evam atra vāksabdah prayujyate | tathāgnihotroddharanamantre vācā tvā hotreti vāksabdah prayujyate | tad idam pratigarasādṛṣam | vāg-vāg iti vipsā prayogabāhulyāpekṣā | gavāmayanasya prāyaṇīyam aho 'tirātrasamsthā, atirātre cāśvinam śastram śasyate | tena śāyamhamasya gavāmayanaprārambhasādṛṣyam pratipāditam bhavati |

9. śāyamāhutim prāyaṇīyatirātrarūpeṇa praśasya prātarāhutim gavāmayanagatamahāvratārūpeṇa praśaṁsati |

Ādityāya | ādityārtham hūyamānā yeyam prātarāhutih | tayaiśho 'gnihotri mahāvratākhyam gavāmayanasyopāntimam ahaḥ prārabhate | tad id aśety ādityadevatākena mantreṇa tasmīn ahani nishkevalyaśastraprārambhāt | tac cāhutiṛūpaṁ śastram prāṇaḥ pratigriṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre bhakṣaṇamantraḥ | tenānnam-annam ity ucyate | annam ca prāṇatvena samstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 3) iti śruteḥ | annam-annam iti vipsā prayogabāhulyāpekṣā | tasmād asti mahāvratasya prātarāhutigatāādityasambandhaḥ |

30.

9. sa vā eśhaḥ | eśha Ādityaḥ svayam ekātithiḥ | yathā loke kaṣcid vaiḍeśiko bandhurahitaḥ svayam eka evātithir bhūtvā griheśhu gachaty, evaṁ sa eśha Ādityo juhvatṣv agnihotrishu prātāḥ samāgatya tishṭhati |

11. anenasam | purā kadācit saptarṣiṇāṁ samvādaprasaṅge kaṣcit puruṣo bisastainyalakṣaṇam apavādam prāpya tatparihārārtham ṛṣiṇāṁ agre śapatham cakāra | tadīyaśapathoktirūpeyam gāthā | bisāni padmamūlāni | teshāṁ apahartā pratyavāyaparamparām prāpnotu | pāparahite puruṣe bisavishayam apavādam kṛitavato yaḥ pratyavāyaḥ, pāpinaḥ puruṣasya sambandhi pāpam svikurvato yaḥ pratyavāyaḥ | śāyamkāle grihe samāgachata ekātither vaiḍeśikasyāparodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṁ śapathaḥ | akṣharārthas tu | sa prasiddho māḍṛiṣaḥ puruṣaḥ stenaś coro bhūtvā bisāny apajāhāra cet | sa pumān anenasam pāparahitam puruṣam śrotṛiyam enasābhiṣastāt | pāpenābhiṣaṁsanam apavādam kuryāt | tathaiva sa bisāpabāry enasvataḥ pāpayuktasya puruṣasya yad enaḥ pāpam asti tad apaharāt | svikuryāt | tathā sa bisāpabāri śāyamkāle grihe samāgatam ekātithim aparupādhi | bhojanam adattvā niḥśārayet | yadvā | agnihotrārtham śāyam samāgatam ekātithim devam aparupādhi | homarāhityena nirākuryāt |

32.

5. yadi vo yajñe | rīnmantravaikalye gārhapatyē bhūr iti mantrah | yajurmantravaikalye saty āgnīdhriye dhishñiye bhuva iti homah | so 'yam somayāge drashtavyah | haviryāge āgnīdhriyābhāvād agnyādheyam agnihotrām darśapūrṇamāsāv āgrayaṇam cāturmāsyaṇi dakṣhāyaṇayajñah kauṇḍapāyinām ayanam | sautrāmaṇi saptamī vā | ta ete haviryajñah | teshv āgnīdhriyābhāvād anvāhāryapacane dakṣhīṇāgnau juhavātha | he devā yūyam juhuta | sāmabhreshe svar ity āhavanīye homah | yady avijūāto bhresho yadi vā vedatrayabhreshasamuccayah | tatrobhayatrāpi bhūr bhuvaḥ svar ity etā vyāhṛtiḥ sarvā anudrutyoccāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛtayah santy etāni ha vai trīṇy eva vyāhṛtirūpāni vedānām sambandhīny antaḥśleshaṇāni | antarbandhanasādhanaṇi | tatra dṛiṣṭānto 'bhīdhiyate | yathā loke ātmanātmānam saṃdadhyāt | ātmasābdah svarūpamātravācītvāt sarvadravya-parah | ckena dravyeṇa dravyāntaram saṃdhiyate | etac Chandogair vispashtam ānātām | tad yathā lavaṇena suvarṇam saṃdadhyāt suvarṇeṇa rajatam rajatena trapu trapuṇā sisam sisenā loham lohena dāru dāru carmaṇā (Chāndogyopaniṣad 4, 17, 7) iti | kṣārādīnā suvarṇādīnām saṃdhanām suvarṇakārādīṣu prasiddham | tad etad abhipretyātmanāt mānam saṃdadhyāt ity uktam |

33.

1. vyāhṛtihomaprasaṅgena brahmā buddhisthaḥ | tasya tatkatritvāt | tathā cāśvalāyana āha | juhōti japattī prāyaścitte brahmānam (1, 1, 16) iti | atah praśnottarābhyām brahmatvam nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaścittaprasaṅge mahāvādā brahmavādina āhuḥ | codayanti | mahāntam prauḍham vedam vadantīti mahāvādah | plutis teshām praśaṅsārthā | yad yasmāt kāraṇād ṛig yajur sāmēti hautrādhvaryavaudgātṛāṇām kāraṇāt trayī vedatrayarūpā vidyā vyarabdhā vivicya hautrādhībhiḥ svikṛitā bhavati | atharvavedaś ca nātra miśrayitum śakyate | āhavanīyādikartavyasya tatrābhāvāt | atha tasmāt kāraṇāt kena sādhanena brahmatvam kriyata iti codyam | tasya trayyā vedatrayarūpayā vidyayā brahmatvam kartavyam ity uttaram pratibhūyāt | ata eva sampradāyavida āhuḥ | atharvakshe-travāu bralimā vedeshv anyeshu bhāgavān | tasmād brahmānam brahmishṭham iti hy āraṇyake (Aitareyāraṇyaka 3, 2, 3) śrutam iti |

2. brahmaṇo manasā vaikalyarāhityānusamdhānam vidhatte |

ayam vai | yo 'yam vāyuh pavate 'ntarikshe samcarati | ayam eva yajñasvarūpah | vāyusadrīṣo yajñah | yathā vāyoh samcāramargas,

tathā tasya yajñasya vāk ca manaḥ ca vartanyau pravṛttimārgau |
 yasmād vācā mantrarūpayā manasā ca prayogānusamdhātrā yajño
 vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmisvarū-
 paiva | manas tv adah, svargarūpam | tat tathā sati vāgrūpayā trayyā
 vidyayā hotrādayo ratbasthānīyasya yajñasyaikam paksham bhāgam
 saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti |
 samyak sampādayati | anyam bhāgam iti śeṣaḥ | hotrādibhir vācānu-
 shṭhiyamāneshv aṅgeshu vaikalyarāhityam manasā brahmānusamda-
 dhyād ity arthaḥ | Chandogāś caitam artham āmananti | esha eva ya-
 jñas, tasya manaḥ ca vāk ca vartanī | tayoṛ anyatarām manasā saṃ-
 skaroti brahmā, vācā hotādhvaryur utgātānyatarām (Chāndogyaopani-
 shad 4, 16, 1) iti |

Pañcika VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | ta-
 syāgnishṭome kartavyam vidhātum upakhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarunāmake deṣaviśeṣe
 satraṃ kimpid anuṣṭhītavantaḥ | te devās tena satreṇa svakiyam pā-
 pmānam dāridryahetuṃ nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyāḥ sarpadeho maharshir
 yena mārgenopodasarpāt, tatsamīpam prati bilād udgamyāgachat |
 tad dha tasminn eva deṣa etarhidānīm apy Arbudodāsarpaṇīty anena
 nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nayeti
 prapat |

5. tad yad asyānyābhiḥ | tasmāt kāraṇād Arbudasya man-
 trasūktam anyābhir ā rīgbhir ā pyāyasvetyādibhir abhisṭavakāle sam-
 priktam kuryuḥ |

2.

6. aksharaśāṣṭhaḥ | kim pratyaksharam avasānam, utaksharaca-
 tushṭhaye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardhharce 'va-
 sānam, athavā kritsnāyām picy avasānam iti saṃsayāḥ | yady rikṣa
 iti pakshaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaipa-
 rītyaprasaṅgāt | adhyayanakāle 'rdharce 'vasānam kurvanti na tu kri-
 tsnām pīcam madhye 'vasānarahitām paṭhanti | pādavasānapakshe 'pi
 sa eva doṣaḥ | ekaikāksharacaturaksharapakshayor doṣāntaram apy
 asti | tathā pakṣadvayāṅgikāre chandaṅsi vilupyeran | katham vilopa
 iti | tad ucyate | tathā saty aksharāvasānapakshe bahūny aksharāpi
 hīyeran | vīnaṣyeyuḥ | saṃhitakālīnasya dvitvāder abhāvāt | tatas cha-

ndobhaṅgaḥ | ardharacapakshe yathādhyayanam evābhishṭavān na ko
'pi doshaḥ | tasmād ayam eva pakshaḥ siddhāntaḥ |

3.

1. grāvastuta ṛitvijāḥ kartavyam abhidhāya subrahmanyākhyā-
sya ṛitvijāḥ kartavyam nirūpayati |

vāg vai | subrahmanyāśabdenendrā gacha hariva ā gacha (Lā-
ṭyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmanyā vāg eva
śabdarūpaiva sati dhenusadrīṣi | tasyāḥ subrahmanyāyā dhenoh somo
rājā vatsasthānīyāḥ | tasmāt somakrayād ūrdhvam ṛitvijāḥ tattatpra-
yogeshu subrahmanyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayāḥ sarve 'py ṛitvijo ve-
dimadhyā evāṛtviyaṁ kurvanti | veder bahirbhāge subrahmanyākhyena
ṛitvijā hūyate | tathā sati kena prakāreṇāsya subrahmanyānāmna ṛi-
tvijo vedimadhyā ārtviyaṁ kṛitaṁ syād iti praśnaḥ | tasyedam utta-
ram | vedeḥ sakāśād utkaram uddhartavyam pāṇsum utkiranty,
uddhṛitya bahirdeśam veder uttarabhāge prakshipanti | tatra kṛitaṁ
subrahmanyāhvānam vedimadhyā eva kṛitaṁ bhavet | yasmād eva
kāraṇād ayam subrahmanyotkaradeśe tiśṭhan subrahmanyām āhva-
yati, tena kāraṇenety uttaravādino vacanam |

6. teshāṁ yāḥ | teshāṁ ṛiṣibhīṁ madhye yo varshishṭho 'ti-
ṣayena vṛiddha āsit, tam praty evam abruvan | he maharṣe subra-
hmanyām āhvaya | no 'smākam madhye tvam eva nedishṭhād vayo-
vṛiddhatvena deva lokapṛāpteḥ pratyāsannatve saty antikata mād devān
hvayishyasi | āhvātum samartho 'si | evam ṛiṣibhir uktatvād atrāpy
utkaradeśe tiśṭhantaṁ subrahmanyāhvānakartāram enaṁ varshi-
shṭham evātiṣayena vṛiddham eva kurvanti |

8. upāṅṣu | pātnivataḥkhyo yo grahaviśeśas, tasya mantre upā-
ṅṣu śanair uccāryāgnidhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkāraṇu-
shaṭkārahīyaṁ hūyate | atra tu pātnivatagrahe vashaṭkārahoma eka
eva na tv itaraḥ | tatra hetuḥ samsthā vā ityādīḥ | yo 'yam anu-
shaṭkāro 'sti so 'yam samsthā vai | grahasya samāptir eva | tathā
sati sa pātnivatagraharūpaṁ reto net samsthāpayāni | sarvathā samā-
ptim na karavāṇīty abhipretya tatsamāptir bhīto bhavet | asamsthi-
tam asamāptam anuparataṁ retasaḥ secanam apatyotpattyā sam-
ridham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagātham
paṭhanti | ṛituyājan dvidevatyaṁ yaś ca pātnivato grahaḥ | aditya-
grahasavitrau tān sma mānuvashaṭkṛithāḥ (Āśvalāyana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam āgnidhrah pātnivatam yajati,
so 'yam neshṭur upasthe samīpa āśinaḥ śeśam bhakshayet | neshṭri-
nāmaka ṛitvik patnibhājanam vai, patnīsthānīyāḥ | neshṭaḥ patnīm

udānaya (Ts. 6, 5, 8, 6) ity eva neshtṛipatnyor ānayanadvārā sambha-
ndhaśṛavanāt | atas tatsamipe bhakshaṇe saty agnirūpa agnidhraḥ
patniṣhu retāḥ sthāpayati | tac ca prajānanāya sampadyate | tat tenā-
nushthānena yajamāno 'py Agninaivāgnyanugraheṇaiva patniṣhu retāḥ
sthāpayati | tad api prajātyai sampadyate |

12. dakṣhiṇāḥ | dakṣhiṇāsu nītasu tā dakṣhiṇā anu paścāt
subrahmaṇyā samtishṭhate | samāpyate |

4.

1. grāvastutsubrahmaṇyākhyayor ṛitvijoh kartavyam uktvā mai-
trāvaruṇabrahmaṇācchaṇsyachāvākanāmnām hotrakāṇām śaṣtram vi-
dhātum ākhyāyikām āha | devā vai etc.

maitrāvaruṇam | tasmād apasāraṇārtham maitrāvaruṇadevatā-
kaṁ śaṣtram ā no maitrāvaruṇetyādikam maitrāvaruṇākhyā ṛitvik
prātaḥsavane ṣaṇset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākaṁ
śaṣtram |

3. aindrāgnam | indrāgni ā gatam sutam ityādikam aindra-
gnaṁ śaṣtram |

5.

1. atha teshāṁ hotrakāṇām aharganeṣhu śastreshu prakāra-
vīṣhaṁ vidhatte |

stotriyam | prīṣṭhyashaḍahādīṣhv aharganeṣhu bahūny ahāni
vidyante | teshu prātaḥsavane dvitīyasyāhno yaḥ stotriyas trīcas,
tam trīcam prathame 'hani stotriyasya trīcasyanurūpaṁ kuryuḥ |
sāmagā yasmiṁs trīce stotraṁ kurvanti sa trīcaḥ stotriyaḥ | tasya
stotriyasya yasya chandodevatādinā sadṛiṣo 'nyo yas trīcaḥ so 'nurū-
paḥ | tathā sati sarveshv ahasv ekaikasmiṁs trīce sāmagāḥ stotraṁ
kurvanti | te sarve trīcaḥ stotriyaḥ | tatra sarvatrottaraadinagataṁ
stotriyam pūrvadine stotriyasyānantarabhāvinam anurūpaṁ kuryāt |
ayaṁ ca niyamo hotrakāṇām śastreshu prātaḥsavane drashtavyaḥ |
evam saty uttaram ahar eva pūrvasyāhno 'nurūpaṁ kurvanti | tat
tathā saty avareṇaivātītenaiva pūrvēṇāpāram uttaram ahar abhi-
mukhikṛityārabhante | upakramante || mādhyamdinasavane 'py asya
nyāyasya prasaktau tam nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyamdine
tathā na | tēna pūrvoktaprakāreṇa na kuryād iti śeṣaḥ | tatra hetuḥ |
śrīr vai prīṣṭhānti | yāni mādhyamdinasavane prīṣṭhastotrāṇi tāni
śrīr vai | sampadrūpaṇy eva | śrīrūpatvena sāmagāḥ stutatvāt | na
hi śrīrūpāṇām svatantrāṇām anyānuvrittīlakṣaṇam anurūpatvaṁ
yuktam | tasmāt tāni prīṣṭhastotrāṇi tasmai tasmin mādhyamdine
savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadṛi-

ṣāni na bhavanti arthaḥ | prātaḥsavane hy uttaradinagataṃ stotriyam pūrvadinagatastotriyaśānurūpaṃ kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādṛiṣaṃ kāraṇaṃ nāsti | tulyachandastvādināṃ abhāvāt | tasmāt priṣṭhastotraṇāṃ pūrvottaradineṣu sādriṣyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyam̐dinasavanyāyaṃ tṛtīyasavane 'tidiṣati |

3. tayaiva vibhaktyā | vibhaktiśabdāḥ prakāravāci | tenaiva mādhyam̐dinoktaprakāreṇa tṛtīyasavane 'py uttaradinagataṃ stotriyam pūrvadinagatasya stotriyaśānurūpaṃ na kurvanti |

6.

1. athātaḥ | atha stotriyaśānurūpānantaraṃ yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhāniyā ṛico vidhiyante | evakāro 'harganeṣu codakaprāptayā ṛico vyāvṛittyarthāḥ |

7.

1. hotrakāpāṃ ṣaṣṭrārambhāṇasādhanaḥbhūtā ṛico vidhāya samāptisādhanaḥbhūtā ṛico vidhatte |

athātaḥ | atha ṣaṣṭraprārambhānantaraṃ yasmāt paridhānaṃ samāpanam apekṣhitam, tasmāt paridhāniyā ṛico vidhiyante | evakāraḥ prakṛitavyāvṛittyarthāḥ |

3. vivatṭricam | yasmiṃs trice vy antarikṣham ity ṛig eṣhā śrūyate so 'yaṃ viśabdatvād vivatṭricasabdenābhidhiyate | tena tricena sādhyo yaḥ svargo lokas tam etayā vy antarikṣham ity ṛicā yajamānebhyo vivṛiṇoti | vivṛitadvāraṃ karoti |

5. sishāsavaḥ | ye dikṣhitāḥ santi te sishāsavo labdhukāmāḥ phalārthinaḥ | tasmāt kāraṇād ṛig eṣhā valavati valanāmakāsurabhedapratipādika kartavyā bhavati | yady apiyam ṛik paridhāniyā na bhavati, tathāpy etadādike trice 'ntimāyā ṛicaḥ paridhāniyātvāt tat pradārṣanāya trica upakrāntāḥ |

6. ud gāḥ | ayam arthaḥ śākhāntare vispasṭham āmnāyate | Indro Valasya bilam apaur̐ṇot sa ya uttamāḥ paśur āsit, tam priṣṭham prati saṃgrihyodakhidat. tam sahasram paśavo 'nūdayan, sa unnato 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayyaḥ | hotrakāpāṃ maitrāvaruṇabrāhmaṇācchaṇsyachāvākānāṃ savanadvaye paridhāniyā dvidivhā bhavanti | katham̐ iti | tad ucyate | ahīnā aharganeṣu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evaṃ dvaividhyam || tatra hotrakaviśeṣasya paridhāniyaviśeṣam dargayati |

2. tata aikāhikābhiḥ | tatas tāsūbhayaividhāsu maitrāvaruṇā-

khya řitvig aikāhikābhīr eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhāniyā vihitā | mādhyaṃdinasavane nū śhṭuta indra nū gṛiṇāna ity eshā vihitā | ahīne vikṛitirūpe 'pi savanadvaye tad eva paridhāniyādvayam maitrāvaruṇasya drashtavyam | katham iti | tad ucyate | aharganaṣya prātaḥsavane hi maitrāvaruṇasya prati vām sūra udita ity asya paryāyatṛicasyāntiā te syāma deva varuṇety eshā paridhāniyā | aikāhikāpi saiva paridhāniyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mitrayor varuṇayor iti navā yātam maitrāvaruṇeti yājya (5, 10, 28) iti Sūtrakaravacanān navānām antyā saivety aikāhikābhīr eva maitrāvaruṇaḥ paridadhātity etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakshyati | yāhīnasūktāntiā sāhīnasya tatra paridhāniyā | ahīnasūktāntam hi mādhyaṃdinasavane maitrāvaruṇasastram | tasya nū śhṭuta indra nū gṛiṇāna ity eshāntiā, tathā prakṛitāv api saiva paridhāniyā | tathā hi | kayā naḥ citra ā bhuvat, kayā tvam na ūtyā, kas tam indra tvāvasuṃ, sadyo ha jāta, evā tvām indroṣann u shu paḥ sūmanā upāka iti yājya (5, 16, 1) iti Sūtrakaravacanād. evā tvām indra vajrīn atrety etasyaikādaśarcasyāntiā nū śhṭuta indra nū gṛiṇāna ity eshaiveti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane aikāhikābhīḥ paridhānam upapannam bhavati | aikāhikābhīr evety evakāro 'nyatra saikāvyāvṛittyarthāḥ | yā aikāhikāḥ paridhāniyāḥ tā eva cāhargane maitrāvaruṇasya paridhāniyā na tv anyā ity arthāḥ | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhāniye, tathāpi prayogabahutvāpeksham aikāhikābhīr iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyābhedarāhityenāyam maitrāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyām ekām uktvāchāvākasya prakṛitivilākṣaṇam savanadvaye paridhāniyādvayam darśayati |

3. ahīnābhīḥ | yo 'yam achāvākāḥ so 'yam ahīnagatābhīr řigbhiḥ paridadhyāt, na tv aikāhikābhīḥ | tathā hi | aham sarasvatīvatōr iti pūrvasmin khaṇḍe vihitatvāt, prātaḥsavane eshāharganaṣam-bandhīni paridhāniyā | aikāhike tu gomad dhirāṇyavad ity eshaiva paridhāniyā | mādhyaṃdine 'chāvākasya nūnam sā ta ity ahargana-gatā paridhāniyā | ekaḥ tu sūnam huvemēti mādhyaṃdine paridhāniyā | evam saty achāvākasyaikāhikaparidhāniyāparityāgenoparitanasyāharganaṣasya sambandhīnyāḥ paridhāniyāyāḥ svikāra uparitanasvargalokapṛāptyai sampadyate |

4. ubhayībhiḥ | yo 'yam brāhmaṇacchaṇsī so 'yam ubhayavidhābhīr aikāhikābhīr ahīnagatābhīḥ ca řigbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ śivaḥ sakheti paridhāniyā | vikṛitau tv indreṇa rocanā diva iti pūrvakhaṇḍe 'bhīhitā | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indram vṛiṣhaṇaṃ vajrabāhum ity ekaiva paridhāniyā | evaṃ ca saty asya brāhmaṇacchaṇsinaḥ prātaḥsavane 'chāvākasaṃyam, mādhyamdine savane maitrāvaruṇasaṃyam sampannam | teno tenaivaikāhikāhīnatobhayavidhaṣaṇsanenaiva sa brāhmaṇacchaṇsī bhūlokaśvargalokāv ubhāv api vyanvārabhamāṇo sprīṣann eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhāniyāvilakṣhaṇatvāl lokadvayasya prithag eva sparsaḥ | mādhyamdinasavane prakṛitivikṛityoḥ paridhāniyaikyāl lokadvayasya saha sparsaḥ | ity evaṃ vividhasparśo vyanvārambhaṇaśabdena vivakṣitaḥ | atho api cāyam brāhmaṇacchaṇsī maitrāvaruṇaṃ cāchāvākam cobhāv ritvijau vyanvārabhamāṇa eti | vividham upasprīṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyaikyam, tathā brāhmaṇacchaṇsino 'pi mādhyamdinasavane tadai-kyam | yathāchāvākasya prakṛitivikṛityoḥ paridhāniyāvilakṣhaṇyam, evaṃ brāhmaṇacchaṇsinaḥ prātaḥsavane tadvilakṣhaṇyam iti | maitrāvaruṇacchāvākavishayo 'yam vividhasparśaḥ | tathaivāhīnaikābhavi-shaye 'pi vividhasparśa ūhaniyāḥ | katham iti | tad ucyate | prātaḥsavane 'hīnaikābhayor vilakṣhaṇena sparsaḥ | mādhyamdine savane sādṛiṣyena sparsaḥ | ity ubhayavividhatvam | tathā samvatsaram ga-vāmayanamūlaprakṛitipūrvam agniśiṭtomam ca vividham sprīṣati | ahīnaikāhasparśavad etadubhayasparśasya yojanīyatvāt || ittham hotra-kāṇam savanadvayagatāḥ paridhāniyāḥ praśasya tṛitīyasavanagatāḥ paridhāniyāḥ praśaṇsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotiṣtōmo hotrakāṇam yā eva paridhāniyā, tā eva tṛitīyasavane drashtavyāḥ | tathā hi | āvām rājanāv iti nityam aikāhikam (Āgvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vām rājanāv iti sūktasyāntyā paridhāniyā bhavati | tathā brāhmaṇacchaṇsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhāniyā bhavati | tathāchāvākasya ritur janitriti nityany aikāhikāni (8, 4, 3) iti vacanāt sam vām karmaṇeti sūktasyāntyā paridhāniyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛititvāt pratishṭhā | sarvāsām vikṛitīnām ādhārah | atas tenaikāhikaparidhāniyāsaṇsanena yajñam antato 'vasā-nakale pratishṭhāyam sarvādhāre pratishṭhāpayanti || ittham paridhāniyāḥ praśasya prātaḥsavanagatānām yājyādīnām madhye 'vasā-nābhāvam vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yājyām pathet || stomavṛiddhau niyamaviśeṣam vidhatte |

7. ekām dve | trivṛitpañcadasaṣaptadaśaikaviṃśatṛipavatraya-strīṇsādayaḥ stomā vihitāḥ | vihitasya saptadaśastomasasya vivṛiddhyā-shtadaśadistomā nishpādyante | tathā vihitasyaikaviṃśasya vivṛiddhyā dvaviṃśādayaḥ stomāḥ sampadyante | anenaiva drishtāntena saṇsane

'py adhikyam prasaktam | yathā vāva stotram evaṃ śaṣtram iti nyā-
yāt | stome ¹⁾ vardhamāne sati tām stomagatām ṛiksaṃkhyām atikra-
mya śaṣsanam atīṣaṣsanam | tad yadā kriyate tadānim ekasya dvayor
vā ṛicor abhyanuṣṭhāne tadadhikānām ṛicām apavādaḥ ²⁾ | akṣharārthas
tu | yadā stomam atīṣaṣset, stomasaṃkhyām atikramya śaṣsanam ku-
ryāt | tadānim ekam dve vānatikramya śaṣset | kimtv ekayaiva dvā-
bhyām eva vātīṣaṣset | tathā ca Sūtrakāra āha | atīṣaṣsanam ekayā
dvābhyām vā prāṭhasavane (7, 12, 3) iti | tato 'dhikānām śaṣsanā-
bhāve yuktir dṛiṣṭāntamukhenocyate | tatrayām dṛiṣṭānto 'vaganta-
vyaḥ | yathā loke 'bhiheshate ghāsārtham ābhimukhyena heshāśabdam
kurvate, yathā vā pipāsate 'tyantam tṛiṣhārtāya puruṣayānnādyam
pāṇiyam ca kshipram prayachet | tādṛig eva tad ṛigbāhulyābhāvenā-
tīṣaṣsanam | atho api ca kshipram eva devebhyah somapānarūpam
annādyam prayachāṇity abhipretya ṛigbāhulyena vilambam akṛitvai-
kayā dvābhyām vātīṣaṣsanam kuryāt | tathā sati kshipram ṣiḡhram
evāsmiṇ loke pratīṣṭhito bhavati || savanāntarayor uktavai-parityam
vidhatte |

8. aparimitābhiḥ | iyatya evety evaṃniyamarahitābhir ati-
śaṣsanam savanādvaye kuryāt | svargalokasyeyattārahitatvāt prāptya-
rtham idam atīṣaṣsanam sampadyate || yatrātīṣaṣsanam kartavyam
bhavati tatra tadartham ṛicām āgamanam kartavyam | tāsām ṛicām
deśaviśeṣam darśayati |

9. kāmam | aharganeṣu vartamānadināt pūrvedyur maitrāva-
ruṇādayo hotrakā yat sūktam śaṣseyus, tad eva sūktam paredyur
hotā kāmam aṣaṅkayaiva śaṣset | yadi hotur atīṣaṣsanam prasa-
ktam, tadānim pūrvedyur hotrakaiḥ śastāt sūktād ṛica ānetavyāḥ |
yadi tu hotrakāpām atīṣaṣsanam prāsaktam, tadānim pūrvedyur
hotā yat sūktam śaṣsati, tasmāt sūktād dhotrakair apekṣhita ṛica
ānetavyāḥ |

9.

1. ā tvā | yadā camasā unniyante somena pūryante | tadānim
adhvaryuṇā preshto maitrāvaruṇa ā tvā vahantv iti sūktam anu-
brūyāt |

2. aindriḥ | indra tvā sūracakṣhaś, indram sukhātame ratha
iti śṛavaṇād indradevatāka ṛicaḥ | somayāgaś cendradevatākāḥ | atas
tatra tā yujyante |

4. nava nyūnāḥ | mādhyamdinasavane daśasaṃkhyākā va-
kshyante | tām saṃkhyām apekṣhya yā navasaṃkhyākās tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prakṛitāḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhārapasthāne retāḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyamdine savane 'sāvi devaṃ goṛījīkam andha ity etatsuktagatā daśasaṃkhyākā rico vidhatte |

6. tṛitīyasavana ihopa yāta śavaso napāta ity etatsuktagatā navasaṃkhyākā rico vidhatte |

nava | pūrvavad daśasaṃkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbhotpādanārtham mantranyūnatvam yuktam || eteshu sūkteshu matadvayam asti | sampūrṇasūktānuvacanam ity ekam matam | pratisūktam saptānām evarcām anuvacanam iti dvitīyam matam | tatra prathamam matam prasaṃsati |

7. tad yat | kevalaśabdāḥ sampūrṇavāci | tadanuvacanena sampūrṇagarbham prāptam yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | atāḥ sampūrṇānuvacanam yuktam |

10. navabhiḥ | prathamasuktagatābhir navabhir ṛigbhir maitrāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya nayati | dvitīyasuktagatābhir daśabhir ṛigbhir antarikshalokād amuṃ lokam nākapṛishṭhākhyam lokam abhilakshya nayati | antarikshasya samīpavartī svargābhāso nākapṛishṭhākhyo lokāḥ | sa ca pravṛiddhād antarikshajā jyeshṭho 'tipravṛiddhāḥ | taṃ daśabhiḥ prāpya tasmān nākapṛishṭhākhyād amushmāt svargāl lokād uparitanam bahubhoga-yuktam svargam lokam tṛitīyasuktagatābhir navabhir ṛigbhir yajamānam abhivahati |

11.

5. atha tāḥ prasthitayājyā vidhatte |

te vai khalu | te hotṛādayaḥ saptartvijāḥ sarve 'pi mādhyamdine savane prasthitasomānām sambandhinībhiḥ pratyakshāt pratyakṣheṇa pāthyamānaivaendrasabdena prayuktābhir indradevataḥ abhir ṛigbhir yajeyuḥ || teshu saptasv ṛitvikshu madhye hotṛimaitrāvaruṇa-brāhmaṇacchaṣṇinām trayāṇām sambandhinīṣhu yājyāsu na kevalam aindratvam, kimtv abhitrīṇṇavattvam aparām viśeṣam darsayati | abhitrīṇṇavattibhir etc.

12.

5. dhītarasam | yad etat tṛitīyasavanam tad etad dhītarasam | tadiyo raso gāyatrīyā pītāḥ | somāharanākāle padbhyam savanadvayam mukhena tṛitīyasavanam grihitvā tatratyam rasam gāyatrī pītavati | 3, 27 | tathā cānyatra śrūyate | padbhyam dve savane samagribhṇān mukhenaikam. yan mukhena samagribhṇāt tad adhayat, tasmād dve savane sukravati: prātalsavanam ca mādhyamdinam ca. tasmāt tri-

tiyasavana pñjisham abhi shuṇvanti, dhītam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyām yājyāyām yuvo ratha ity asmin pāde devavitaya iti padaṃ vidyate | devānām vitiḥ prāptir devavitir iti tasya samāsah | tasya samāse shashṭhibahuvacanāntena śabdena bahūny eva rūpāṇi pratiyante | tatra bahutvam Rībhūnām svarūpam | manushyarūpāṇām pibhuśabdavācyānām bahutvāt | pibhuśadbhāvād indrasābdasya ca sākshāc chravaṇād iyam aindrārbhavi |

15. jagatprāsāhah | jagacchabdena jagatichando 'bhidhiyate | prāsāhasabdo bahulyavāci | jagatyah prāsāha bahulā yāsuktāsu prasthitayājyasu tā jagatprāsāhah | tritīyasavanam ca jāgatam iti prasi-ddham | ato yad u yad eva jagatibāhulyam, tena tritīyasavanasya samriddhir bhavati |

13.

1. athāha | hotrakāṇām yājyākathanānantaram kaścid brahma-vādī codyam āha | hotrakāṇām kriyā hotrasābdena vivakshitāḥ | tās v anyāḥ kācit kriyā ukthinyah śastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ śastrarahitāḥ | maitrāvaruṇo brāhmaṇācchaṇsy achāvāka ity eteshām trayāṇām śastrasadbhāvād etadīyah kriyā ukthinyah | neshṭri-potrādīnām śastrarāhityāt tadīyah kriyā anukthāḥ | evaṃ vaishamyē spasṭhe saty asya yājñasya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyah śastrayuktā bhūtvā samā vaishamyarahitā ata eva samriddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva karanād enā maitrāvaruṇādikriyāḥ potrineshṭrādikriyāḥ ca sampragṛīya sambhūya prakārshenoktvā hotrā iti śabdena yājñika acakshate, tena samāḥ | yathā loke chatrayuktās tadarahitāḥ ca sambhūya chatrīṇa ity ekainaiva śabdena vyavahriyante | evaṃ atrāpi śastrayuktā maitrāvaruṇādayaḥ śastrarahitāḥ potrineshṭrādayaḥ ca sambhūyaikainaiva hotrasābdena vyavahriyante | atah śastribhiḥ samabhivyāharād āstrīṇām apy upacaritam śastritvam | tena hotrakasābdavyavahāraikyena samā bhavanti || na caitāvata svābhāvikam śastritvāśastritvavaishamyam apaga-chati | tad etad vaishamyam darsayati | yad ukthinyah etc.

6. yad eva mādhyamdine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kanina ity ekam sūktam, evā tvām indra vajrinn iti dvitīyam | brāhmaṇācchaṇsina indrah pūrbhid ity ekam sūktam, ud u brahmaṇīti dvitīyam | achāvākasya bhūya id ity ekam, imām u shv itī dvitīyam | evam ete trayo mādhyamdine savane pratyekam dvedve sūkte śaṇsanti | tatraikam mādhyamdināsavanārtham dvitīyam tu tritīyasavanārtham ity upacāreya tatrāpi śaṇsanam sidhyatīti uttaram brūyāt |

7. athāha | atha tṛitīyasavane śaṁsanasampādanānantaram punar
api brahmavādī codyāntaram āha | yad yasmāt kāraṇād hotā | dve
ukthe śastre yasyāsau dvyyukthaḥ | prātaḥsavane ājyapraūge dve, mā-
dhyam̐dinasavane marutvatīyanishkevalye dve, tṛitīyasavane vaiśva-
devāgnimārute dve | evaṁ sthite hotṛidṛiṣṭhāntena hotrakāṇām apy
ukthadvayopetatvam apekshitam | na cokthadvayaṁ vihitam asti |
atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. ya d eva | prasthitayājyānām śrūyamānadevatayā sampādya-
mānadevatayā ca dvidevatyatvam | tādrīṣṭibhir pīgbhir yasmād yajanti
tena dviṣastratvam | tatraikā devatā yājyārthetarā dvitīyā ṣastrārthety
evaṁ uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyaṣastraṁ
tad evāgnīdhriyāyā āgnīdhreṇa kriyamāṇāyāḥ kriyāyā ukthaṁ ṣastram |
evaṁ marutvatīyavaiśvadevayor api yojyam | tathā sati tā evaitā
hotrā hotrakāṇām kriyā evaṁ uktena prakāreṇa nyanāgās tattaccihnā
eva bhavanti | Agnim āgnīdhro yajaty, ājyaṣastraṁ cāgneyam | potā
Maruto yajati, marutvatīye ca mārutāni sūktāni śaṁsati | agne patnīr
ihā vaheti neshtā yajati, tatra devānām uṣatīr ity atra devānām iti
śṛavanam asti | evaṁ trayāṇām apy āgnīdhrapotrīneshtīṇām āgneya-
tvamārutatvavaiśvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair
itāresham ukthitvam || teshām eva hotrakāṇām rituyājeshu kasyacid
viśeshasya praśnam avatārayati |

3. athāha | praishasūkte ye praishā uktā neshtṛipotrivyatiriktā-
nām hotrakāṇām teshu praisheshv ekaika eva praishah, potur neshtūṣ
ca dvau-dvau praishau | tathā ca yajñasampradāyavidāḥ paṭhanti |
hoponegnībrāprahoponechādhvaryugrihapatīti ceti | asyāyam arthaḥ |
tatra nāmnam ādyakshareṇaite kratupurushā nirdiśyante | tathā ca |
hotā potā neshtāgnīdhro brāhmaṇacchaṁsī praśastā hotā potā neshtā-
chāvāko 'dhvaryur grihapatiḥ ca krameṇoktāḥ | eteshām praishasūkte
dvādaśa praishāḥ krameṇa santi | tathā sati potur dvitīyo 'shṭamaḥ ca
dvau praishau | neshtūṣ tṛitīyo navamaḥ ca dvau praishau | hotā
yakshaḥ Marutaḥ potṛād ity ekaḥ praishah | hotā yakshad devam
draviṇodam potṛād ritubhir iti dvitīyah | etau dvau potuḥ praishau |
hotā yakshad gṛāvo neshtṛād ity¹⁾ ekaḥ | hotā yakshad devam
draviṇodam neshtṛād iti dvitīyah | etau dvau neshtuḥ praishau | ita-
reshām āgnīdhraḥchāvākādīnām ekaika eva praishah | tathā sati potṛi-
neshtṛor dvipraishatve kiṁ kāraṇam iti praśnaḥ |

4. tasmāt | yasmād evaṁ tasmāt tasyāgnīdhraśyaikayarcā yā-

1) grāvo neshtṛety die Hss.

jyā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tisra eva bhavanti | āgnidhrasyaibhir agne saratham ity eshādhikā | sā ca pātnivatagrahavartini | tathā ca sampradāyavida ābuh | tisrah prasthitayājyās tu saptānām abhavan khalu | āgnidhas tisribhiḥ sārddham aibhir agne caturthy abhūd iti | yady apy āgnidhravishaye brahmavādinā praśno na kṛitas, tathāpi potṛineshtṛibhyām samānayogaḥśematvena tadvṛttānto 'py abhihitah |

7. athāha | hotrādayo maitrāvaruṇena preshitāḥ svasvavyāpāram kurvanti | taddṛiṣṭāntenodgātrīṇām api preshitatvaṃ yuktam | na codgātrīpraishāḥ praishaṣūkte samāmnātāḥ | tasmād eshām praiśho 'sti na veti saṃśayaḥ | plutidvayaṃ vicārartham | nakārasya sānunaṣikatvaṃ chāndasam | atra praiśho 'stity evam uttaram brūyāt | prakarṣheṇa sarvān ṛitvijāḥ śāsti praishamantreṇa tattadvyāpāre pravartayatiti praśāstā maitrāvaruṇaḥ | sa ca stuta devena savitretyādimantrajapam japitvā kṛitvānantaram studhvaṃ iti yad evaitad vacanam prāha, sa evaishām udgātrīṇām praishah |

8. athāha | achāvākavyatirikṭānām vashaṭkarṭṛīṇām pravaraḥ prakarṣheṇa varāṇam asti | tathā ca Sūtrakāra āha | pravṛitāhutir juhvati vashaṭkartāro 'nye 'chāvākāt (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛitāḥ-pravṛitāḥ pravṛitahomau juhōtiti | ato 'nyeshām pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv ita-radṛiṣṭāntena pravaro 'pekshitah | ato 'sti na veti saṃśayaḥ | tatrāstity uttaram brūyāt | yady apy anyeshām iva spashṭah pravaro nāsti, tathāpi puroḍaṣasakalam iva prattam idām ivodyamyāsīnam achāvākam achāvāka yat te vādyam vaktavyam asti tad vadasveti so 'yam achāvākasambodhanena pravarasamānatvāt pravara ity ucyate || ittham agnishtōmasamsthe hotrakavishayavyāpāram parisamāpyādhunokthya-samstheshv ahasu praśnottare darśayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādinā praśnam āha | maitrāvaruṇas tṛitīyasavana indrāvaruṇā yuvam ityādikam aindrāvaruṇam sūktam śaṃsati | tasya śastrādāv ehy ū shv ity āgneyah stotriya āgnir agāmity āgneyo 'nurūpaḥ | tad etad vya-dhikarānatvād. ayuktam | aindrāvaruṇābhyām stotriyānurūpābhyām bhavitavyam iti praśnaḥ | Agninetyādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇācchaṃsinaḥ pra māhi-shthāyety aindrābārhaspatyaṃ śastram | tasyādau stotriyānurūpāv aindrau | vayam u tveṭi stotriyo, yo na idam ity anurūpaḥ | tathāchāvākasya pītur janitṛityādikam aindrāvaishnavam śastram | tasyādāv aindrau stotriyānurūpau | adhā hīndra girvaṇa iti stotriya, iyaṃ ta indra girvaṇa ity anurūpaḥ | tad etad vaiyadhikarānyam upajīvyā pūrvavat praśnaḥ | Indro hetyādikam uttaram |

15.

11. kalpāmahai | vibhāgaṃ karavāmahai |

12. yad uktam Āṣvalāyanena | uttame śastre paridhāntīyāṃ
uttame vacana uttamam caturaksharam dvir uktvā prapūyāt (7, 1,
12) iti | tam eva caturaksharābhyāsaṃ vidhatte | airayethām-aira-
yethām etc.

13. agnishtome | aharganeshūkthyaśamsthāyām yathāchāvā-
kāsyāntime śastre 'bhyāsaḥ | tathāgnishtomasamsthāyām atirātrasam-
sthāyām hotāntime śastre 'ntimam caturaksharabhāgam abhyasyet |
sa hi hotā tatrobhayatrāntīyaḥ saṁsītā bhavati | agnishtome yaj jari-
tre yaj jaritrom iti caturaksharābhyāsaḥ | atirātre tu dhehi citram
dhehi citrom iti caturaksharābhyāsaḥ || shoḍaśisaṁsthāyām vicāra-
pūrvakam caturaksharābhyāsaṃ vidhatte | abhyasyet etc.

17.

1. athāharganeshu hotrakāpam mādhyamdinīyaśastrakliptir vi-
dhātavyā | tatra prathamam tāvat sarvatra vihitam artham anūdyā
praśaṁsati |

yaj śvaḥstotriyaḥ | aharganeshu śvaḥ pāredyur yasmiṁs trice
sāmagāḥ stotram kurvanti, tam stotriyam pūrvedyur hotarāḥ śastreshv
anurūpam kurvanti | etac ca prātaḥsavana eva | tac cānurūpakaraṇam
ahīnasamṭatyaī sampadyate | ahnām samūharūpaḥ krator ahīnaḥ | sa
caikaikasminn ahani vichinno nā bhūd ity ahardvayasamdbhānārtham
bhaviṣhyaty ahani stotriyasya bhūte 'hany anurūpatvākaraṇam | ahnām
bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ samṭatir ape-
kṣitā | ayam arthaḥ saptaviṁśādhyāye vyākhyātaḥ | stotriyam stotri-
yasyānurūpam kurvanti prātaḥsavaue, 'har eva tad ahno 'nurūpam
kurvanti (6, 5) iti | tasya vyākhyānam idam || śvaḥstotriya ity abhi-
pretaviṣeṣasya vidhānād aharbhede 'pi prayogaikyena samṭatyaṃ
dṛṣṭāntenopapādayati |

2. yathā vā ekāhaḥ | ekasminn evāhani nishpanno jyotishṭoma
ekāhaḥ | sa yathā sutāḥ somābhishaveṇa kritsno nishpādita, evam
ahīno 'hargano 'pi somābhishaveṇa nishpādyate | tāv eva dṛṣṭāntadā-
rṣṭāntike tad yathetyādinaḥ spāṣṭīkriyete | tat tasyaikaḥasya sutasya
somābhishavayuktasyaiva sataḥ krator avayavabhūtāni prātarmā-
dhyamdinatṛitīyasavanāni samṭishṭhamānāni prithak-prithak samāpti-
yuktāni yathā yajamānā anutishṭhanti, evam evāhīnasyāharganasyaika-
syaiva sataḥ krator avayavabhūtāny ahāni prithak-prithak samāpti-
yuktāni yajamānā anutishṭhanti | tathā sati yady uttaradināsamba-
ndhinam stotriyam trīcam pūrvadine prātaḥsavane 'nurūpam trīcam
kurvanti | tadānim aharganasyaikaḥ kratoḥ samṭatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasanyadine prayogeṇa-
hinam kratum samtataṁ kurvanti |

3. samānān | ye kadvatsamjñakāḥ pragāthā yāḥ ca pratipadaḥ
prārambhāṇiṃ rīco yāni cāhinasūktāni, teshāṁ sarveshām ahasu sa-
rveshu samānatvam apaṣyan |

4. okaḥsārī | okaḥsi sthānāni grīhāni | teshu sarati sarvadā
samcaratīty okaḥsārī mārjārāḥ | vaiṣabha upamārthaḥ | yathā mārjā-
rāḥ pūrvasmin dine yeshu grīheshu samcarati teshv eva grīheshu
paredyur api samcaraty, evam ayam Indro 'py avagantavyaḥ | Der-
selbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuḥ | gavāmayane hi dvividhāny ahāny: avṛttirahi-
tāni tatsahitāni ca | tatra vakshyamaṇāni caturviṁśādīny avṛttirahi-
tāny, abhiplavashadāhagatāni prishṭhyashadāhagatāni cāvṛttisahitāni |
tayoh shadāhayor asakrid anushṭhānasya vihitatvāt | evaṁ sati parā-
ñcishv avṛttirahiteshu caturviṁśādīshv ahasu vahnivat sūktam achā-
vākāḥ saṁsati | tathaivābhyāvartishu shadāhagateshv ahasu ca tat
sūktam saṁsati | tatrobhayatra saṁsanc kim kāraṇam iti praśnaḥ |

8. tāni pañcasu | gavāmayane caturviṁśam ārambhāṇiṃ dvī-
tiyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam ma-
dhyavarti pradhānam ahaḥ | abhijidviṣvajidākhye vishuvata ubhaya-
bhāgavartini dve ahaṇi | eteshu pañcasv ahasu tāni pūrvoktāny ahi-
nasūktāni hotrakālī saṁsanti |

10. vāṣiṭāyai | garbhagrahaṇam ichanti dhenur vāṣiṭā |

19.

8. tāny antareṇa | yāni viparyāsena saṁsantiyāni navasam-
khyakāni sūktāny uktāni, yāni ca pratidinam saṁsantiyāni trīṇy uktāni,
tāny antareṇa teshāṁ ubhayavidhānām antarāle sthāne kampaḥ āva-
panīyam rīksamūham āvaperan |

9. anyūṅkhyāḥ | uccāraṇaviśeṣhopetā okārā nyūṅkhāḥ | te ca
pūrvam eva mukhato madhyamādyine nyūṅkhyati (5, 3, 12) ity atrā-
bbhihitāḥ | tān arhantīti nyūṅkhyāḥ | tadviparītā anyūṅkhyāḥ | vi-
rājo virāṭchandaśchā rīcaḥ | tāḥ prishṭhyashadāhasya caturthe 'hany
āvapanīyāḥ | na te giro api mṛishya ityādyāś catasra rīcaḥ, pra vo
mahe mahivṛidhe bharadvam ityādyāś tisraḥ | etāḥ sapta virājas
trayaṇām hotrakāṇām trayas trīcā bhavanti | prathamām ārabhyaikas
trīco maitrāvaruṇasya | tritīyam ārabhyaikas trīco brāhmaṇacchaṁsi-
naḥ | pañcamām ārabhyaikas trīco 'chāvākasya | tad evaṁ saptasv
rīkshu trayas trīcā vibhājya prakṣhepanīyāḥ | so 'yam virājam pra-
kṣhepa ekaḥ pakṣhaḥ | vaimadir āvaperann iti pakṣhantaram | vima-

dakhyena maharshiṇā dṛiṣṭā vaimadyāḥ | tāḥ ca yajāmaha indram
ityādyāḥ saptarcaḥ | tā api pūrvavat trayas tricāḥ kartavyāḥ | pa-
ñcame 'hani yac cid dhi satya somapā ityādyāḥ pañktichandaskāḥ
saptarcaḥ pūrvavad āvapaniyāḥ | tathā shashṭhe 'hani Parucchepena
dṛiṣṭā indrāya hi dyaur ityādyāḥ saptarcaḥ pūrvavad āvapaniyāḥ ||
stomavṛiddhāv atisaṁsanārtham āvapaniyāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirādādyāvāpakathanānantaram
anya āvāpa ucyaata iti śeṣaḥ | yāny ahāni mahāstomāni saptadaśai-
kaviṇṣādistomebhyo 'dhikaiḥ caturviṇṣādistomair yuktāni syus, teslv
ahassu stomasaṁkhyām atikramyādhikānām ṛicāṁ ṣaṁsanam karta-
vyam |

20.

1. evaṁ tāvat prasaktānuprasaktam parisamāpyādhunā prastu-
tam ārabhate |

sadyo ha | pūrvatra triṇi cāharahaṣṣasyānti yad uktaṁ, ta-
syaiva itad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ sva-
kiyasya suktasya purastāt pratidinam ṣaṁset | sūktānām iti bahuva-
canam vyatyayena drashṭavyam |

6. pañktir vā annam | annam ca pañcasamkhyopetatvāt pa-
ñktir eva | prāśyam peyaṁ khādyam lehyam nigṛyam ity evam anna-
sya pañcasamkhyā |

19. sakṛd Indram | kasyām cid ṛici ṣuṇam huvema magha-
vānam indram iti sakṛd Indram nirbrūte |

21.

5. kadvatpragāthebhyā urdhvam apa prāca indretyādyās tri-
śṭupchandaskā ṛicaḥ pratidinam ṣaṁsanīyasūktāditvena vidhatte |
triśṭubhaḥ etc.

8. kshatram vai hotā | nishkevalyasya ṣaṁsako yo hotāsty
asau kshatram vai | kshatriyo rājaiva | hotṛitve samutpannāḥ kriyā
hotṛāḥ | tāḥ ṣaṁsantīti maitrāvaruṇādāyo hotṛāṣaṁsināḥ | te ca viṣaḥ |
rāṣṭravartinyāḥ prajāḥ | tat tathā sati hotṛidṛiṣṭāntena pragāthe-
bhyāḥ pūrvam triśṭubhaḥ ṣaṁsane sati tāṁ viṣam prajāṁ kshatrā-
yaiva rājā eva pratyudyāminīm pratikulodyogayuktāṁ kuryuḥ | tac
ca pāpavasyasam | atisaṁsena pāparūpam | svāminā rājā saha mātsa-
ryasya svāmidroharūpatvāt |

10. sairāvatīm | irāṇnam | tatsamūha airam | tena saha va-
rtata iti sairam naustham vastujātam | tādṛiṣam sairam yasyām nāvya
asti seyam nauḥ sairāvatī |

22.

6. neshiti | satrasyāyanam anushṭhānam satrāyaṇam | neshi |
naya | anushṭhāpayeti tasyārthaḥ | ata eva tat padam satrāyaṇasyā-
nukūlam |

8. samānībhīḥ | samānībhīr ekavidhābhīr maitrāvaruṇādayo
hotrakāḥ paridadhyuḥ | śastrasamāptim kuryuḥ | nū śṭuteti maitrā-
varuṇasya paridhāniyā | eved indram iti brāhmaṇacchaṇsinaḥ pari-
dhāniyā | nūnam sā ta ity achāvākasya paridhāniyā | anena sūktasā-
mānyād etaḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ śasyam sūktam |
tasminn antyā ṣuṇam huvemety eshā | tayā paridhānaprāptau ni-
shedhati |

na ṣuṇamhuvīyayā | ṣuṇam huvemeti yasyām ṛici śrūyate sā
ṣuṇamhuvīyā | aharganasya śastre tayā na paridadhyāt | paridhāne hi
kshatriyo rājā svakiyād rāshṭrāc cyavate | yas tu paras tadyāḥ satrur
bhavati, tam abhilakshya hvayati | āhvānam karoti | huvemety āhvā-
nasya pratiyāmānatvāt | ata eva Sutrakāro (7, 4, 10) brāhmaṇānta-
ram āśṛitya nūnam sā ta ity etaṁ paridhāniyām uktavān |

23.

1. athātaḥ | atha paridhāniyākathanānantaram yatas tadviveko
'pekshitaḥ | ataḥ kāraṇād ahinasyāharganasya yuktiḥ ca vimuktiḥ ca
vivekāyobhe vakshyete iti śeṣaḥ | yuktir yogaḥ svādhīnatvena kra-
toḥ sampādanam | vimuktir vimocanam svādhīnatayā nibandhapari-
tyāgaḥ | tad etad ubhayam paridhāniyāvaṣena sampadyate |

2. vy antariksham | prātaḥsavane brāhmaṇacchaṇsino vy
antariksham iti paryāśas trīcaḥ | tasyendreṇa rocanā diva ity ṛig
uttamā | tayā yat paridhānam tenāhinam kratum yunkte | svādhīna-
tayā nibadhnāti | mādhyamdine savane tv eved indram iti paridhāni-
yayā vimuñcati | svādhīnatayā nigrihitam ahinakratum viśrambha-
vyavahārāya nigrāhāparityāgena vimuñcati | svādhīno hi kratur ava-
śyam phalam dāsyatiti yukto bandhavimokaḥ || athāchāvākasya pari-
dhāniyayā yogavimokau darsayati |

3. āham | ayam yogo vimokasyāpy upalakṣhaṇārthaḥ | āham iti
prātaḥsavane paridhāniyā | tayā krator yogo bhavati | nūnam sā ta
iti mādhyamdinasavane paridhāniyā | tayā krator vimoko bhavati ||
atha maitrāvaruṇasya paridhāniyayā yogavimokau darsayati |

4. te syāma | atra vimoko yogasyāpy upalakṣhaṇārthaḥ | te
syāmeti prātaḥsavane paridhāniyā | tayāhīnasya krator yogaḥ | nū
śṭuta iti mādhyamdinasavane paridhāniyā | tayā krator vimokaḥ |
yady api trītyasavane viveko vaktum yuktas, tathāpy agnisṭoma-

saṁsthe 'hani hotrakāṇāṁ tṛtīyasavane śaṣṭrābhavāt sarveshv ahasv anugatyartham mādhyam̐dinasavane vimoko 'bhihitāḥ |

6. evam ekaikam ahar apekshya yogavimokāv uktau | athāhaḥ-samūham apekshya yogavimokau darśayati |

tad yac caturviṁṣe | gavāmayanasya saṁvatsarasatasyādyante ahani atirātrasaṁsthe | tatropakramagatasya prāṇīyātirātrasyānatarābhāvinī caturviṁṣākhyā ārambhaṇīye 'hani paridhānīyābhiḥ sarve 'harviṣeṣhā yujyante | so 'yam gavāmayanasya yogaḥ | athodayaṇīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhānīyābhiḥ sarve 'py aharviṣeṣhā vimucyanta iti yad asti, seyaṁ gavāmayanasya vimuktiḥ || tatra yogavimokahetūnām paridhānīyānām ekaikavidhatvaṁ ninditobhayavishayatvaṁ darśayati |

7. tad yat | ahann ahani caturviṁṣākhye yady aikāhikābhiḥ prakṛitibhūta ekāhe jyotishtome vidyamānābhiḥ paridhānīyābhiḥ paridadhyuḥ | tadānim atraiva caturviṁṣākhye dvitīyasminn ahany eva yajñam gavāmayanam saṁsthāpayeyuḥ | samāptam kuryuḥ | atrāhety ahaṣabdhāḥ khede | kaṣṭam etat | atraiva samāptān ahinakarma kṛtsnāharganākartavyam na kuryuḥ | etad eva kaṣṭam | atha pūrvo-ktavaiparītyenaikāhikāḥ paridhānīyāḥ parityajya yady ahinaparidhānīyābhiḥ eva sarve hotrakāḥ paridadhyuḥ | tadānim yathā loke rathasakatāḍau yukto 'svabalivardādīḥ kiyad dūram gatvā śrāntāḥ san yadi na vimucyeta tadānim utkrīyeta, ucchidyeta | tathāiva yajamānā utkrīteran | vinasīyeyuḥ | sarveshāṁ hotrakāṇāṁ aikāhikasvikāre samāptyābhavāḥ | ahinagatasvikāre yajamānoccheda iti doshadvayaparihāraṁ ubhayībhir aikāhikābhiḥ ahinagatābhiḥ ca paridhānīyābhiḥ paridadhyuḥ | tatra prakāraṇīyāḥ pūrvam evoktāḥ | maitravarūṇa aikāhikābhiḥ eva savanadvaye paridadhyāt | achāvāko 'hinagatābhiḥ eva savanadvaye paridadhyāt | brāhmaṇacchañśi tu prātaḥ savane 'hinagatābhiḥ paridadhyān mādhyam̐dinasavane caikāhikābhiḥ iti nirṇayaḥ | asya nirṇayasya pūrvam eva siddhatve 'pi prakāraṇtaraṇa prasaṅgānāṁ atra punar abhidhānam || tad etad ubhayībhiḥ paridhānīyāḥ dṛṣṭāntena prasaṅgāṇi |

8. tad yathā | loke yathā vā dīrghādhrve dīrghamārge gachan puruṣa upavimokam rathasakatāḍau yojitam aśvabalivardādīkam tatra-tatropavimucyopavimucya jāyat, śrāntiparihāreṇa śanair gachet | tādrig eva tad ubhayavidhāparidhānam | yathā mārge vahanaśramo vimokena nivartata. evam ahinagatābhiḥ āpāditaśrama aikāhikābhiḥ nivartate || ubhayavidhāparidhāne dosham parihṛitya guṇam darśayati |

9. saṁtataḥ | eṣāṁ ubhayavidhāparidhānīyuktānām puruṣāṇāṁ yajñāḥ saṁtato vichedarahito bhavati | sānūnāsikā plutīḥ prasaṅgānāṁ | viśabdhā uparītana ukāra evakārārthaḥ | tasya dīrghaḥ chā-

ndasaḥ | yajamāṇasramam vimuñcanta eva || atha stomāṭiṣaṇsane kaṃ-
cid viṣeṣam darśayati |

10. ekam dve na | yadā sāmagaiḥ vivṛiddhaḥ stomah kri-
yate | tadānim hotrakaiḥ stomasaṃkhyām atilaṅghya ṣaṇsanīyam |
tatra dvayoḥ prātarmadhyamdinayoḥ savanayor ekam ṛicam vā dve
ṛicau vātikramya na ṣaṇset | kṛitv ekayā dvābhyām vāṭiṣaṇset | pū-
rvatrāyaṃ niyamah prāṭhasavana (6, 8, 7) evoktaḥ | uttarayos tu sa-
vanayor aparimitābhir aṭiṣaṇsanam uktam | tathā sati mādhyamdi-
nasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvā-
bhyām aparimitābhir vikalpo 'stu |

24.

1. atha prīṣṭhyasya śaḍaḥasya śaṣṭhe 'hani dhīṣṇyākhyā-
ṣaṣṭrakṛiptim sūktam vidhātum ākhyāyikam āha | devā vai etc.

5. pacchaḥ | vāḷakhilyanāmakaḥ ke cana maharshayaḥ | tesham
sambandhīny aṣṭa sūktāni vidyante | tāni vāḷakhilyanāmake granthe
samāmnāyante | teshv ādau yāni śaṣṭ sūktāni tāni prathamam pacchaḥ
pādaṣo vihareṭ | tato dvitīyasyām āvṛittāv ardharcaṣo vihareṭ | tṛti-
yasyām āvṛittāv ṛikṣo vihareṭ | yadā paccho viharati tadānim ekai-
kasmin pragātha ekaikām ekapadām dadhyāt | sa pragāthaikapada-
yoḥ samūho vācaḥ kṛta ity anena ṣabdenābhidhiyate | tam imam vi-
hāraprakāram Āśvalāyana āha | śaṣṭ sūktāni vyatimarṣam paccho vi-
hared vyatimarṣam ardharcaṣo vyatimarṣam ṛikṣaḥ | pragāthānteshu
cānupasaṃtānam ṛigāvanam ekapadāḥ ṣaṇset (8, 2, 19) iti | tatra
śaṣṭsūkteshu prathamāsūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ
surādhasam — sahasreṇeva ṣikshatom | ṣatānike pra jigāti — datrāṇi
purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su
ṣrutam surādhasam — sahasreṇeva māñhatom | ṣatānikā hetayo asya —
yad im sūtā amandishom iti | tatra prathamāsūktagatam ekam pā-
dam ca saṃyojayet | so 'yam viharah | asmin vihare vyatimarṣo nāma
kaṣcid viṣeṣah | sa ca yathākramam adhyayanam parityajya prakā-
rāntareṇa yojane sati sampadyate | prathamāsūktasya prathamāyam
ṛici prathamapādam uktvā dvitīyasūktasya dvitīyāyam ṛici dvitīya-
pādam tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indasya samisho mahir iti |
dvitīyasūktasya dvitīyasyām ṛici prathamapādam uktvā prathamāsū-
ktasya prathamāyam ṛici dvitīyapādam tena saṃyojayet | tad yathā |
ṣatānikā hetayo asya duṣṭarā indram arcā yathā vidom iti |
atha prathamāsūktasya prathamāyam ṛici tṛtīyapādam uktvā dvitī-
yasūktasya dvitīyasyām ṛici caturthapādena saṃyojayet | tad yathā |
yo jaritṛibhyo maghavā purūvasur yad im sūtā amandishur iti |

dvitīyasūktasya dvitīyasyām ṛici tṛitīyapādam uktvā prathamāsūktasya prathamāyām ṛici caturthapādam tena samyojayet | tad yathā |

giriṇa bhujmā maghavatsu pivate sahasreṇeva śikṣatom iti | tad idam pādayor vihitam ṛigdvayam ekaḥ pragāthah sampadyate | tasya pragāthasyānte, indro viśvasya gopatiṛ ity etām ekapadām (Āsvalāyana 8, 2, 21) samdadhyāt | so 'yam samūho vācaḥkūṭasamjñakaḥ | anenaiva nyāyena sarveshu sūkteshu sarvāṣv ṛikṣu buddhimatā tādṛiṣaṃ vyatimarṣaviharaṇam unneyam || athārdharcaso vihāra ucyate | prathamāsūktasya prathamāyām ṛici prathamārdharcam uktvā dvitīyasūktasya dvitīyasyām ṛicy uttarārdham tena samyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

giriṇa bhujmā maghavatsu pivate yad iṃ sūtā amandishom iti | evaṃ sarvaṃ unneyam | ṛikṣo vihareṭ | tatra prathamāsūktasya prathamām ṛicam uktvā tayā saha dvitīyasūktasya dvitīyām ṛicam saha yojayet | evaṃ sarvatrohanīyam || atha pragāthānteshu prakṣhepaṇīyā ekapadā darśayati |

6. tā etāḥ | yā ekapadā ṛicaḥ prakṣheptavyās, tā etā ekapadāḥ pañcasamkhyākāḥ | tāsu catasra ekapadāḥ śrutyantareshu daśame 'hani paṭhitāḥ | tasmād daśamād aḥnas tāṣ catasra ānetavyāḥ | tāsv indro viśvasya gopatiṛ ity eśhā prathamā | indro viśvasya bhūpatiṛ ity eśhā dvitīyā | indro viśvasyā cetatīty eśhā tṛitīyā | indro viśvasya rājatīty eśhā caturthī | athāvaśiṣṭā śrutyantareshu mahāvrate śrutā | sā cendro viśvaṃ virājatīty etādṛiṣi | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapadāḥ pañcasu pragātheshu prakṣhipet || avaśiṣṭeshu pragātheshu prakṣhepaṇīyaṃ pādān darśayati |

7. athaśṣṭakṣharāṇi | atha pañcasu pragātheshu pañcānām ekapadānām prakṣhepād anantaram mahānāmanāni | mahānāmaśabdena vidā maghavanu ityādayo mahānāmniṣamjñakā ṛico vidhīyante | teshāṃ mahānāmniṣamjñakā ṛicāṃ sambandhīny aśṣṭakṣharāṇi pādāni pracetana pra cetayety evamādīni yāni santi, teshāṃ madhye yāvadbhir aśṣṭakṣharaiḥ pādair avaśiṣṭeshu pragātheshu prakṣhepaḥ sampadyate tāvanti aśṣṭakṣharāṇi pādāni ṣaṇset | itarāṇy aśṣṭakṣharāṇi pādāni mahānāmasambandhīni nādrīyeta | na prakṣhipet || evaṃ pacchaḥ ṣaṇsane prakṣhepaṇīyam abhidhāyārdharcaso viharaṇe prakṣhepaṇīyam darśayati |

8. athārdharcasaḥ | yathā paccho viharaṇe pragāthānte prakṣhepa, evaṃ ardharcaso viharaṇe 'pi yojanīyam |

15. vālakhilyānāṃ śaṭsūkteshu vihāram uktvāvaśiṣṭayoh sapṭamāśṭamayoh sūktayoh viparyāsena ṣaṇsanam vidhatte |

vy evottame | ye dve uttame sūkte te viparyasyed eva, na tu vihareṭ | aśṣṭamam sūktam ādau paṭhitvā paścāt sapṭamasya pātho

viparyāsaḥ | taylor dvayoh sūktayoh sa esha viparyastapāṭha eva vi-
hārasthāniyāḥ |

25.

1. dūrohaṇam | duḥṣaṅkam rohaṇam uccāraṇam yasya ṣaṁsa-
nasya tad dūrohaṇam | tad rohati | ṣaṁsed ity arthaḥ | tasya dūrohaṇa-
sya vidhāyakam brāhmaṇam pūrvam eva vishuvadahāḥprasaṅga āhūya
dūrohaṇam (4, 21) ity atrābhihitam | ata eva pūrvācārya āhuh | sva-
rgo vai loka ityādi pūrvam vishuvati kratau | dūrohaṇabrāhmaṇam
tu prāḡ avocāma vai sphuṭam | saptarūpā haṁsavatī dūrohaṇam iti-
ritam iti | haṁsavatyāḥ paccho 'rdharcasas tripadyā rikṣo 'navānam,
punar api tripadyā rikṣo 'rdharcasas paccha iti saptabhiḥ prakāraiḥ
pāṭhanam iti dūrohaṇam | tad etat pūrvam tārkshyasūkte 'bhihitam |

4. tan mahāsūktam | dvividham sūktam kshudram mahac ca |
ata evāraṇyakāṇḍe vakshyati | te kshudrasūktāḥ cābhavan mahāsūktāḥ
ca (2, 2, 2, 5) iti | mahāsūktalakṣhaṇam pūrvācāryair uktam | daṣa-
creatāya adhikam mahāsūktam vidur budhā iti |

5. Barau | pra te maha ityādikam barunāmakam sūktam |

6. aindrāvaruṇe | indrāvaruṇa madhumattamasyeti yājñyā
indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyāniti sūktam sauparṇam |
imāni veti saptarcam sauparṇam khailikam vidur iti | yadvā | pra
dhārā yantv iti grīhyoktam sūktam sauparṇam |

26.

1. tad āhuh | tat tatra sauparṇe sūkte dūrohaṇe saste sati pa-
ścād brahmavādino vicāram āhuh | yāny aikāhikāni tadūrdhvaṃ ṣa-
ṁsantyaṇi santi, tāny atra shashṭhe 'hany atratyaiḥ sambhūya ṣaṁset
kim vā sambhūya na ṣaṁsed iti vicārah |

5. asaṁāyī | bahubhiḥ sambhūtair etuṃ gantum योग्याḥ sa-
māyī | uktaviparīto bahubhir gantum aśakyo 'samāyī | tādriṣo hi sva-
rgo lokah | kaṣcid eva puṇyakṛit svargam lokam sameti | samicīnam
bhogam prāpnoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt |
evaṃ sati maitrāvaruṇo yadi shashṭhe 'hani śilpenānyāni sūktāni
sambhūya ṣaṁset | tadānim idriṣam svargasadriṣam uttamam sha-
shṭham ahar itarair ahobhiḥ samānam kuryāt | teshu ṣaṁsantiyānam
asminn api ṣaṁsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na
saṁsaṁsati | pūjārthā plutiḥ | tad etad asaṁsaṁsanam svargalokarū-
patvāt pūjyam | tasmāt sambhūya na saṁsaṁset | na saṁsaṁsatiti yad
asti tad evātipūjyam | pūjārtheyam plutiḥ |

9. aindryah | carṣapādbṛitam ityādikam yad etad aindram
sūktam aikāhikam tad etan nirākṛitya yat sūktāntaram ā vām rāja-

nāv ity aindrāvaruṇam aikāhikam, tad etad aṅgikriyate | yā vālakhi-
lyā pīcas, tā aindrya indradevatakāḥ | tāsām madhye yāni dvādaśa-
ksbarāṇi padāni pādā vidyante | bṛihatīsatobṛihatyaṭmakeshu prajā-
theshu bṛihatyaś trītiyapādaṁ dvau dvādaśakṣharau, satobṛihatyaś
adyas trītiyaś cobhau pādau dvādaśakṣharau | teshām pādānām akṣha-
rasamkhyayā jāgatatvam asti | evaṁ saty aikāhike jāgate carshaṇi-
dhṛitam ity asminn aindre sūkte yaḥ kāmō 'pekshitaḥ | sa kāmā ta-
tra teshv indradevatakavālakhilyāgateshu dvādaśakṣharapādashūpāpto
labdho bhavati | tasmāc carshaṇidhṛitam ity etad aikāhikam aindram
sūktam atra parityājyam | ā vām rājānāv ity etad aindrāvaruṇam
sūktam | tatreyam indram varuṇam iti paridhānti yāpy aindrāvaruṇi |
tathā saty etasya sūktasyānukūlatayā tad eva saṁset | tasmād anyan
na saṁsaṁset | anyasabdo 'trādhyāhartavyaḥ | ata eva Sutrakāra ai-
ndrāvaruṇam sūktam aṅgicakāra | ā vām rājānāv iti nityam aikāhi-
kam (8, 2, 16) iti |

11. vihrītam | agne tvam no antama ityādishu dvipadāsu sā-
magāḥ stuvato | tatra cūdyāḥ pādā ashtākṣharā, dvitīyāḥ pādā dvā-
daśakṣharāḥ | evaṁ tatra chando vihrītam ity uttaram brūyāt |

12. tad āhuḥ | tat tatra śastrayājyāyām codyam āhuḥ | śastra-
sya tadyājyājyāyāś ca sādṛiṣyam apekshitam | śastre ca tistro devatāḥ
śasyante | Agnir Indro Varuṇaś ceti | tatra stotriyānurūpayor Agnir
devatā | vālakhilyāsv Indro devatā | ā vām rājānāv iti sūkte Indro
Varuṇaś ca | evaṁ sati yājyāyām api devatātrayam apekshitam | tat
tu nāsti | indrāvaruṇā madhumattamasyeti yājyāyām Indrāvaruṇayor
ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir
anantarito 'parityakto bhaved iti codyam |

27.

2. devaṣilpāni | śilpaśabdaś cāścaryakaram karma brūte | tac
ca śilpam dvidvidham, devaṣilpam manushyaśilpam ceti | nābhānedi-
shthādīni yāni śilpāni santi tāni devānām prītihetutvād devaṣilpānity
ucyante | eteshām eva devaṣilpānām anukṛiti sadṛiṣarūpam iha ma-
nushyaloke śilpam adhigamyate | pratiyate | hastityādīnā tad evodā-
hriyate | loke śilpinaḥ karmakara mṛiddārvātibhir hastisadṛiṣam ākā-
ram nirmimate | tathānyaiḥ śilpibhiḥ kaṁso darpaṇādi nirmiyate |
aparair vāso vividham nirmiyate | aparair anyaiḥ suvarṇamayam ka-
takamukutaḍi nirmiyate |

6. nābhānedishtham | nābhānedishthākhyena maharshiṇā dṛi-
shtham idam itthotyādi sūktam nābhānedishtham | tad dhotā saṁset |

14. upariśhṭānnediyasi | upariśhṭān nābhānedishthasūkta-
syāvasānabhāge nedīyān atyantasaṁpavarti yasya sūktasya madhya-
bhāgāḥ sa madhyabhāga upariśhṭānnedīyān | ivasabdo evakārārthah |

tathāvidha eva madhyabhāge nārāsaṁsaṁ śaiṣet | idam itthety etan
nābhānedishṭhaṁ sūktam saptaviṁṣatyriḡatmakam | tatrāvasāne dve
ṛicāv avaśiṣhya pañcaviṁṣyā ūrdhvam eva nārāsaṁsaṁ sūktam śaiṣet |
tathā cāṣvalāyana āha | idam itthā raudram iti | prāḡ upottamāyā ye
yajñenety āvāpate (8, 1, 20) iti | vāḡ apy upariśṭān nedīyasy atya-
ntasamīpavartiny eva śarīramadhyabhāge talvoshṭhādau vartate | ta-
smāt sūktasyoktasthānam yuktam |

28.

1. hotuḥ śilpaśāstram uktvā maitrāvaruṇasya śilpaśāstram vidha-
tte | vālakhilyāḥ etc.

3. sa pacchah | vālakhilyānām aśṭasu sūkteshu saptamāśṭame
sūkte parityajya yāny avaśiṣṭhāni sūktāni teshu trīpi yugmāni | tatra
prathamagate dve sūkte maitrāvaruṇaḥ paccho vihareṭ | prathama-
sūktagatam pādām dvitīyasūktagatena pādēna yojayet | dvitīyayugma-
gate dve sūkte ardharcaṣo vihareṭ | tasmin yugma ekasūktagatam
ardharcaṁ dvitīyasūktagatenārdharcēna yojayet | tritīyayugmagate
dve sūkte ṛikṣo vihareṭ | tasmin yugma ekasūktagatam ṛicam dvitī-
yasūktagatayarcā yojayet | tad uktam Āṣvalāyanena | atha vālakhilyā
vihareṭ | tad uktam shoḍaśinā | sūktānām prathamadvitīye pacchah |
tritīyacaturthe ardharcaṣa ṛikṣaḥ pañcamashashṭhe (8, 2, 5) iti | yady
api pūrvādhyāye pacchah prathamam śaḍ vālakhilyānām sūktāni
viharaty ardharcaṣo dvitīyam ṛikṣas tritīyam (6, 24, 5) iti vihāro
'bbihitas, tathāpy atrāsti viṣeṣah | tatra hi śaṇṇām api sūktānām
pādavihāro 'rdharcavihāra ṛigvihāra iti trir āvṛittir abhihitā | atra
tu prathamayugme pādavihāro, dvitīyayugme 'rdharcavihāras, tritī-
yayugma ṛigvihāra iti | tatrāpi sakṛid eva pādādivihāro na tv āvṛi-
tīḥ | tathā vācaḥ kuṭasya bhāvābhāvābhyām apy asti viṣeṣah | ata
evobhayatra nāmabhedo 'sti | mahāvalabbhid vihāra iti pūrvasya nāma-
dheyam | haunḍino vihāra ity etasya nāmadheyam | ata eva Sūtrakāro
nāmadheyadvayam darśayati | iti nu haunḍināu | atha mahāvalabbhit
(8, 2, 17) iti | haunḍinākhyena maharshiṇā dṛiṣṭau dvau vihārau,
mahāvalabbhidākhyena maharshiṇā dṛiṣṭa eko vihārah || atroktahaunḍi-
navihārau praśaṁsati | sa yat etc.

5. yo 'yam atrokto haunḍinavihāras, tasyāpi matabhedena dvau
prakārau | tatra prathamaprakāram upanyasya tatra kiṁcid apari-
toṣam darśayati |

te haike | śaṭtriṁśadakṣharā bṛihatī, catvāriṁśadakṣharā sa-
tobṛihatī | vālakhilyasūkteshu prathamā bṛihatī dvitīyā satobṛihatī
tritīyā bṛihatī caturthī satobṛihatī | ity evam maṇiprabalānyāyenai-
kāntaritatḥ paṭhitāḥ | tatra prathamādyayujō bṛihatyo, dvitīyācatur-
thyādiyujah satobṛihatyaḥ | evam sati prathamāsūkte dvitīyasūkte cādi-

bhūte dve bṛihatyaḥ saha vihareṭ | tadanantarabhāvinyau dve satobri-
hatyaḥ saha vihareṭ | itthaṃvihāraṃ te prasiddhā yājñikāḥ kecid icha-
nti | tasmīn pakshe vihārasya vidyamānatvād vihāranimitto yaḥ kāmāḥ
sa upāpto bhaved eva | kimtu pragāthā net kalpante | naiva sampā-
dyanta iti | paribhavadyotanārtho necchabdhāḥ | chandodvayam mili-
tvaikāḥ pragātho bhavati | svādhyāyapāṭhe pragāthānām vidyamāna-
tvād vihāro 'pi pragāthānta evāpekṣitaḥ | te na kevalabṛihatibhyām
kevalasatobṛihatibhyām vā sampadyante, kimtu chandodvayena sampā-
dyante | pragrathanena dvayor pīcor bṛihatitvasampādanārtham pra-
gāthāśrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā
bṛihati yathāpāṭham eva pāṭhitavyā | tato 'śtāksharam caturthāpā-
dam dvir āvartya ca satobṛihatyaḥ prathamārdhagatena dvādaśāksha-
rapādenāśtāksharapādena ca dvitīyā bṛihati sampadyate | tam apy
aśtāksharapādam dvir abhyasya satobṛihatyaḥ uttarārdhagatena dvā-
daśāksharapādenāśtāksharapādena ca tṛitīyā bṛihati sampadyate |
ataḥ pragātheshu chandodvayam apekṣitam | kevalayor bṛihatyoḥ
satobṛihatyor vā yathoktāpragrathanāśambhavāt || itthaṃ haupādina-
vihāre prathamaprakāram nirākṛitya dvitīyavihāraṃ vidhatte |

6. atimarsam | atimarsam atimṛiṣyātīmṛiṣya prathamāsūktasya
prathamāyām pīci prathamapādam uktvā tadanantarabhāvi sarvam
atilaṅghya dvitīyasūkte dvitīyasyām pīci dvitīyapādena yojayet | so
'yam atilaṅghya mṛiṣyamānatvād atimarsa ity ucyate | tatra bṛiha-
tīpādasatobṛihatīpādayor mīṣṇanarūpo vihāro bhavati | evakāreṇa
pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktam sukīrtiśabdenocyate | tat
sūktam brāhmaṇācchāṇsī śāṇset |

30.

3. sa jāgataḥ | sūktaviśeṣho dvādaśāksharapādatvāj jagaticha-
ndasko bhavati | caturthe pāde śhōḍaśāksharatvād atichanda atijāgato
'pi bhavati | sarvam apy etat prāṇijātam jagacchabdābhidheyatvāj
jāgataḥ atijāgataḥ vā bhavati | ataḥ sarvarūpatveṇa chandodvayam
praśastam |

5. tāny etāni | nabhānedishṭhādini catvāri śilpāni yāny uktāni
tāni saha carāṇy ekasminn ahani saha vartanta ity evam abhijñā āca-
kshate | tasmād yasminn ahani śāṇsanīyāni tasmiṇṣ catvāry api śā-
ṇset | yasmin na śāṇsanīyāni tasmiṇṣ catvāry api parityajet |

7. sa ha | haśabda aitihiadyotanārthāḥ | sa prasiddho bulila-
nāmako maharshir āsvātara āsvātaranāmno maharsher gotre samut-

panna Āṣvir aṣvaṇāmno maharshēḥ putrah kadācid vaiṣvajito viṣva-jidyāgasambandhi hotā san svamanasikshāṃ cakre | vicāritavān | sāmvaṭsarike gavāmayanākhyasāmvaṭsarasatrasambandhini viṣvajiti viṣhuvato 'hna ūrdhvam uttarapakshagate viṣvajinnāmake caturthe 'hany eshāṃ ṣilpānām madhye dve ṣilpe maitrāvaruṇabrāhmaṇāccha-nsinoḥ sambandhini mādhyam̐dinasavanam abhilakshya pratyetoḥ pra-tyetum | kuṣalo 'smīti śeṣhaḥ | hanta hr̥iṣṭo 'ham evayāmarutaṃ ṣaṅsayānity evam maharshir vicāritavān | ayam arthaḥ | tritīyasava-nagatāny etāni ṣilpaśastrāṇi, tāny anyeshv ahasu sambhavanti | vi-ṣvajiti tv agnishtōmasamsthatvād agnishtōme tritīyasavane hotrakā-pām ṣastrābhavān maitrāvaruṇabrāhmaṇācchaṅsinoḥ sambandhi ṣa-stradvayam mādhyam̐dine savane samānetum tāvad achāvākam asmin mādhyam̐dina evayāmarutaṃ ṣaṅsayāni | tathā sati tataḥ pūrvabhāvi-nor maitrāvaruṇabrāhmaṇācchaṅsisastrayor arthān mādhyam̐dine sa-vane samākaraṣaṇam bhavattī | itthaṃ Bulilāḥ svamanasi vicārya tad dha tasminn eva mādhyam̐dine savane tathā svavicāritakrameṇaivayā-marutaṃ sūktam achāvākam ṣaṅsayāṃ cakāra | balād ājñāpya ṣaṅsa-naṃ kṛitavān || tatra doṣhaṃ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva mādhyam̐dine savane tathā tena kra-meṇa bulilapreritenāchāvākenaivayāmarunnāmake ṣastre ṣāyamāne sati tadāṇi Gauṣṇānamakāḥ kaścīn maharshir āgatyā bulilānamakam hotāram praty evam uvāca | he hotas te tvadīyam achāvākaprāyuk-tam evayāmarunnāmakam ṣastram plavate | vinaṣyati | tatra dr̥iṣṭā-ntaḥ | vicakraṃ cakrarahitaṃ śakāṭam iva | aśrūyamāṇo 'pi ivasabdo 'trādhyāhartavyaḥ | ataḥ kathā tad etad sarvaṃ katham̐ ghaṭata ity akshepaḥ || tata ūrdhvam Bulilasya vacanaṃ darśayati |

9. kiṃ hi | atrāchāvākena ṣāyamāne sati kiṃ vā dūṣhaṇam abhūt | nāsti kaścīd api doṣha ity arthaḥ || tata ūrdhvam Gauṣṇeno-ktam doṣhaṃ darśayati |

10. evayāmarut | hotur dhishnyād uttarato hy achāvākasya dhishnyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ ṣa-straviṣeṣhaḥ paṭhauya iti | sa tasyāśraya ity uktvā punar api sa Gau-ṣṇa evam uvāca | mādhyam̐dinasavanam aindram indradevatākam | ta-thā sati he hotas tam etam Indram asmān mādhyam̐dinasavanāt ka-thā ninīṣasi | kena prakāreṇāpanetum ichasi | saivam apanayanebā tvadīyāchāvākasaṅsane doṣha iti Gauṣṇābhiprāyaḥ || tam abhiprāyam ajānato Bulilasya vākyaṃ darśayati |

11. nendram | asmān mādhyam̐dinasavanāt tatsvāminam In-dram apanetum ahaṃ nechāmi | tadviruddhasya kasyacid apy ana-nuṣṭhītatvād ity evam Bulilā uktavān || tato viruddhārthān nuṣṭhā-napradarṣanārthaṃ Gauṣṇasya vākyaṃ darśayati |

12. chandah | he hotas tvam svamanasendram apanetum ne-

chasi | kimtv idam chando 'chāvākena prayujyamānam śastrapatam
amādhyaṃdinasāci | mādhyaṃdinasavanasambandhārham na bhavati |
katham iti cet | tad ucyate | ayam sūktaviśesho jāgato vātijāgato vā |
dvādaśakṣharapādena shoḍaśakṣharapādena copetatvāt | sarvaṃ cedam
jāgataṃ cātijāgataṃ ca mantrajātaṃ jāgate tṛtīyasavane योग्यं na
tu traishṭubhe mādhyaṃdine savane | sa u so 'pi sūktaviśesho māruto
maruddevatāko na caindraḥ | ato 'pi karanāt tṛtīyasavana eva yo-
gyaḥ | tasmād ayam achāvāko maiva śaṁsishta | śaṁsanam mā karotv
iti doṣaṃ darśitavān || tata ūrdhvaṃ Bulilakṛityaṃ darśayati |

13. sa hovāca | he 'chāvāka tvam ārama | śaṁsanād uparato bha-
vety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭam
sampaṇnam | itaḥ param aham asmin Gauṣṭe gurāv anuśāsanam anu-
shṭheyopadeśanam ishe | ichāmi ¹⁾ | etasmād avagatya sarvaṃ anu-
shṭhāsyāmi tasyābhiprāyaḥ || atha Gauṣṭasyopadeśavākyaṃ darśayati |

14. sa hovāca | sa Gauṣṭa evam uvāca | esho 'chāvāka aindra-
devatākaṃ vishṇunyaṅgam vishṇuliṅgopetaṃ śaṁsatu | evayāmarutaṃ
tyaktvā dyaus na ya indrety aindraṃ sūktam śaṁsatu | tasmin sūkte
dvitīyasyāṃ pīci caturthe pāda evam āmnāyate | haun pījishin vi-
shṇunā sacāna iti | ata idam vishṇucihnopetaṃ sūktam śaṁsatu | he
hotur Bulila tvam etam evayāmarutaṃ tvadiye śastre 'syāthah | pra-
kshipeḥ | tatra sthānaviśeṣa ucyate | tṛtīyasavane śaṃ naḥ karatīti
rudradevatākeyaṃ dhāryā | tasya upariśṭān mārutasūktasya purastāt
taylor ubhaya madhye prakṣhepasthānam | evaṃ Gauṣṭopadeśaḥ ||
athānushṭhānam darśayati |

15. tad dha | tad dha Gauṣṭena yad uktaṃ tat sarvaṃ tathaiva
Bulilaḥ śaṁsayāṃ cakāra | mādhyaṃdinasavane 'chāvākaṃ praty eva-
yāmarucchaṁsanam preshitavān svayaṃ tṛtīyasavana āgnimārutaśa-
stramadhye dhāryāmarutasūktaylor madhya evayāmarutaṃ prakshipyā
śaṁsanam kṛitavān | tasmād idānti api tad idam sarvaṃ hotrakais
tathaiva śasyate |

31.

1. samvatsarasatre yad ahar agnisṭomasasamsthāṃ viśvajidā-
khyam asti, tatra śilpānāṃ śastrāṇāṃ kṛiptiḥ pūrvatrābhīhita | tatra
kimcic codyam udbhāvayati |

tad ahuḥ | dvidvidho hi viśvajid : atirātrasamsthō 'gnisṭoma-
samsthaḥ ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛtīyasavane ho-
trakaṇāṃ śastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhā-
nedishṭhāṃ śastvā retāḥ siñcati | maitrāvaruṇo vālakhilyāḥ śastvā
prāṇān avasthāpayati | brāhmaṇacchaṁsi sukirtim śastvā prajānayati |

1) Ishe ist selbstverständlich die dritte Person.

achāvāka evayāmaruṭaṃ śastvā pratishṭhāṃ karoti (6, 27—30) ity
 ayaṃ krama upapannaḥ | evaṃ prishṭhyashaḍābhasya yad abah śa-
 shṭham asti, tasyāpy uktasamsthāvena tritīyasavane hotrakasastra-
 sadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viṣvajidatirā-
 tre shashṭhe 'hani ca sastrarūpo yajñah kalpate upapadyate | tadanu-
 sāreṇa yajamānasya prajātir jananam apy upapadyate | tathā samva-
 tsaragate 'gnisṭomasamsthe viṣvajity ahani tad upapādayitum na śa-
 kyate | tathā hi | tatrāgnisṭomasamsthe viṣvajiti hotrā nābhānedi-
 shṭho mādhyamḍinasavane 'śasta eva bhavati | tritīyasavane vaiśva-
 devasaṣtre śasyamānatvāt | athaivaṃ sati maitrāvaruṇo vālakhilyāḥ
 prathamam śaṁsati | tritīyasavane hotrakāṇām śastrābhāve 'pi mā-
 dhyamḍinasavane teshāṃ śastrāṇām bulilākhyena maharshiṇā samā-
 kṛishṭatvāt | te ca vālakhilyātmakāḥ prāṇa ity uktam | loke tu reta
 evāgre prathamam siktam bhavati, paścāt sikte retasi prāṇānām pra-
 vṛittir iti kramah | iha tu nābhānedishṭharāhityena retahseko nāsti,
 vālakhilyānām sadbhāvena prāṇa vidyante | katham etad upapadyata
 ity ekaṃ codyam | evaṃ codyāntaram asti | brāhmaṇacchaṁsi mā-
 dhyamḍine vṛishākapiṃ śaṁsati | vṛishākapiṃ yajamānasya prajāyamā-
 nasyātmā dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto
 nāsti | loke tu reta evāgre sicyate 'tha paścād ātmā deho jāyate | ato
 lokavaiparitye sati katham atra yajamānasya prajātir janmeti dvitri-
 yaṃ codyam | yajamānasya janmasambhāve vālakhilyarūpāḥ prāṇa
 aviklīptā viśeṣheṇa sthānaklīptirahitāḥ katham bhavanti | kena pra-
 kāreṇa vartante | ity evaṃ brahmavādīnaḥ codyam āhuḥ || tasya pari-
 hāraṃ darśayati |

2. yajamānam | yajñakratuśabdena tatsādhanabhūtaḥ śilpaśa-
 mūho vivakṣhitaḥ | etena sarveṇāpi śilpasamūhena yajamānam sam-
 skurvanti | prāṇaprāptyarhataḥ saṃskārah | sa evātra kriyate | nanu
 yajamānasya ¹⁾ janma bahubhiḥ śilpaiḥ krameṇa saṃskare drishṭā-
 ntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty,
 evaṃ ayaṃ yajamānaḥ krameṇa sambhavan saṃskṛitākāreṇotpadya-
 mānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamam retahse-
 kakāla eva sarvaḥ sampūrṇāṅgaḥ sakṛid eva na vai sambhāvati | nai-
 votpadyate | kimtu sambhavata utpadyamānasya puruṣhasyaikaikam
 aṅgam krameṇa sambhāvati | nishpadyate | tathā ca Garbhohanishady
 āmnātam | ekarātroshitam kalilam bhavati, saptarātroshitam budbu-
 dam bhavaty, ardhmāśābhyantareṇa piṇḍo bhavatītyādi | ato garbha
 vat krameṇa saṃskāro yukta ity arthaḥ || uktam evottaram punar
 api vispasṭhayati |

3. sārvaṇi | sarvaṇi śilpaśastrāṇy ekasminn evāhani kriyeran |

1) maraṇam vor janma die Hss.

tadānīm tāvataivāyam yajño yajamānasasṃskārahetuḥ śilpasamūha upapadyate | yajamānasya prajātir jananopacāra upapadyate | atah sarvasāstrānushṭhānam eva samskārasādhanam | naṇu hotuḥ śāstra-sya prathamabhāvitvādikramaviśeṣaḥ samskāropayogi, na tv atra sarvasāstrānushṭhānam asti, mādhyamādināsavana evayāmarunnāmnaḥ sūktasyāchāvakenānushṭhānat | nāyam doshaḥ | tatra tadabhāve 'pi tritīyasavane hotur evayāmarucchastram asti | tat tathā sati yajamānasya sarvasāstrānushṭhānena yā pratishṭhāpekṣitā, tasyām eva pratishṭhāyam enaṃ yajamānaṃ tad antataḥ śāstrāṇām ante pratishṭhāpayati |

32.

1. pūrvatra brāhmaṇacchānsinaḥ śilpe śāstre sukr̥tīm śānsati vṛṣākāpim śānsati (6, 29) yat sūktadvayam vihitam, tata ūrdhvam kuntāpākhyam sūktam khile kuntāpanāmake granthe samāmnatam trīṇsādrīcam vaktavyam | tadartham itihasam āha |

chandasām | pṛīṣṭhyashaḍāhasya sambandhinām śhasṭhenaḥnā prāptānām gāyatrīyādīnām chandasām rasah sāro 'tyanadat | atikramyāgachat | tadānīm sa Prajāpatir abibhet | bhītavān | kenābhiprāyeṇeti | so 'bhīdīyate | ayam chandasām rasah parāṇ parāvṛttirahito 'tyeshyati | atikramya gamishyatīty anenābhiprāyeṇa | tato bhītaḥ Prajāpatis tam rasam parastat parabhaḡe chandobhir gāyatrīyādibhiḥ paryagrihṇāt | parito niruddhavān | gāyatrīyādīnām madhye kasyaḥ sambandhiraśam kayā paryagrihṇāt iti | tad ucyate | gāyatrīyāḥ sambandhiraśam nārāśaṃsyā paryagrihṇāt | nārāśaṃsābdo yasyām ṛigjātāv asti seyam nārāśaṃsī | tathā trīṣṭubhaḥ saram raibhyaḥ rebhaśa-bdopetayā ṛigjātīyā paryagrihṇāt | jagatyāḥ saram pārikṣhityā pārikṣhicchabdopetayā ṛigjātīyā paryagrihṇāt | anusṭubhaḥ saram kāra-vyayā kārūśabdopetayā ṛigjātīyā paryagrihṇāt | tat tasmāt parigrahaḥ ūrdhvam punaḥ chandasu gāyatrīyādīshu tam rasam adadhāt | avasthāpitavān |

3. nārāśaṃsīḥ | idam jānā ityādyās tīra ṛico nārāśaṃsyāḥ | tatra nārāśaṃs stavishyata iti nārāśaṃsāśabdasya śrutatvāt | tās tīra ṛico brāhmaṇacchānsī śānsat |

5. tāḥ pragrāham | tā nārāśaṃsīs tīra ṛicaḥ pragrāham pāde-pāde 'vasāya śānsat | yathā vṛṣākāpim pāde-pāde vīgrihya śānsati tadvad etat | vṛṣākāpīśūkte pragrahavidhir arthasiddho draśṭavyaḥ | hi yasmāt kāraṇād idam ṛicaṃ śānsanam vārshākāpam vṛṣākāpīśambandham kartavyam, tat tasmāt kāraṇād vṛṣākāper etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vīgraha evātra tanvyayāḥ || vṛṣākāpīśūkte nyūṅkhaninardāv api vīdyete | ato 'trāpi tadubhayaprāptāu nyūṅkham nīrākṛīyetaraṃ vīdhatte |

6. tāsū na | tāsū nārāṣaṁśiṣhu nyūṅkhaṁ na kuryāt, kīmtu nī
viva narded eva | viśeṣheṇa nīnardaṁ eva kuryāt | sā eva nīnardaṁ
tāsāṁ nārāṣaṁśināṁ nyūṅkhaṣṭhānīyaḥ | tṛtīyapādasya dvitīyasvare
trayodaśabhir okāraḥ tatra cāvasānaṁ kṛtvā trayāṇāṁ trimātrāṇāṁ
okārāṇāṁ uccāraṇāṁ nyūṅkhaḥ | tṛtīyapādasya prathamakṣharam
anudāttatvenocāraṇīyed iti yad asti so 'yaṁ nīnardaḥ | Āṣvalāyana
7, 1, 11 ffg.

7. raibhiḥ | rebhaṣabdopetā rīco raibhiḥ | vacyasva rebha va-
cyasvetyādyās tīraḥ | tāḥ ṣaṁset |

10. pārikṣitīḥ | pārikṣhicchabdopetā rājño viśvajānīnasyetyā-
dyās catasraḥ pārikṣhityaḥ | tāsū pārikṣhīn naḥ kṣhemam akarad iti
pārikṣhicchabdasya ṣrutatvāt | tā rīcaḥ ṣaṁset |

16. kāravyaḥ | kāruṣabdopetāḥ kāravyaḥ | indraḥ kārum abū-
budhad ityādyās catasraḥ ṣaṁset |

19. diśāṁ kṛiptīḥ | yaḥ sabheyo vidathya ityādyā rīco diśāṁ
kṛiptīḥ ṣaṁset | prācyādīdigvat pañcasamkhyopetatvāt, te devāḥ prāḡ
akalpayaṇu iti kṛiptīdhātusṛavaṇāc ca diśāṁ kṛiptitvam | tacchaṁsa-
nena diśa eva kalpayati | svaprāyojanakṣhamāḥ karoti |

23. janakalpāḥ | yo 'nāktākṣha ityādyāḥ śhaḍ rīco janakalpā-
bhīdhāḥ ṣaṁset |

25. indragāthāḥ | yad indrādo dāsarājña ityādyāḥ pañcarca
indragāthābhīdhāḥ ṣaṁset | Indro gāthyate kathyate yāsv rīkṣhu tā
indragāthāḥ | tābhīr devā asurān abhigāya yoddhum ābhīmukhyena
prāpya yuddhenainān atyāyan | atikrāntavantaḥ | jayam prāpta ity
arthaḥ |

33.

1. kuntāpanāmakaṁ triṇṣadricāṁ sūktāṁ vidhāyaitaṣapralāpa-
nāmakaṁ saptatīsamkhyākaṁ padasamuhaṁ vidhatte |

aitaṣapralāpam | aitaṣākhyena muninā dṛiṣṭā aitaṣapralāpāḥ |
ananvītānāṁ arthānāṁ vacasāṁ saṁlāpāḥ pralāpāḥ | tam brāhmaṇā-
cchaṁśi ṣaṁset |

4. asakthāḥ | yas tvam mām ittham asakthā abhībhūta-
vān asi |

6. tam haikē | tam aitaṣapralāpam abhījñāḥ kecid yājñikā atī-
ṣayena bahulaṁ ṣaṁsanti | tathā cāṣvalāyana āha | saptatīm padāny
aṣṭādaśa vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kīraṇau dvāv ityādyāḥ śhaḍ anu-
śṭubhaḥ pravalhikāḥ | purā kilaitābhīr rīgbhīr devā asurān prava-
lhyāmanaskam priyam uktvā tatas tān asurān atikramyāgachan | pra-
valhanāṁ nirhṛidayāṁ sāntvavacanam iti Govindasvāmī¹⁾ uktavān |

1) ity uktavān die Hss. Govindasvāmīn war der Verfasser eines

amanahpūrvakeṇa priyavacanena virodhino 'surāṇa vācayitvā tādīya-
deṣam atikramya gatavanta ity arthaḥ |

18. ājijñāsenyāḥ | akāro 'trāvaśabdārthe vartate | ājñātam
avajñātam ichā ājijñāsa | tām arhantīti tatsādhanābhūta rīca ājijñā-
senyāḥ | ājñāyāsuraṇām avajñām kṛitvety arthaḥ | anyat pūrvavad
vyakhyeyam | ihetthā prāg apāg udag iti śākhāntarapaṭhitāḥ catasra
rīca ājijñāsenyāḥ |

19. pratirādham | sūtre bhug ity abhigata iti trīṇi padāni
(Āṣvalayana 8, 3, 22) ityādinaḥ yo mantra uktaḥ so 'yam pratirādhaḥ |
virodhinām rādham sampriddhim pratibadhnātīti pratirādhatvam | asu-
rān pratirādhyā tādīyam sampriddhim pratibadhyety arthaḥ |

20. ativādam | vīme devā akraṇsatetyādyanusūṭup śākhāntara-
paṭhitativāda ity ucyate | virodhinām satkāram atilāṅghyādhikshepa-
rūpo 'tivādah | tatsāmarthyasāadhanatvād piḡ apy ativāda ity ucyate |
atyudyātīkramyoktvā | adhikshipyety arthaḥ |

34.

1. devanītham | Sūtrakāreṇādītyā ha jaritar aṅgirobhyo da-
kṣhīṇam anayann iti saptadaśa padāni (8, 3, 25) iti yo 'yam padasa-
mūho 'bhīhitah sa devanīthah | devalokanayanahetutvāt |

4. Aṅgirasām abhīṣṭasyāpi svakīyārtvijyasyāṅgikāre yuktīm
darsayati |

yaśasaḥ | yaḥ pumān ārtvijyena caraty, eṣa puruṣo yaśasaiva
yukto 'bhyaiti | abhītaḥ saṃcarati | ārtvijyam atyantam yaśaskāram
ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvijyam parityajya tam
tādīyayāgam pratirundhet, yāgasya pratirodham kuryāt | sa pumān
svakīyam yaśa-eva pratirundhet | vināsayet | tasmāt kāraṇād aham
na pratyaraṇtsi | tādīyayajñasya pratirodham na kṛitavān asmi | kimtv
ārtvijyam mayāṅgikṛitam iti || tarhi kīdrīṣe viśhaye parihartavyam
ārtvijyam ity āsāṅkya parihārayogyam viśhayaṃ darsayati |

5. yadi tu | pūrvatrārtvijyam parihartum āśakyam ity uktam |
tadvailakṣhanyārthas tuśabdaḥ | yadi kathamcid asmād ārtvijyād
apojjigāṇsed, apetyodgantum ichet | tadānīm yajñena svakīyena nīmi-
ttabhūtenāsmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dīne
cet tvam yajñam karishyasi, tasminn evāham api karishyāmīty uktvā
tadārtvijyam parihartum śakyam | ekakālīnasvakīyānushṭhānam ekam
parihāranimittam | nīmittāntaram apy ucyate | yadi tu yadi katham-
cid ayājyo yāgarthī puruṣah śāstranīshedhād yaśṭum ayogyāḥ syāt,
tadrīṣād ayājyāt puruṣhāt svakīyam ārtvijyam svayam apoditam | śā-

Commentars zum Aitareyabrahmana, der von Sayana in der Dhātuvri-
tti unter der Wurzel valh citirt wird.

streṇaiva nishiddham | tādṛṣe viśhaye nāsty ārtvijyadoshaparihāra
ity arthaḥ |

35.

2. tasmād āhuḥ | yasmād Aṅgirobhir bhūrūpadakṣhiṇā sarvā-
tmanā parityaktā, tasmād anye 'pi śāstrajñā evam āhuḥ | nivṛttada-
kṣhiṇām kenāpi kāraṇena parityaktām dakṣhiṇām punar na pratigri-
hṇiyāt | gobhūhiranyarūpyādidakṣhiṇām ṛitvigbbhiḥ svikṛitām yadi
kāmcid doṣam dṛiṣṭvā parityajet | tadānīm punar api dravyalobhena
tatpratigrahaṁ na kuryāt |

36.

1. atha tvam indra śarma riṇetyādyaś tisro 'nushṭubho vidha-
tte | Āṣṭalāyana 8, 3, 25 |

bhūtechadaḥ | bhūtam bhūtim vairiṇām aiśvaryaṁ chādaya-
nti tiraskurvantity udāhṛitā anusṭubho bhūtechadaḥ |

4. atha śākhāntare samāmnātā yad aśyā aṅhubhedyā ityādya
rico vidhatte |

āhanasyāḥ | āhanasyaṁ strīpurushayoḥ parasparyasamyogaḥ |
tadvat prajotpattihetutvād rico 'py āhanasyāḥ |

8. vyāhanasyām | viśiṣṭamāithunayuktām |

14. asura viśām | asuraviśām asuraprajāḥ sāinyarūpā devān
indrādīm abhilakṣhyodācārya, ullāṅghanarūpam ācarāṇaṁ kṛitvā tira-
skṛityāsīt | devasamīpe 'vasthitāḥ |

15. athātra pra māṇhishṭhāyetyādinaḥ prākṛitena vaikṛitena sam-
bhūya śaṅsanam vicārya pūrvottarapakṣābhyāṁ niṣcinoti | tad āhuḥ
etc. S. 6, 26.

16. etāni | nābhānediṣṭhādīni catvāri śilpāni yāni santy, etāny
evātra shasṭhe 'hany ukthāni pradhānaśāstrāṇi | tathā sati sa pumān
yadi prākṛitena pra māṇhishṭhāyety anena sambhūya śaṅset | tadānīm
sa puruṣa eteshu pradhānaśāstreshu kāmam phalam aparādhnuyāt |
vināśayet || evaṁ tarhi pra māṇhishṭhāyety etasminn aindre labhyaḥ
kāmo 'tra na labhyetety aśaṅkyāha |

17. aindraḥ | brāhmaṇācchaṁsinā śaṅsitavyo yo 'yam vṛiṣhā-
kapīḥ so 'yam aindraḥ | aitaśapralāpaś ca sarvachandaḥsthānīyaḥ |
tathā sati pra māṇhishṭhāyetyādikaḥ indradevatāke jagatichandaske
yaḥ kāmo 'sti, sa kāmas tatra vṛiṣhākāpāv aitaśapralāpe ca prāpto
bhavati | athāpi cedam ava drapṣa ityādikāṁ suktam aindrābārhaspa-
tyam | tatratyāntimā paridhānīyā caindrābārhaspatyā | tatrobhaya-
trendranimittāḥ kāma upāpto bhavati | tasmāt kāraṇāt prākṛitam atra
sambhūya na śaṅset |

Pañcika VII.

1.

1. Āṣvalāyanaḥ satrīṇāṃ dharmeshv evaṃ āha | sutyāsu havir-
ucchiṣṭābhakṣa eva syuḥ | dhānāḥ karambhaḥ parivāpaḥ purodāṣaḥ
payasyeti teshāṃ yad-yat kāmayerāṃs tat-tad upavigulphayeyuḥ (12,
8, 32) iti | prāṇadhārāṇāya yathā paryāpyate tathā haviṣṣeshasyādhi-
kyena sampādanam upavigulphanam | evaṃ bahuvīdhān haviṣṣeshān
bhakṣhān uktvā punar apy anta evaṃ uvāca | api vānyatra siddham
gārhapatyē punar adhiṣṭityopavratayeran | anyān vā pathyān bha-
kṣhān ā mūlaphalebhyah | etena vartayeyuḥ paṣuṇā ca (12, 8, 39) iti |
anyatra siddham grīhe pakvam annam punar api gārhapatyē sakṛd
avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn
bhakṣhān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā
svikuryuḥ | cteshu sutyādīneshu samnihitena savanīyapaṣuṇā ca varta-
yeyuḥ | jīvanarūpāṃ vṛttīm sampādayeyuḥ | ity evaṃ savanīyapa-
surūpasya haviṣhaḥ śeṣabhakṣhaṇena satrīṇāṃ jīvanam apy abhihi-
tam | tasmin paṣau kasya ko vibhāga iti jijnāsayāṃ tadvibhāgakatha-
nam pratijānīte | athātaḥ etc. Āṣvalāyana 12, 9.

2. hanū | jihvayā sahitāṃ hanūdvayam prastotur bhāgaḥ |
śyenākaram vaksha udgātūr bhāgaḥ | yāḥ kaṇṭho yaś ca kakudraḥ
kākudam tad ubhayam pratibartur bhāgaḥ | ṣṇorir ūrumulam tad
ubhayam dakṣiṇasavyarūpam krameṇa hotur brahmaṇo bhāgaḥ |
ūrvadhobhāgaḥ sakthi | tac cobhayam krameṇa maitrāvaruṇabrā-
hmaṇācchānsinor bhāgaḥ | dakṣiṇānsena yuktam dakṣiṇapārśvam
adhvaryor bhāgaḥ | savyam pārśvamātram upagātṛīpām bhāgaḥ | sa-
vyo 'nsaḥ pratiprasthātūr bhāgaḥ | dor bāhuḥ | tac cobhayam kra-
meṇa neshṭripotror bhāgaḥ | ūrudvayam krameṇāchavākagnīdhrayor
bhāgaḥ | sakthiśabdenādhoḥbhāgasyābhihitatvād ūrdhvabhāga ūruṣa-
bdena vivakṣhitāḥ | bāhudvayam krameṇātreyaśadasyayor bhāgaḥ |
dorbāhuśabdāyor arthaike 'py adhobhāgordhvabhāgābhyām bhedo
drashtavyaḥ | sadānūkaśabdau pūrvācāryair vyākhyātau | anūkam
mūtravastīḥ syāt śāsnety eke vadanti ca | sadam tu prīṣṭhavaṇṣaḥ
syād etad grīhapater dvayam iti | yāḥ pumān grīhapater vrataprado
bhojanadāyī tasya dakṣiṇau pādaḥ bhāgaḥ | grīhapater yā bhāryā
tasyaiva vrataprado yāḥ pumāns tasyaiva savyau pādaḥ bhāgaḥ |
atra purovartinoh pādāyor bāhutvenābhihitatvāt pāścātyāv eva pāda-
śabdena vivakṣhitau | tatraikasmīn api dakṣiṇe pāde dvivacanam
avayavāpekṣam | evaṃ itaratrāpi | yo 'yam oṣṭhāḥ so 'yam anayor
vratapradāyoh sādharāṇo bhāgo bhavati | tam bhāgaṃ grīhapatir eva
praśiṇshyāt | tavayam iti vibhājya pradadyāt | jāghanīm pucham tam

patnibhyo haranti | dadyuḥ | tāṣ ca patnyas tām jāghanīm brāhmaṇāya kasmaicid dadyuḥ | skandhe bhavaḥ skandhyāḥ | maṇisadṛṣā māṇsakhaṇḍā maṇikāḥ | ekasmin pārṣve sthitā māṇsaśalākās tīśraḥ kīkasāḥ | maṇikāḥ kīkasāḥ cety ubhayam grāvastuto bhāgaḥ | itarapārṣve sthitas tīśraḥ kīkasāḥ | vaikartaḥ prauḍho māṇsakhaṇḍaḥ | tasyārdham pūrvoktakīkasātrayam connetur bhāgaḥ | yat tu vaikartasyetarad ardham yaṣ ca hṛdayapārṣvavartī klomaśabdābbhidho māṇsakhaṇḍas, tad ubhayam śamitur bhāgaḥ | ayam śamitā yady abrahmaṇaḥ syāt | tadā svena svikṛitam tad ubhayam anyasmai brāhmaṇāya dadyāt | yac chiṛo 'sti tat subrahmaṇyāyai subrahmaṇyābhidhānartviḥ dadyāt | śvaḥsutyeti nigadanāma | tām cāgnīdhro brute | tathā cāśvalāyana āha | āgnīdhraḥ śvaḥsutyam prāha (6, 11, 16) iti | aḥnam carma tasyāgnīdhrasya bhāgaḥ | idā savanīyapaśoḥ sambandhiḥ yo 'yam idābhāgaḥ, sa sarveshām sādharāṇaḥ | yadvā hotur asādharaṇaḥ |

2.

2. tad āhuḥ | agnihotre tatsādhanabhūte payasi pakārtham vahnāv adhiṣṛite sati, tathā sāmnāyḥ darṣapūrṇamāsārthe kṣhīre 'dhiṣṛite sati, tathā havishshu puroḍaśādishv adhiṣṛiteshu yajamānasya maraṇe kim prayāścittam iti praśnaḥ |

3. sarvahunti | niḥgesheṇa yathā sarvāṇi butāṇi bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotraṁ juhuyāt | vā gatigandhanayor iti dhātor abhipūrvasyābbivā iti rūpam | anyas cāśau vatsaḥ cānyavatsaḥ | abhiprāpto 'nyavatsaḥ yasya goḥ, seyam abhivānyavatsā | cōṣaṇḍiprakāreṇa prasnutety arthaḥ |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇām asthyādi-pretāvayavānām ābātor āharaṇapāryantam enān āhavanīyādīnś trīn agnīm ājāsrān upaśamarahitān ajuhvato homarahitān evam evāsamāptenaiva prakāreṇendhīran | prajvalayeyur iti |

7. yadi śarīrāṇi | yadi kathamcic charitrāṇy asthyādīni na vidyeraṇ vinasyeyus. tadā parṇaśaraḥ palāśavṛikshasya chinuṇ vṛintān śhaśṭyuttaraśatatrayasaṁkhyākān āhṛitya teshām vṛintānām sambandhi puruṣarūpakam iva kṛtvā manushyasadṛṣam kimcid rūpam

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āśvalāyana 3, 10, 17, nur ist abhivānīya statt abhijanīya zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmin rūpe tām āvritam pretaśarīrocitam prakāram daha-
napīḍadānādirūpaṃ kuryuḥ | atha tadānīm kṛitrimarūpadahanakāla
enān āhavanīyādyagnīṃ chmaṣāne nītvā samāhṛitais taiḥ palāṣavṛi-
ntanirmitaiḥ śarīrāvayavaiḥ saṃsparsya saṃspriṣṭam kṛitvodvāsa-
yeyuḥ |

8. adhyardhaśatam | āntānām palāṣavṛintānām adhyardha-
śatam adhikēnārdhena pañcāśadrūpeṇa yuktaṃ śatam (150) kāye na-
dhyāśarīrasthāne dadhyāt | paritāḥ prakshipet | pañcāśatsaṃkhyākā-
nām vṛintānām samūharūpaṃ pañcāśam | dvisaṃkhyāke dvipañcāśe |
viṃśatisaṃkhyākānām samūharūpaṃ viṃśam | dvipañcāśe viṃše ca sa-
kthim dadhyāt | catvāriṃśadadhikena śatena (140) sakthidvayaṃ ni-
śhpādāyēd ity arthaḥ | pañcaviṃśatisaṃkhyākānām samūharūpaṃ pa-
ñcaviṃśam | dvisaṃkhyāke pañcaviṃše te ūrū dadhyāt | pañcāśatsaṃ-
khyākair (50) vṛintair ūrudvayaṃ niśhpādāyēd ity arthaḥ | evaṃ na-
vatyadhikaśatadvaye gate (?) śeṣam saptatisaṃkhyākam (nach dem
Texte bleiben nur 20) śirasya upari kshipet |

4¹⁾.

1. yasya śāyaṃdugdham | darśapūrnamāsayor dadhyartham
śāyaṃkālo dugdham payāḥ sāmnyāyurūpaṃ keśakṛitādibhir dushyēd,
yāḥ kaścid apahared vā | tadānīm pareḍyūḥ prātardugdham payo
bhāgadvayaṃ kṛitvā tatraikabhāgam tenātacya saṃskṛityā dadhisthā-
nīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo gārhapatyē pākā-
rtham yad adhiṣṛitaṃ, tad yadi kiṃcid amedhyam yajñānarham keśa-
kṛitādikam āpadyeta prāpmuyāt | tadānīm etad dhaviḥ sarvām apy
agnihotrahavanyām sruci śākalyena siktva prāṇmukha udetyotthāyā-
havanīyam prati gatvā tasminn etām nityām samidham ādadhyāt |
athānantaram āhavanīyasyottarabhāge kiṃcid ushṇam bhasma tato
niḥsārya tasmin manasā nityāgnihotramantram anusmṛitya, vācā vā
prajāpate na tvad etānti mantram uccārya juhuyāt | tad etad bha-
smāna ushṇatvād dhutam api bhavaty, agnirāhityād ahutam api bha-
vati | na kevalam adhiṣṛita evāmedhyapāta etat prāyaścittam, kiṃ
tarhi carūnnayanāvasthāyām yady ekasminn unnite yadi vā dvayor
unnitayor amedhyapātas, tadānīm esha eva kalpaḥ prakārah | unna-
yanam nāmāgnihotrahavanyām secanam | tat keśakṛitādīdūshitam agni-
hotrahavanyām unnitam yady apanetum śaknuyāt | tadānīm etad
duṣṭam niḥsīcya niḥsārya sthālyām avasthitam aduṣṭam kṣhītram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavanyām abhiparyāsicya, yathonniti syād unniti yena prakāreṇa bhavati tena prakāreṇa juhuyāt | aduṣṭaṃ dravyāntaram adhiṣṭrayapādinaṃ saṃskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyaṃ gārhapatyē pākārtham adhiṣṭitaṃ sad yadi kadācit skandati skhalati | kshirabindur adhaḥ patatity arthaḥ | vishyandate | viśeṣeṇa syandanam dāhādhikeyena sthālimukhasyopary udvamanam | tat skannam vishyanditaṃ vā dravyaṃ dakṣiṇeṇa pāṇinā sprīṣṭvā vakshyamāṇam mantraṃ japet |

6. tad āhuḥ | agnihotradravyaṃ gārhapatyē 'dhiṣṭitaṃ pakād ūrdhvam ādāya prāṇmukha āhavanīyam praty udāyann udgachann adhvaryur yadā bhavati, tadānīm tad dravyaṃ skhaleta yadvā bhraṇṣeta | bindupatanam skhalanam | sākalyena dravyapatanam bhraṇṣaḥ | punar apy agnihotrasthālyā dravyaṃ grahituṃ so 'dhvaryur yadi paścimābhimukho nivṛitto bhavet, tadānīm svargaprāptaṃ yajamānam tasmāl lokād avartayet | ato nivṛittim akṛitvā skhalana-bhraṇṣadeṣa evopaviṣṭāyāsmā adhvaryave sthāligatam agnihotradravyaṣeṣam anye puruṣā āhareyuḥ | tasya dravyasya svikāreṇādhvaryur yathonniti syāt tathā juhuyāt | unnitam unnayanam sthāligatasya dravyasyāgnihotrahavanyām caturvāram prakṣhepaḥ | catur un nayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṃskārapūrvakam juhuyād ity arthaḥ |

7. tad āhuḥ | sruḡ agnihotrahavaṇī | tadbhede sruḡantareṇa hutvā bhinnam srucaṃ āhavanīye prakṣhipet | tadānīm tadīyo daṇḍaḥ prācyām avasthitas, tadīyam pushkaram bilam pratīcyām avasthitaṃ yathā bhavati tathā prakṣhipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād ūrdhvam upaśāmyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt tattaddhomakāla āhavanīyārtham agniṃ viharod ity esho 'nusthāna-kramah | evaṃ sati yadi kadācid āhavanīyasya sthāne 'gnir anupaśānto vidyeta, tadānīm gārhapatyāḥ copaśāmyet | tatra tasya vaikālyasya parihārāya pakṣhāḥ pañcavidhāḥ sambhavantī | vidyamānam āhavanīyaṃ gārhapatyatayā sambhāvyā tato 'pi pūrvadeṣa āhavanīyaṃ kartuṃ tasmāt pūrvasiddhāhavanīyāt prāñcam agniṃ uddhared iti prathamāḥ pakṣhāḥ | tasmin pakṣhe yajamāna āyatanāt svakīyasthānāt pracyaveta | āhavanīyasthānāt pracyutatvāt | atha gārhapatyārtham pūrvasiddhāhavanīyāt pratyañcam agniṃ uddhared iti dvitīyāḥ pakṣhāḥ | tasmin dvitīyapakṣhe yajña esho 'surayaññasamānaḥ syāt | asurayaññaḥ ca śākhāntare tān asurān prakṛityaivam āmnāyate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāhāryapacanam (Tb. 1, 1, 4, 4) iti | tadīyadosho 'pi tatraivāmnātaḥ |

bhadra bhūtvā parā bhaviṣyanti || gārhapatyartham agnimathanam kartavyam iti tṛtīyaḥ pakṣaḥ | tadānīm vidyamāna āhavanīye tad-virodhino 'gnyantarasya mathanād yajamānasya śatrum utpādayet | punarādhānam kartum vidyamānam āhavanīyam ānugamayed, upa-śamayed, iti caturthaḥ pakṣaḥ | tasmin pakṣe vidyamānasya vinā-śanāt prāṇo yajamānam parityajet | āhavanīyagatam bhasmasahitam sarvam apy agniṁ kasmiṁścit pātre prakshipya nītvā ¹⁾ gārhapatya-sthāne prakshipyānantaram tato gārhapatyāt prāñcam āhavanīyam uddhared iti pañcamaḥ pakṣaḥ | asmin pakṣe doṣābhāvāt saiva prāyaścittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | sāyamprātar āhavanīye 'gnau sthita eva sati punar api gārhapatyāgniṁ ya uddhareyus | tadānīm uddhṛitasyāgneḥ prakṣepāt pūrvam eva vidyamānasyāgner darśane tam pūrvam vidyamānam agniṁ udūhya tasmād āhavanīyasthānād uddhṛitya tasmin sthāne punar aparam idānīm āntam agniṁ nidadhyāt | yad yadi tu vidyamānam nānupaśyet, tadānīm te yājyānūvakye kuryāt |

2. tad āhuḥ | agnyuddharanād ūrdhvaṁ vyavasthitayor āhavanīyagārhapatyayoḥ sator yadi gārhapatyagato 'ngāra āhavanīye pramādāt patet | āhavanīyagato vā gārhapatyē patet | so 'yam mithaḥ samsargah |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa 'ka-ḍaścit pramādena pravṛiddho grāmagaṭāni grīhāni dahann agnihotra-śalāgaṭān āhavanīyādīm agniṁ samyag dahati |

2. divyenāgninā | divyo 'gnir vaidyutaḥ |

3. śavāgninā | pretadahanāya pravṛitto 'gniḥ śavāgniḥ |

4. tad āhuḥ | dāvāgnir aranyād āgatyāgnihotraśalāṁ dahann āhavanīyādīm yadā samyag dahati | tadānīm taddahanāt pūrvam evā-gniṁ arāṇi dvayor aranyoḥ saha samāropayed eva | tadaśaktau gārhapatyāhavanīyād ulmukam mokṣayet | sahasolmukam adāya parito gachet | samāropaṇam volmukamokṣaṇam veti pakṣhadvayasyāgni-dāhatvarayā yadā na śaktis, tadā samvargagunayukto 'gniḥ puroḍā-sadevatā |

8.

2. avratyam | vrataviruddham nishiddhācaraṇam avratyam divāsvāpādikam āpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakṣiṇena vihāraṁ nītyeti Vṛittikṛit.

9.

1. tad āluḥ | griheshu navadhānye samāgate saty āgrayaṇe-
shṭim kṛtvā pascān navānnaṃ bhoktavyam | tasya iṣṭe akaraṇe
vaiśvānaragūṇayukto 'gniḥ puroḍāśadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍāśanishpā-
dakam kapālam yadi naśyet |

7. jive | āhitāgniḥ svasmiṃ jīvaty eva svakiyamarāṇaśabdaṃ
yadā dveshimukhāc chṛiṇuyāt |

9. apatnīkaḥ | puruṣe jīvati sati yadā bhāryā mriyate, ta-
dānīm āhitair agnibhir bhāryādāha ity ekaḥ pakṣaḥ | tathā ca Ma-
nuḥ | bhāryāyai pūrvamāriṇyai dattvāgnīm antyakarmapi | punar dā-
rakriyāṃ kuryāt punar ādhānam eva ca (5, 168) iti | āhitebhyo 'gni-
bhyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā cāśvalāyanāḥ |
āhāryeṇānāhitāgnīm | patnīm ca (6, 10, 9) iti | Bhāradvājo 'py aha |
nirmanthyena patnīm iti | asmin pakṣe punar āpi vivāhechārahita-
tvād ayam apatnīka eva vartate | so 'gnihotrām āhared anutīṣṭhen,
na veti | plutidvayam vicārātham |

11. anaddhāpuruṣaḥ | addheti satyanāma | tadvaiparityād
anṛitaḥ puruṣo 'naddhāpuruṣaḥ | ananushṭhānenānṛito bhaved ity
arthah |

15. yajet | apatnīko 'pi pumān sautrāmaṇyām yajet | sautrā-
maṇyāgam api kuryāt | kim utāgnihotrādikam | haviryajñeshv asyā-
dhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraśaṅkāyām tadvyā-
vrītyartham asomapa ity ucyate | yathā patnīrahito 'pi mātṛe pitre
cāśanachādanādikam dadāti, tadvad agnihotrām api kuryād iti ṣe-
shaḥ | atra hetur anṛipārthād ¹⁾ iti | ṛiṇapariharanimittam | tathā ca
śākhāntare śrūyate | yājamāno vai brāhmaṇas tribhir ṛiṇavā jāyate:
brahmacāryeṇarśhibhyo, yajñena devebhyah, prajāyā pitribhya. eṣa
vā anṛiṇo yaḥ putrī yajvā brahmacārivāsi (Ts. 6, 3, 10, 5) iti | ane-
naivābhiprāyeṇa ṣṛuṭiḥ śruter yajeti vacanam asti | yaja devān adhi-
shva vedān prajāṃ utpādayeti śākhāntare vacanam asti | tasmād va-
canād anushṭhānapakṣa eva yukta iti gāthāyā arthaḥ | tathā ca Vi-
shnuḥ smarati | mṛitāyām api bhāryāyām vaidikam na tyajed dvi-
jaḥ | upādhiṇāpi tat karma yāvajjivam samāpayed iti ²⁾ | upādhiḥ ku-
ṣamāyādiapatnīkalpanā | tathā ca smṛityantaram | anye kuṣamāyām pa-
tnīm kṛtvā tu grihamedhinaḥ | agnihotrām upāsante yāvajjivam
anuvratā iti | tathā ca Maitrāyaṇīyasṛutir apy āmnāyate | yas tu svair

1) Ein Glossem für anṛiṇī.

2) Commentar zu Kātyāyana śr. 2, 5, 18 mit der besseren Les-
art: vaidikāgnīm na hi tyajet.

agnibhir bhāryām samskaroti¹ katham cana | asau mṛitaḥ stri bhavati
stri caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakiyaṁ agniṁ
avasthāpyāgnihotram āharet |

16. tasmāt | ṛiṇāpakaraṇārthi doṣharāhityāt saumyaḥ | tādri-
ṣam avasyam agnihotrādy anuśtāpayet | grāhantare | mṛitastriḥ
katicitkālaṁ karmātito bhaved yadi | aṣṭau gā vātha goyugmaṁ
dattvā bhāryām samudvahet || virakto vā vayo'tito kathamcin no-
dvahed yadi | bhāryām svarṇamayīm kṛtvā kauṣīm vādhānam āca-
red iti |

10.

1. ata ūrdhvaṁ khaṇḍadvayaṁ deśaviśeṣeṇa kecid āmananti,
kecin nāmananti | ata eva pūrve nibandhakārāḥ pātharahitadeśanu-
sāreṇa tadvyākhyānam upēkṣhitavantaḥ | asmābhis tu pāthopetade-
śānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten
erklärt.

11.

1. tad āhuḥ | tat tasminn ishtyanuśtāhānavishaye brahmavā-
dina evam āhuḥ | yaḥ ko 'py anuśtāhāt darśapūrnāmāsayaḥ upavā-
sam kuryāt | yāgarūpaṁ vrataṁ niścitya gārhapatyādyagnisamīpe yo
vāsah sa upavāsah | yadvā | devā asya yajñasya samīpe vasantīty
evam tadīyo 'nuśtāhānasamkalpa upavāsah | agnyupastaraṇādina ta-
diyo 'nuśtāhānanisēayo 'vāgantavyah | ata eva śākhāntare śrūyate |
upāsmiṁ chvo yakshyamāṇe devatā vasanti ya evam vidvān agniṁ
upastṛiṇāti | Ts. 1, 6, 7, 3 | avratasya niyamaviśeṣhasvikārarūpavra-
tarahitasya havir devā naivāśnanti | tasmāt kāraṇād uta me mamāpi
havir devā aśniyur ity abhipretya niyamaṁ svikṛityāgnisamīpa upa-
vaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre
vā śeta iti | yadvā | grāmyāṣanaparityāga upavāsah | tat parityajvā-
raṇyāṣanarūpaṁ niyamaṁ svikuryāt | ata eva śākhāntariyā āhuḥ |
yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyasyā-
śnāti tenāraṇyān, yad anāśvān upavasat pitṛidevatyaḥ syād. āraṇya-
syāśnāti (Ts. 1, 6, 7, 3) iti || atropavāsatiṥvishaye śākhābhedaavaca-
nam aśṛitya vikalpaṁ darśayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāsī ti-
thiḥ sampadyate | tadānim pūrvām paurṇamāsim upavasat, pūrva-
dina upavāsam kṛtvā paredyur yajeteti sāmaśākhāpravartakasya Pai-
ṅger maharsher matam | uttarām paurṇamāsim upavasat, uttarasmin
dina upavāsam kṛtvā tato 'pi paredyur yajetety pīkṣākhāpravarta-
kasya Kaushtakimaharsher matam | etad eva matadvayaṁ upajīvyā
smṛitā evam varṇayanti | parvapratiṇipadoḥ samdhir madhyāhne pū-
rvato 'pi vā | anvādhānam pūrvadine taddine yāga ishyate | parataḥ

cet pare 'hnishṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāsi-
dvayasadbhāve vivaditavyam | anumatirākāṣadbhīyām paurṇamāsi-
bhedasya sarvatra vyavahritatvāt | tayoḥ svarūpam abhidhānakāra-
ṇa | kalāhine sānumatiḥ pūrṇe rākā niṣākara iti | caturdaśisamyogāc
candramasi kalāhine saty anumatir ity ucyate | tatsamyogābhāvena
candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsinīyām amā-
vāsyāyām api darśayati |

3. yā pūrvā | atrāpi caturdaśiyogāc candradarśane saty amā-
vāsyā sinivāly ucyate | tadyogarāhityena candradarśanābhāve kuhūr
iti | tad apy abhidhānakāreṇoktam | sā dṛiṣṭenduḥ sinivālī sā na-
sṭhendukalā kuhūr iti | atrāpy upavāsayaḡanirṇaye matabhedatḥ pū-
rvavad drasṭavyaḥ || atra pūrvottarabhāḡavinirṇayaḡa karmopayogi-
nyās titheḥ svarūpam darśayati |

4. yām | amāvāsyām paurṇamāsim vā yām pariprāpya sūryo
'stamiyāt | talhā yām abhilakshya sūrya udiyāt | seyam udayāstama-
yavyāpini karmopayukṭā tithiḥ | tādrīṣyām tithāv udayāstamayor ma-
dhye pūrvottarābhyām caturdaśipratipadbhīyām miṣṭraṇe sati parvaṇo
dvaividhyam bhavati | tasmin dvaividhye pūrvoktamatadvayam dra-
sṭavyam || tad etad upasaṃharati |

5. pūrvām | pūrvām iti paingimatasypopasaṃhārah | amāvāsyā-
dine purastāt pūrvasyām diṣi candramasam anirjñāya, śāstramārgena
candram adriṣṭvā, candrodayo na bhaviṣyatiṭi niṣcitya yad upaity
upavasati prārabhata iti yad asti, yad yajate paredyur yāḡam karoti
iti yad asti | tenopavāsena yāḡena cottarām-uttarām ¹⁾ āḡāṃpaksha-
gatām paurṇamāsim amāvāsyām copavaset | uttarāṇy upavāsadinād
uttareshu dineshu yajate, sa yāḡaḥ somo bhavati | somayāḡasadriṣo
bhavati | tam somam anu sarvam api daivatam tripyatiṭi śeṣaḥ | yo
'yam caudramā asty, etad devasomam | devānām apekshitam soma-
dravyasadriṣam vastu | yasmāc candramaṇḍalam devānām priyam,
tasman maṇḍalam sampūṇam abhilakshyottarām paurṇamāsim upa-
vased iti kaushīṭakimatasypopasaṃhārah |

12.

1. tad āhuḥ | sāyamkāla ādityasyāstamayāt purāḡnihotrārtham
gārhapatyād agnim uddharet | prāṭhale tu sūryodayāt puroddhared
ity ānnatam | evam sati yasyāḡnihotriṇo 'nuddhritam agnim abhila-
kshyāditya udiyād vāstamiyād vā | agnyuddharanāt prāḡ evodayāsta-
mayau bhavata ity arthaḥ | athavā svasvakāle prapīto 'ḡnir āhavanī-
yadeṣe sthitvā homāt pūrvam upaśāmyet | teshu trishu viṣayeshu
prāyāścittam prichate |

1) tena somam kriṇanti fehlt in Sāyaṇas Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yasmin dakṣhi-
nāgnau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam |
iṣṭer ādāv anvādhānakāle dakṣhiṇāgner abhijvalanam kuryān na veti |

.13.

6. śaṣvat | tathā ca Bauddhāyana āha | pud iti narakasyākhyā
duḥkham ca narakam viduḥ | putas trāṇāt tataḥ putram ihechanti
paratra ceti |

tasmāt sa putra irāvaty annayuktatitārīṇi nadisamudrāder ati-
taraṇahetur naur iti śeṣaḥ |

7. kiṃ nu | atra malājinaśmaśrutapaḥṣabdair āśramacatusṣṭa-
yam vivakṣhitam | malarūpābhyām śukraśonitābhyām samyogān ma-
laśabdena gārhaṣṭhyam vivakṣhitam | kṛiṣṇājinaśamyogād ajinaśa-
bdena brahmacaryam vivakṣhitam | kṣaurakārmārāhityāc chmaśru-
śabdena vānaprasthyam vivakṣhitam | indriyaniyamasadbhāvāt tapaḥ-
śabdena pārivrajyam vivakṣhitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni ninda-
vākyāni avadāḥ | tair vākyair nodiyate na kathyata ity avadāvadaḥ |
evam praghaṭṭena tena kathyata iti | avadāvado doṣarāhityān ni-
ndanārha ity arthaḥ | tādṛiṣo loko bhogaḥetuḥ putraḥ |

8. kṛipāṇam | duhita¹⁾ ha putrīti kṛipāṇam kevaladuḥkhakā-
ritvād dainyahetuḥ | tathā ca smaryate | sambhave svajanaduḥkhakā-
rikā sampradānasamayā 'rthabārikā | yauvane 'pi bahudoshakārikā
dārikā hṛdayadārikā pītur iti |

10. ābhūtiḥ | kiṃcaishā bhūtyābhūtiśabdābhyām abhidhīyate |
bhavaty asyām putrarūpeṇa patir ity eṣā bhūtiśabdavācyā | retorū-
penāgatyaśyām putrarūpeṇa bhavatīty ābhūtiśabdavācyā²⁾ |

14. iti ha | iti hānenaiva prakāreṇāsmāi tasmai Hariṣcandra-
khyāyottaram abhidhāyāvasthita iti śeṣaḥ |

14.

3. nirdaśaḥ | nirgatāny āśaucadināni daśasamkhyākāni yasmāt
paśoḥ so 'yam nirdaśaḥ |

8. tata | he tata he putra |

15.

1. udaram | Varuṇena grīhītasya Hariṣcandrasyodaram jāñīe |
jalenāpūritam ucchūnam mahodaranāmakaṃ rogasvarūpam utpannam |

1) duhita im Text zweisilbig.

2) Das Metrum erfordert ābhūtir eṣā ābhūtiḥ.

nānā | ā samantāc chrānta āsrāntaḥ | sarvatra paryātanena śrāntim prāptaḥ | tadviparīto 'nāsrānta, ekatraiva nivāsaśīlāḥ | tādriṣāya tadvidhasya puruṣasya śrīḥ sampan nāsti | yadvā nāneti padachedaḥ | śrāntāya sarvatra paryātanena śrāntasya nānā śrīḥ bahuviddha sampad asti¹⁾ |

2. bhūṣṇuḥ | bhūṣṇur vardhiṣṇuḥ phalagrāhir ārogyarūpa-phalayukto bhavati |

5. śremāṇam | śreṣṭhatvam jagadvandyaṭvam |

8. tasmā etam | tasmai Hariścandraya kartavyatvena rājasūyam upadideṣa | sa Hariścandro rājasūyam prakramya tasya madhye yo 'yam abhishecanīyākhyā ekāhaḥ somayāgas, tasmiṁs tam enaṁ Śunahṣepam puruṣam paṣum ālebhe | savanīyapaśutvenālabdhum niṣcitavān |

16.

1. tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishecanīye somayāge tam Śunahṣepam savanīyapaśutvenopākṛitavān | barhīryuktāya plakṣaśākhayā māntrapurāḥsaram samupasprīṣya svikāra upakaraṇam | tata ūrdhvaṁ yūpabandhanam niyojanam |

niniyoja | dhātōr dvirbhāvam parityajyopasargasya dvirbhāvas chāndasaḥ |

2. āprīṭāya | āprīsamjñitābhir ekādaśabhiḥ prayājyājyābhir yad yajanam tad āprīṇam | darbharūpeṇolmukena triḥ pradakṣīṇikaraṇam tat paryagnīkaraṇam |

6. ata uttarābhiḥ | nahi te kṣatram ityādyaḥ sūktasēṣa-bhūta daśarcaḥ | yac cid dhi te viṣa ityādikam ekaviṁśatyricam sūktam | ity evam ekatrinṣatsamkhyā drasṭavyā |

7. dvāviṁśatyā | vasishvā hītyādikam daśarcaṁ sūktam | aśvam na tvetyādikam trayodaśarcaṁ sūktam | tatrāntyām parityajya vasiṣvasūktadvayagatā rico dvāviṁśatisamkhyākāḥ |

9. ojishṭhaḥ | ojobalādisabdāḥ pūrvacāryair evam vyākhyatāḥ | ojo diptir balaṁ dākṣhyam prasahyakaraṇam sahaḥ | sujanaḥ san, pārayiṣṇur upakrāntasamāptikṛid iti |

11. ata uttareṇa | āśvināḥ aśvāvatyety anena tricenāśvinau stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras trīcaḥ |

17.

1. tam ritvijāḥ | devatānugrahayuktaṁ tam Śunahṣepam vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgenden Vers erhellt.

ṣvāmītrādayaḥ sarva ritvija evam ūcuḥ | he Śunahṣepa tvam no 'smā-
kam asyaḥno 'bhishecanīyākhyasya samsthāṃ samāptim adhigacha |
prāpnuhi | anuśtāpayaṇy arthaḥ | tair evam ukte saty anantaram
Śunahṣepa etam abhishecanīyākhyam somayagam añjāsavaṃ dada-
rṣa | añjasaḥ rījumārgepa savaḥ somābhishavo yasmin yāge so 'ñjā-
savaḥ | tadriṣam prayogaprakāram niścītavān | niścītya ca tam so-
mam yac cid dhītyādibhiḥ catasribhir rīgbhir abhishutavān | athai-
nam abhishutam somam etayoc chisṭam camvor ity ūcā droṇakala-
ṣam abhilakṣhyāvanināya | droṇakalāṣe prakṣiptavān | athānantaram
asmin Hariṣcandre 'nvārabdhe śunahṣepadeham upasprīṣṭavati saty
uktābhya rīgbhyaḥ pūrvābhir yatra grāvētyādibhiḥ catasribhir rī-
gbhir svāhākārasahitābhiḥ somam juhavām cakāra | yatra grāvētyā-
dikam sūktam navarcam | tatra yac cid dhīti pañcamī | tām ārabhya
catasribhir rīgbhir abhishavaḥ | uc chisṭam ityādikaṃ navamī | taya
droṇakalāṣe prakṣhepaḥ | yatra grāvētyādibhiḥ catasribhir homa ity
evam kṛitsnasya sūktasya viniyogaḥ | atha homānantaram eva karta-
vyam avabhṛitham abhilakṣhyāvanināya | sarvam avabhṛithasādhanaṃ
taddeṣe nītvā tvam no agna ityādikābhyām rīgbhyām apsv avabhṛi-
tayāgam kṛītavān | atha tathā kṛitvā tata ūrdhvam enam āhavanīyam
agnim śunaḥ cid ityādinopasthāpayām cakāra | Hariṣcandram upa-
sthāne prerayām āsa | so 'yam añjāsavaḥ | iṣṭīpaśusāṃkaryam anta-
reñjāsā rījumārgenānuśtītatvāt |

3. tvam vehi | tvam vā tvam eva Viṣvāmītrād apagataḥ sann
ihi | asmadgrihe gacha | tvadīyamātā cāham cobhāv āvām vihvayāva-
hai | viṣheṣāhvānam karavāvahai |¹⁾

6. sa vai | Viṣvāmītreṇaivam bodhitaḥ Śunahṣepaḥ punar api
gāthayā Viṣvāmītram praty evam uvāca | ayam Viṣvāmītro janmanā
kṣhatrīyaḥ san svakīyena tapomahimnā brāhmaṇyam prāptavān ity
evam tadvrīttāntam sūcayitum he rājaputreti sambodhitavān | sa vai
tathavidho rājajātiya eva san yathā yena prakāreṇa no 'smābhiḥ sa-
rvair ā samantā jūapayā, brāhmaṇatvena jñāyase | tathaivāsmadvī-
shaye 'pi tvam vada | katham vaditavyam iti | tad ucyate | aham
idānim Āṅgirasō 'ṅgirogotraḥ saḥ tatparityāgena tava putratvam
yenaiva prakāreṇopeyam, tathaivānugrihāpeti śeṣaḥ | etadvākyaḥ
prāyaḥ pūrvāḥ saṃkṣhipya darsitaḥ | purātmānam nṛipam vipra²⁾
tapasā kṛītavān asi | evam Āṅgirasam mā tvam Vaiṣvāmītram ṛishe
kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben
oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyam Viṣvāmitrāya daivam devaiḥ prasannair
dattam dāyam putratvarūpalābham upeyāḥ | prāpnubhi |

7. samjñānāneshu | samjñānāneshu madvishayaikamatyam
prāpteshu tvādiya-putreshu sarvo 'pi mām brūyāt | jyeshṭhabhrātri-
tvena vyavaharatu | Ich vermüthe: samjñānam eshu vai brūyāḥ |

18.

6. sadvivācanam | esha Devarāto vo yushmakam sadvivācanam
saumārgasya viśeṣhato 'dhyāpanam, karishyatiṭi śeṣhaḥ |

7. yushmāṇṣ ca | me madīyam dāyam dhanam yushmāṇṣ co-
petā | prāpsyati | cakārād Devarātam ca | yām ū ca yām api kāncid
vedaśāstrādirūpam vidyām vidmaṣi vāyam jānīmaḥ, sāpi yushmān
upetā | prāpsyati | Aber dāyam kann nur der Accusativ sein. Für
yushmāṇṣ ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist
jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen
Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santāḥ | sa-
rāti ist ein nach der Analogie von arāti geschmiedetes Wort und
bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādyā ni dbārayetyantāḥ sapta-
dhikānavatisamkhyākā ṛicaḥ | tvam naḥ, sa tvam ityādikas tīsra ṛi-
caḥ | evam ṛicām śatam | paraḥśabdo 'dhikavāci | pūrvoktād ṛikṣatāt
paro 'dhikā ekatrinśatsamkhyākā yam nv imam ityādyā gāthā ya-
sminn ākhyāne, tat paraṛikṣatagātham |

12. hiraṇyakaṣipau | hotā yadopākhyānam kathayati | tadā-
nīm hiraṇyakaṣipau suvarṇanirmitasūtrair nishpādite kaṣipau sa ho-
topaviṣet | tadākhyānamadhye 'dhvaryuṣ ca hiraṇyakaṣipāv āsīno va-
kshyamānam pratigaram brūyāt |

14. yo rāja | tasmād aya-jamāno 'pi rājasūyakra-turāhito 'pi rāja
vijiti yadi vijayopetaḥ syāt, tadānīm etac chaunaḥsepam ākhyānam
ākhyāpayet | Vgl. Āṣvalāyana 9, 3, 9—16.

19.

2. yajñāyudhāni | yāni yajñāyudhatvena śākhāntare śrūyante |
spḥyaṣ ca kapālāni cāgnihotra-havaṇi sūrpam ca kṛishṇājīnam ca śa-
myā colukhalam ca musalam ca drishac copalā ca itāni vai daśa ya-
jñāyudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny āyu-
dhāni |

20.

1. athātāḥ | atha kshatriyasya yajñechānantaram yato devaya-
janam apekshitam, atāḥ kāraṇād devayajanasyaiva | devā ijjante ya-

smin deṣe sa devayajanah | tasyaiva yācño yācanam abhidhiyata iti śeṣah |

4. sa yat | Ādityo yad yadi tatra tadānim anena rājñā yācitah sann uttarām yatra svayam tishṭhati tasmād anantarabhāvinīm diṣam prati sarpati gachati | tadānim tat tena sarpanenom tathā dadamity uttaram āha | brūte |

21.

1. athātaḥ | atha devayajananiṣcayānantaram yasmād anu-
shṭheyasyeṣhṭāpūrtasyāparijyānir vināśabhāvo 'pekṣitaḥ | ataḥ kara-
ṇād yajamānasya kṣatriyasya rājñā ishṭāpūrtāparijyānisamjñako homo
'bhidhiyata iti śeṣah | ishṭāpūrtasābdarthah pūrvacāryair darsitaḥ |
varṇāśramānvayī dharmā ishṭam pūrtam athetarat | prapātataḥ kādiru-
pam tac ca sarvatra dṛṣyate | smṛtam pūrtam śrūtam ishṭam iti
kecid ihocira iti |

3. anūbandhyāy ai | anūbandhyākhyapaśoḥ sambandhīni yāni
trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2, 9—11)
samishṭayajūnshi santi, teshām upariṣṭaj juhuyād iti śeṣah |

22.

1. tad u ha | tad u ha tatraiva pūrvoktahomasthāne sauḥjā-
nāmakaḥ kaṣcid rīṣih, sa cārāhanāmakasya putra, evam uvāca | ka-
tham iti | tad ucyate | ete vakshyamāṇe āhuti iti yad asti, tad etad
ajītapunarvānyam vai | naṣṭam aprāptam vā yad vastu tad etad aji-
tam | tasya punar api vananam sādhanam prāptikāraṇam ajītapunar-
vānyam | vakshyamāṇam āhutiḥ pūrvam etannāmakaḥ ity arthaḥ | iti
yad etad Sauḥjātasya matam, tad eva yathetyādinā prasaṣyate | yaḥ
pumān itaḥ sauḥjātavākyānuśāsanam upadiṣṭam anuśṭhānam kuryāt,
sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa
siddham phalam uddiṣyate kuryāt | tadānushṭhānena kāmamānam
phalam sidhyati | tasmāt kāraṇād ime evāhuti juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā
tat-tad ity evam etad evānushṭhānam udāharanti | pūjārtha sāmū-
hikāplutih |

25.

1. athātaḥ | atha dīkṣhānantaram devānām manushyānām
cāgre yata etadīyadīkṣhā kathaniyā, ataḥ kāraṇād dīkṣhāyā āvedana-
sya prakāṭikāraṇasyaiva kaṣcin nirṇaya ucyate | tat tasminn āvedane
samdihānā brahmavādinah praśnam āhuḥ | brāhmaṇasya dīkṣhāyā
ūrdhvam adīkṣishṭāyam brāhmaṇa iti mantreṇa dīkṣhā prakhyāpa-
niyā | tathā ca Taittirīyā āmananti | adīkṣishṭāyam brāhmaṇa iti
trir upāṁśv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainam devamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evaṃ sati kshatriyasya dīkshāvedane kim asmin mantrē brāhmaṇaśabdaḥ kshatriyaparatvenohaniya, āho svid avikṛita eva paṭhaniya iti praśnābhi-prāyaḥ || tatrottaram āha |

2. yathaivaitat | atra śabdo nohitavyaḥ | avikṛita eva brāhmaṇaśabdaḥ kshatriyadīkshāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravarō 'pekshitas, tadānīm purohitasya brāhmaṇasya sambandhinārsheyaṇa prayogaḥ kartavyaḥ | tathā cāpastambaḥ kshatriyavaiśyayor api brāhmaṇaśabdenāvedanam darśayati | adīkshishṭhāyam brāhmaṇo 'sāv amushya putro 'mushya pautro 'mushya naptāmushyāḥ putro 'mushyāḥ pautro 'mushyā napteti | brāhmaṇo vā esha yo dīkshate, tasmād rājanyavaiśyā api brāhmaṇa ity anuvedayatīti | Āśvalāyana 1, 3, 3. 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabhāga ṛitvigrvīṣeśhāya brahmaṇe parihṛityaḥ | paritaḥ sarvātmanā samarpaṇīyaḥ |

4. purohitāyatanaṃ | ṛitvigrūpo brahmeti yad asty, etat kshatriyasya purohitāyatanaṃ purohitasthānam | purohito yo 'sty esha kshatriyasārdhātmo ha vai | ardhadeha eva | u ha vā iti nīpātasamuho 'vadhāraṇārthaḥ | ardhāṣarīrasthānīyapurohitarūpeṇa brahmaṇā tasmin bhāge bhakshite sati paroksheṇaiva vyavadhānenaiva praśitarūpaṃ praśitasādṛīṣyam prāpnoty eva | ahaśabda upaśabdaś ca milītīvyavadhāraṇārthau | aśya kshatriyasya pratyakṣam avyavadhānena svamukhena sa bhāgo bhakshito na bhavati | evaṃ sati vyavadhānena bhakshitatvād yajñāntarāyo na bhaviṣhyati | svamukhena bhakṣaṇābhavād ayam pāpiyān api na bhaviṣhyati |

5. yajñāḥ | yo brahmāsty esha pratyakṣam avyavadhānam yathā bhavati tathā yajña u ha vai, yajñasvarūpa eva | tatsādhakatvāt | kimca brahmaṇy eva sarvo yajñāḥ pratishṭhitaḥ | vedatraya-vaikalyapariharīritvena brahmaṇo bhishagrūpatvasyoktatvāt | tasmīṃś ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhāgitvāt | evaṃ sati tat tena bhāgapraśānena yajña eva brahmarūpe bhāgarūpaṃ yajñam apyatyarjanti | samyak prakshipanti | tatra dṛiṣṭāntaḥ | yathā loke 'psu prakshiptā āpa ekatvena sāṃsṛījyante | yathā vāgnau prakshiptam agnim ekībhūtam paśyāmaḥ | tathā tad vai brahmaṇā praśitam havir nātīricyate | atīrīktaṃ na bhavati | kimtu yajñarūpeṇa brahmaṇā sahaīkībhavati | tad ekībhūtaṃ havir enaṃ kshatriyam na hinasti | na bādhatē | tasmāt sa yajamānabhāgo brahmaṇe samarpaṇīyaḥ |

28.

1. Bṛihaspateḥ | tathā svaguror Bṛihaspater vākyam svakiyena vākyena pratyavadhīt | so 'yam pratighāto na yuktaḥ | tathā cā-

pastambah smarati | vākyena vākyasya pratighātam ācāryasya varj-
yec chreyasām ca (2, 2, 5, 11) iti |

29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekah |
tatra heyān bhakshān darśayati |

trayāṇām | heyānām trayāṇām madhye bhaksham ekam ksha-
triyasya tavānabhijñā rītvija āharishyanti | kam bhaksham ity āsa-
ñkya somam vā dadhi vā jalam vety uktam || tatra somapakshe do-
sham darśayati |

2. sa yadā | so 'nabhijñā rītvig yadi te Viśvamtarasya kshatri-
yasya somam bhaksham, āhared iti śeṣah | sa somo brāhmaṇānām
yogyo bhakshah | tena bhakshena brāhmaṇān jinviśhyasi | prīṇayi-
shyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñah
prajāyām samtatau brāhmaṇakalpa īśhadasamāpto brāhmaṇa ājani-
shyate | kshatriyadharmena śauryena rahitatvāt tasya brāhmaṇasa-
drīṣatvam | sa ca putro brāhmaṇavad vakshyamāṇagunācatuṣṭayo-
peto bhavati | ādānam pratigrahaḥ | tacchīla ādāy | pratigrahaḥ ca
brāhmaṇagunaḥ | rītvig bhūtvā somam ā samantāt pāyayati apāy |
tad etad yājanam api brāhmaṇagunaḥ | āvasam annam | tasya sambā-
ndhi yājanam āvasah | tam āvasam eti prāpnoti āvasāy | paragrihe
sadā bhojanayājanam api brāhmaṇagunaḥ | kāmam ichām anatakra-
mya yathākāmam | tadanusārena prayāpyo nirvāsayingitum śakyah | ksha-
triyavaiśyādivac chauryadhanādyabhāvād yah ko 'py āgatya durbalam
brāhmaṇam tadgrīhāt tadīyagrāmād vā nīśkāsayitum ichati, tadā-
nim ayam brāhmaṇo durbalatvāt tena nīśkāsayitum śakyate | evam
ete catvāro dharmā brāhmaṇagunaḥ | somam bhakshayato rājñā etad-
gunaḥ putro jāyate | kimca yadā pramādāt kshatriyāya pāpam
kshatriyasya kimcin nīśiddhācaraṇam bhavati | tadānim tena pāpena
tasya kshatriyasya prajāyām samtatau brāhmaṇakalpaḥ sauryarāhi-
tyādina brāhmaṇasadrīṣah putra ājāyate | asmāt pāpinaḥ kshatriyād
dvitīyo vā tṛitīyo vā putro vā pautro vā brāhmaṇatām abhyupaitoḥ
śauryādigunarahitam brāhmaṇyam prāptum īśvarah samartho bha-
vati | sa brāhmaṇasadrīṣah kshatriyaputro brāhmaṇabandhavena brā-
hmaṇānām kramabandhutvena brāhmaṇocitayacchādina jīyūṣitaḥ |
jīvitum īṣṭaḥ | nīcarūpadainyavṛittiyā jīvitum pravṛitto bhavati
arthah |

3. atha yadi | yadi te dadhirūpam bhaksham āharet | tadā
dadhno vaiśyabhakshatvāt tena vaiśyān prīṇayishyasi | tava samtatau
vaiśyasamānāḥ putra ājanishyate | vaiśyaḥ ca bāṇijyam kurvann anya-
sya rājño balikṛid balim pūjām karoti | karam prayachati arthah |
ata evānyasya rājñā ādyo bhakshyah | adhino bhavati arthah | ta-

sya rājñāḥ kāmam ichām anatikramya jyeyo 'bhibhavanīyo bhavati | jyā abhibhava iti dhatuḥ | ta ete karapradānaparādhīnatvatiraskāryatvākhyā vaiśyaguṇāḥ |

4. atha yadi | yadi te kshatriyasya kaṣcid ritvig apo jalam bhaksham āharet | tadānīm sa jalātmakāḥ sūdrāṇām bhakshaḥ | tena bhakshena sūdrāṇ prīṇayishyasi | tatas tava samtatau sūdrasadrīṣaḥ putra utpadyate | sūdraḥ cānyasyottamavarṇatrayasya preshyaḥ pre-shapiyo bhṛityo bhavati | tathā kāmottāpyaḥ | madhyarātrāḍau yadā kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadīyaṁ kāmam ichām anatikramya vadhyāḥ, kupitena svāminā tadāyo bhavati | ta ete sūdraguṇāḥ |

30.

2 athāśya | atha heyabhakshakathanānantaram upādeyo bhakshaḥ kathyata iti śeṣaḥ | asya rājña eva vakshyamāṇaḥ svo bhakshaḥ | ko 'sāv iti | so 'bhidhiyate | nyagrodhasyāvarodhāḥ śāklābhyo 'vāṇmukhatvena prarohanto mūlaviśeṣaḥ | tathaivodumbarāṣṭatthaplakshākhyānām vrikshāṇām phalāni ca | tāni sarvāṇy abhiśuṇuyāt | abhishutya ca teshāṁ rasam bhakshayet |

31.

2. purodhayā | purodhayaiva purohitadvāreṇa dikshayaiva dikshārūpasamskāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhmaṇasya sampāditatvād iti śeṣaḥ |

32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvaṁ svārājyam | viśeṣeṇa rājatvaṁ vairājyam |

4. etāni | etāni nyagrodhavarodhādīny asya rājño 'rthe somakrayāt pūrvam upaklīptāni sampāditāni bhavanti | tata ūrdhvaṁ somakrayaḥ | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva prakāreṇaupavasathyadināt pūrvam pratīveśaiḥ prasiddhaiḥ kriyāviśeṣaiḥ caranti | anutishṭheyuḥ | athānantaram aupavasathyam ahar aupavasathye 'hany adhvaryuḥ purastāt prathamam etāni vakshyamāṇāni carmadīny upakalpayet | yasmiṁś carmaṇi somo 'bhishūyate tac carmadhishavapākhyam | yayoh phalakayor abhishūyate te phalake adhishavapāsamjñake | dṛonakalaṣaḥ prauḍhadarupātram | daśāpavitrāṁ vastram | adrayo 'bhishavapārthā grāvāṇaḥ | pūtabhṛidādhavanīyau pātraviśeṣau | sthālī kumbhaḥ | udañcanam unnayanapātram | camaso bhakshārtham darupātram | etāny adhvaryuḥ sampādya tata ūrdhvaṁ yad yadaitad etaṁ rājanam prātaḥkāle 'bhishuṇvanti, tat

tadānīm etāni nyagrodhāvarodhādini dvedhā vibhajet | tatrānyāny
ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni
tu mādhyamdināsavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrā-
dicamasān daśasaṃkhyākān unnayeyuḥ | tat tadānīm yajamānasya
rājñaḥ camasān unnayet | abhishutena nyagrodhāvarodhādinaḥ pūrayet |
tasmin pūrte camase 'pam darbhadvayam prakshipya tayoṛ madhye
prathamapraakshiptam darbham vashaṭkṛite vashaṭkāre kṛite sati da-
dhikrāvṇa ity etayarcā svāhākārasahitayā paridhnam antaḥ prakshi-
pet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparaṃ darbham ā da-
dhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhnam antaḥ
prakshipet |

5. pratyabhimarṣaḥ | anena mantrenātmanāḥ svakiyahṛida-
yasya pratyabhimarṣo hastena sampūrṇaḥ sparṣaḥ kartavyaḥ |

34.

9. Agniḥ | agnināmako maharshiḥ |
mahat | mahaj jagmuḥ | mahattvam prāptaḥ |

Pāñcika VIII.

1.

1. athātaḥ | atha rājño bhakshaviṣeshakathanānantaram yataḥ
stutasāstrayor viṣesho jijñāsitaḥ | ataḥ kāraṇāt tayoṛ eva viṣeṣa
ucyata iti śeṣaḥ || tam viṣeṣam vaktum ādau viṣeṣarahitam aṅgaṃ
darśayati |

2. aikāhikam | ekāhe prakṛitibhūte yat prātaḥsavanam yac
ca tritīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva
prayoktavyam | na tu tayoḥ kaścid viṣesho 'sti | aikāhike ye ubhe
prātaḥsavanatritīyasavane sta, ete eva śānte sukhakare kṛipte sva-
bhyaste pratishṭhite sampanne | atas tayoḥ prakṛitivad anushṭhānam
śāntyai sukhārtham kṛiptyai svabhyāsārtham pratishṭhityai sampa-
ttyartham apracyutyai vināśārāhityārtham bhavati || yathā prātaḥsa-
vanatritīyasavanayoḥ prakṛitād viṣesho nāsti, tathā mādhyamdināsa-
vane 'pi marutvatīyam aikāhikam, hotrakāsastrāṇi caikāhikāni | stotre
tu viṣesho 'sti | tam imam darśayati |

3. uktaḥ | brīhad rathamtarāṃ cety ubhayaavidham sāma ya-
sminn abhijidādu, so 'yam ubhayasāmā | brīhatsāma prishṭham
stotraṃ yasminn abhijidādu, so 'yam brīhatprishṭhaḥ | tādṛiṣasyo-

bhayasāmano bñihatprishthasyābhijidāder yo mādhyamdinah pavamāna uktah, sa evātra rājayaññe mādhyamdinah pavamāno drashtavyah | na cobhayasāmatvam bñihatprishthatvam cobhayam vyāhatam iti śaṅkanyam | mādhyamdinapavamānastotre rathamtarasāma prishthastotre bñihatsāmety evam ubhayasāmatvasya vyavasthitatvāt | ubhe hity aneneyam eva vyavasthā spasthikriyate | yady api marutvatiya-śastrāvayavah pratipadādayah prākṛitā eva, tathāpi tadanuvādenātra praśaṅsā kriyate || tatra pratipadanucarau darśayati |

4. ā tvā | ā tvā ratham iti yas tñicah, so 'yam marutvatiya-śastrasya pratipat | tasmiṅs tñice rathamtaram sāmōdgāṭṭribhir gñyate | tasmād iyam pratipad rāthamtarā | idam vaso sutam ity ayaṁ tñico 'nucarah | chandodevatādinā pūrveṇa samānatvāt | rathamtarasā-mādhārasya pūrvasya tñicasyānusāritvād asyāpi rāthamtaratvam || uktam śastram | tac ca dvividham | pavamānoktham grahoktham ca | ato 'tra pavamānoktham iti viśeshyate | asmiṅs ca mādhyamdinapavamānastotre sāmāgā rathamtaram sāmā kurvanti, prishthastotram tu bñihatsāmpetam kurvanti | tad etad ubhayam savivadhātayai sampadyate | ubhayataḥ śikyadvayena jalakumbhadvayam voḍhum yah kashthaviśeshah purushāṇām aṅse sthityate, sa vivadha ity ucyate | sāmadvaye 'pi tasya mādhyamdināsavanaprayogasya vivadhasadṛṣatvād vivadhena saha vartata iti savivadhatvam | yad idam rathamtarasāma mādhyamdinapavamāne stutam, tad idam ābhyām ā tvā ratham idam vaso sutam ity etābhyām pratipadanucarābhyām anuśaṅset || brahmānnaprithivirūpatvena rathamtaram praśaṅsati |

5. atho brahma | yad rathamtaram sāmā tad brāhmaṇajāti-svarūpam | ubhayoḥ prajāpatimukhajativāt | tathā bñihatsāma kshatriyajāteḥ | Prajāpater bāhujatvasāmyād ekatvam | brāhmaṇajātiḥ kshatriyajāteḥ pūrvabhāvinī | ato bñihatsāmasādhyat prishthastotrāt pūrvam rathamtarasāmasādhyasya pavamānastotrasyānushthāne 'yam abhiprāyah | brahma brāhmaṇajātiḥ purastāt pūrvakāle yasya rāshṭra-sya, tad idam brahmapurastāt | tad idam me rājño rāshṭram ugram avyathyam asad bhaved ity abhiprāyah | kiṁcānnahetutvād rathamtaram sāmānnātmakam | tat tena rathamtaraprayogēṇsmai rājñe 'nnam eva purastāt kalpayati | prathamataḥ sampādayati | kiṁca yad rathamtaram sāmā seyam prithivī, bhūmisvarūpam eva | iyaṁ ca bhūmiḥ prāṇinām pratishthādharah | tat tena rathamtaraprayogēṇsmai yajamānāya rājñe pratishthām eva kalpayati || indra nediya ed ihity, ut tishṭha brahmaṇas pata ity etat pragāthadvayam praśaṅsati |

6. samānaḥ | Indro nitarām āhūyate yasmin pragāthe, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedam vyākhyānam avibhakta iti | avikṛita ity arthaḥ | sa ca pragātho 'hnām, rūpam iti śeśah | ahaḥprayoganishpādakatvāt tadrūpatvam | yah pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatakaṣ ca | ut tishṭha
brahmaṇas pata iti śrutatvāt | so 'pi śaṁsanīyaḥ | kiṁcāsau pragātha
ubhayaśāmnō rūpam | hi yasmād ubhe bṛihadrathamtare sāmānī
tasmin pragāthe sāmagaṛ adhiyete || dhāyānām ṛicām prakṛitau .
vikṛitau caikatvam āha |

7. tamānyaḥ | samānya ity asya vyākhyānam avibhaktā iti |
tāṣ cāharviṣeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikāḥ | pra va indrāya bṛihata ity asya marutvatīya-
pragāthasya prakṛitivikṛityor ekatvam darśayati |

2.

1. marutvatīyaśastre nividdhānīyaṁ sūktam prāśaṁsati | jani-
shṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhityādikas trico nishkevalyaśastra-
sya stotriyapratipadrūpād bṛihatsāmna ādhāratvād bṛihadrūpāḥ | tena
ca sāmna prishṭhastotrasya nishpādyatvāt prishṭhasvarūpaḥ ca bhavati |

3. abhi tvā | abhi tvā śurety esha trico nishkevalyaśastrasya-
nurūpāḥ kāryaḥ | yady api tvām id dhy abhi tvety etau pragāthāv
ṛigdvayātmakau, tathāpi pragrathanena trīcatvam sampādānīyam |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaśastre nividdhānīyaṁ sūktam darśayati | tam u etc.

4. tad bhāradvājam | Bharadvājena dṛishṭatvād bhāradvājam |
bṛihatsāmāpi tathā bhāradvājam | tādrīṣabṛihadhyogād ayaṁ kratur
ārsheyaṇa saloma | ārsheyo bhāradvājamunisambandhaḥ | lomaśabdena
keśayukto mūrdhopalakshyate | salomā saśiraskaḥ | sampūrṇa ity
arthāḥ | bhāradvājamunidṛishṭasya bṛihataḥ sampūrṇatvād bhāradvā-
jamunisambandhe sati kratur api sampūrṇatvam drashtavyam || idā-
nim bṛihadrathamtarasāmopetaprakṛitakratuśambandham upajīvyai-
kasāmake 'pi kshatriyayajñe prishṭhastotrasya bṛihatsāmasādhyatvam
vidhatte |

5. esha ha vāva | yaḥ kratur dviśāmakō bṛihatprishṭhopeta,
esha eva kshatriyayajñāḥ samṛiddhaḥ sampūrṇaḥ | yasmād evaṁ ta-
smād yatra kvacaikasāmakenāpi kratunā kshatriyo yajeta, tatra pri-
shṭhastotram bṛihatsāmayuktam eva kuryāt | tad etad anusṭhānam
samṛiddham sampūrṇam bhavati |

4.

1. mādhyamādināsavane hotuḥ śastraviśesham abhidhāya hotra-
kāṇāṁ viśeshābhāvam darśayati |

aikāhikāḥ | maitrāvaruṇabrāhmaṇācchāṇsyaśāhāvākāṇām yāḥ
 kriyās tā hotrāḥ | tās caikāhikā ekāhe prakṛitirūpe vihitā evātra vi-
 kritirūpeṇa kshatriyayajñe kartavyāḥ | etās ca hotrāḥ śāntatvādigu-
 nakāḥ | śāntādisābdarthāḥ pūrvavad vyākhyeyāḥ | etās caikāhikā ho-
 trāḥ sarvarūpāḥ sarvasamṛiddhāḥ ca bhavanti | tattadvikṛitishu hotra-
 kāṇām ye viśeṣā uktās, tadrūpatvam sarvarūpatvam | tatphālasamṛi-
 ddhiḥ sarvasamṛiddhiḥ | etac cobhayam indrābhisṭāvanena kshatri-
 yapratipādanasāmarthyāt sampadyate | atāḥ sarvarūpatāyai sarvaloka-
 prāptyarthaṁ tatra ca sarvabhogasamṛiddhyartham uktā hotrakāḥ
 sampadyante | tataḥ kshatriyāḥ puruṣāḥ sarvarūpabhiḥ sarvasamṛi-
 ddhabhir aikāhikabhir hotrābhiḥ sarvān kāmān avāpnāvāmety abhi-
 prayēnaihikahotrānushṭhānam kuryuḥ | ekābāḥ ca dvidvidhāḥ: sarva-
 stomasarvapriṣṭhās tadviparītās ca | priṣṭhye śādahe pratipādītās
 trivṛitpañcadaśasaptadaśaikaviṁśatrinavatraṣṭriṁśarūpāḥ śaṭsam-
 khyākāḥ sarvastomāḥ | tasminn eva priṣṭhyashaḍahe rathamtarabṛi-
 hadvairūpavairājaśākvararaivatāni śaṭsamkhyākāni sarvapriṣṭhāni |
 taiḥ sarvaiḥ stomaiḥ sarvaiḥ priṣṭhaiḥ ca yuktebhya ekāhebhya vya-
 tiriktaḥ katipayastomapriṣṭhayukta ekābā asarvastomā asarvapri-
 ṣṭhāḥ ca | yasmād aikāhikā hotrāḥ pūrvokartariyā praśastās, tasmād
 yatra kvacāsarvastomā asarvapriṣṭhāḥ caikāhā anushṭhīyante tatra
 sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtaṇo viśeṣaḥ kaścid asti |
 tat tādriṣaṁ karma samṛiddham phalena sampūrṇam || atha kshatri-
 yayajñasya samsthāviśeṣho nirṇetavyaḥ | tadartham ādau keshamcit
 paksham upanyasyati |

2. ukthyāḥ | ayam kshatriyayajña ukthyasamstha eva, sarveshv
 api stotreshu pañcadaśastoma eva syād ity evam eke brahmavādina
 āhuḥ |

3. tasmāt | tasmād evam pañcadaśastotraśāstratvāt tadukthyāḥ
 sa kshatriyayajña ukthyasamsthaḥ pañcadaśastomayuktaḥ syād ity
 evam kecid āhuḥ || atha svapaksham āha |

4. jyotiṣṭōmaḥ | yo 'yam kshatriyayajñam jyotiṣṭōmaḥ so
 'gnisṭōmasamstha eva syāt || tasminn agnisṭōme ye trivṛidādayaḥ
 catvāraḥ stomās, tān brāhmaṇādivarnacatusṭṭāyarūpeṇa tejaśdiguṇa-
 catusṭṭāyarūpeṇa ca praśaṁsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapaḍebhya
 utpattisāmyāt trivṛidādistomānām brāhmaṇādivarnacatusṭṭāyarūpa-
 tvam | tatra brāhmaṇapūrvakam rāṣṭram māḍyam ugram avyatha-
 niyam cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaśau krame-
 ṇanushṭheyau | saptadaśaikaviṁśayor anushṭhānena vaiśyaśūdrau va-
 rṇau kshatriyasyānugāminau kurvanti |

5.

1. athataḥ | atha kratusamāptyanantaram yataḥ kshatriyo 'bhishekam arhaty, ataḥ karanāt punarabhishekasyaiva, vidhir ucyata iti śeṣaḥ | rājñāḥ pūrvam abhishiktatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya mähendragrahāya prastute sāmyi abhishekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dikshate dikṣhām prāpnoti | asya puruṣasya kshatram sarveṣhām prāpinām kshatāt trāṇam sūyate | pravartate | tasmāt sa kshatriyo yadābhrītād udetya, avabhrītākhyam karma samāptam kṛtvā, tato 'nūbandhyākhyayā kayācit paṣusthānīyeshṭyā yāgam kṛtvā, paścād udavasyaty udavasānīyākhyayeshṭyā karmāvasānam karoti | atha tadānim enam kshatriyam udavasānīyeshṭau samāptāyām punar api karmāṅgatvenartvijo 'bhī-
shīñceyuh |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sambhārāḥ sampādanīyā dravyaviśeṣaḥ purastād evopaklīptā abhisheka-kalāt prāg eva sampādītā bhavēyuh | ke vastuviśeṣaḥ sampādanīyāḥ | te 'bhīdhīyante | udumbarakāśṭhanirmitā kācid āsandi | tasyai tasyā āsandyāś catvārāḥ pādāḥ prādeśaparimitāḥ | teshām pādānam śirasy uparibhāge 'vasthītāni śīrṣhānyāni | anvak tiryag avasthītāni kāśṭhāny anūcyāni | tāni śīrṣhānyānūcyāny aratnīparimitāni | prādeśadvayam aratnīḥ | vividham vayanam rajjūnām otaprotarūpeṇa samyojanam vivayanam | tac ca mauñjam muñjatrīṇanirmitam | Idṛṣyā āsandyā upary āstaraṇam vyāghracarma | dadhyādīprakṣhepārthaḥ prauḍha udumbarakāśṭhanirmitaḥ camasaḥ | tathā kācit sūkṣmodumbaraśākhā | tasmīnn etasmīnn audumbare camase vakshyamāṇadadhyādidra-
vyāny asṭtātayāni | atra dvitayatritayādivat samkhyāyā avayave tayab iti sūtreṇa tayapratyayaḥ | asṭtasamkhyākā avayavā yeshām dadhyā-
dīnām tāny asṭtātayāni | dīrghaḥ chāndasaḥ | tāni ca nishutāni nī-
tārām sutāni prakṣiptāni bhavanti | camase prakṣhepyāny asṭtā dra-
vyāni kānti | tāny ucyante | dadhi madhu sarpir ity etāni trīṇi pra-
siddhāni | ātapayuktavarshabhava ātapavarshyāḥ | tādrīṣya āpaś catu-
rtham dravyam | śaśhpāni śyāmatrīṇāni pañcamam dravyam | tokmāny
ānkurāṇi śaśṭhām dravyam | surā dūrveti dravyadvayam prasi-
ddham || sampādītayā āsandyāḥ pratishṭhāpanam vidhatte |

4. tad yaishā | purā vedīparīgrahārtham sphyna rekhātrayam kṛtam | dakṣiṇā pratyey udīci ca | tatra devayajanadeśe yaishā ve-
deḥ sambandhīni dakṣiṇā sphāvartānīḥ sphyaśya rekhā bhavati, tatra tasyām rekhāyām etām āsandiṁ prācim prāgagrām avasthā-
payet |

6.

1. vyāghracarmaṇā | uttarāpy ūrdhvabhāge lomāni yasya carmaṇas tad uttaraloma | prācyāṃ diśi grīvā yasya carmaṇas tat prācīnagrīvam | tādrīṣena vyāghracarmaṇā tām āsandīm āstrīṇiyāt |

2. tām paścāt | pratishṭhāpitāyā āsandyāḥ paścādbhāge yajamānaḥ prāṇ upaviśya dakṣiṇaṃ yaj jānū asti tad ācya bhūmisprīṣṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛtvā vāmaṃ jānūrdhva-mukhaṃ evāvasthāpyobhābhyāṃ pāṇibhyāṃ āsandīm ālabhya sprīṣṭvā vakshyamāṇamantrenābhimantrayet |

3. Agnīṣṭvā | he āsandi tvāṃ gāyatrīṃ sayuk sahitō 'gnir arohatu | ushṇīḥ chandasā sahitaḥ Savitārohatu | evaṃ somabṛihaspatimitrāvaruṇendraviśvedevā anuṣṭubhādichandobhiḥ sahitās tvāṃ arohanu | tām agnyādīm devān anu paścād aham arohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deśādhipatyam | sāmrajyaṃ dharmēṇa pālanaṃ | bhaujyaṃ bhogasampiddhiḥ | svārājyaṃ aparā-nadhīnatvaṃ | vairājyaṃ itarebhyo bhūpatibhyo vaiśiṣṭhyaṃ | etad uktam aihikam | āthāmushmikam ucyate | pārameshṭhyaṃ prajāpati-lokaprāptiḥ | tatra rājyaṃ aiśvaryaṃ | mārājyaṃ tatrātyebhya itarebhya ādhikyam | ādhipatyam tām itarāṃ prati svāmitvam | svāva-syam aparatantryam | ātishṭhatvaṃ cirakālavāsitvam |

6. caturuttaraiḥ | catvāry akṣharāṇy ekaikasmāc chandasā uttarāṇy adhikāni yeshu gāyatrīyādīṣu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha śāntivācanānantaram enaṃ kṣatriyaṃ udumbaraśākhāṃ antardhāya śirasy udumbaraśākhayā vyavadhānaṃ kṛtvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmānābhedenā vyāhṛitir darśayati |

bhūr 'iti' | yo 'bhishektemam evābhishicyamānaṃ kṣatriyaṃ praty asāv annam adyān, nīrogo bhaved iticheṭ kāmāyeta | tam bhūr iti vyāhṛityābhishiñcet | atha yo 'bhishektā putrapautrābhyāṃ puru-śābhyāṃ sahitam imaṃ kṣatriyaṃ praty annam adyād iti kāmāyeta | tadānīm bhūr bhuva iti vyāhṛitidvayenābhishiñcet | atha yo 'bhishektā putrapautrapapautrais tribhiḥ puruṣhair yuktam imaṃ kṣatriyaṃ icheṭ, puruṣhatrayaparyantaṃ¹⁾ jīvitvā sukhenānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripuru-sham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushah, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakshatriyāntara-
rahitam kuryām iti kāmayeta | tadānim bhūr bhuvah svar iti vyāhri-
titrayeṇābhishīcet |

7. tad dhaike | tad dha tasminn evābhisheke brahmavādinah
kecid evam āhuḥ | yā etā vyāhritayah santy eṣhā vyāhritirūpā sarvā-
ptir vai, sarvaphalasāadhanam | ato vyāhritibhir abhisheke saty asyābhi-
shicyamānasya parasmai parasya svasmād anyasya kshatriyasyātisa-
rveṇa tadapekshamātram atikramya kṛtsnenāpi mantrajātenābhisheca-
nam kṛitam bhavati | tad etad adhikābhishecanam ayuktaṃ ity abhi-
pretya taṃ kshatriyam etena devasya tvetyādinā yajushābhisīcet |
na tu vyāhritibhir iti teshāṃ pakshaḥ || tam pakshaṃ dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye
'bhijñāḥ paricakshate | nirākurvanti | yaṃ kshatriyam etābhir vyā-
hritibhir nābhishīcanti, eṣha kshatriyo yad yasmāt kāraṇād asarveṇa
sampūrtirahitena vāco vākyena mantreṇābhisīkto bhavati tasmād
ayam svocitād āyushaḥ purā praitoḥ praitum martum īśvaraḥ sam-
arho bhavati | tasmād āyuhkshayahetutvād ayam paksho na yukta
iti Jābalāyāḥ putraḥ Satyakāmo maharshir āha |

10. abhishekāṅgaṃ homaṃ vidhatte ||

athaitāni | athābhishekānantaram homa ucayata iti śeṣaḥ | Ijā-
nād yāgaṃ kṛitavataḥ kshatriyād etāni vakshyamāṇāni vyutkrāntāny
apagatāni bhavanti | tāni nirdiśyante | brahmakshatre etasya samipe
vartamānaṃ jātīdvayam | ūrk kshīrādirasaḥ | annādyam odanādikaṃ
tad etad ubhayam | apām oshadhīnāṃ rasaḥ sārāḥ | apām rasaḥ
kshīrādi | oshadhīnāṃ raso 'nnādyam | brahmavarcasam śrutādhya-
nasampattiḥ | irāpushtīr (vgl. dagegen 8, 12, 4) annasampriddhiḥ |
prajātiḥ putrotpādanam | tac ca sarvaṃ kshatrasya svarūpam | atya-
ntam apekshitatvāt | eteshāṃ vyutkrāntau kshatriyasya svarūpāhānir
eva bhavati | atho api cānnasyaudanasya raso rasasya kshīrāder,
oshadhīnām annakāraṇānām vṛthiyavādinām kshatram pratishṭhā,
kshatriya āśrayaḥ¹⁾ | tasmād ukto vyatikramaḥ kshatriyasya na
yuktaḥ | tat tathā sati yady amū buddhisthe āhuti abhishiktasya
kshatriyasya purastāj juhuyāt | tat tadānim asminn abhishikte brā-
hmaṇajātiṃ kshatriyajātiṃ tadupalakshitam annādikam ca sarvaṃ
avasthāpayati | brahma prapadye svāhā, kshatram prapadye svāhety
āhuti dvayam (7, 22) juhuyād iti tātpariyarthah |

1) Aus dem nächsten Kapitel erhellt, dass kshatrarūpam bis
pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite
stehen.

9.

1. atha | athābhishekapānanantaram bhūmāv udumbaraśākhām avasthāpya, tām abhilakshya pratyavarohet |

2. upari | āsandyā upary eva svayam upavishtāḥ prathamataḥ pādaḥ bhūmāv avasthāpya pratyavarohasāadhanabhūtam mantram paṭhet |

5. etena | pratyavarūhyeti dīrghaḥ chāndasaḥ | pūrvoktāna pratyavarohamantreṇa pratyavarūhya bhūmāv upastham āsanaviśeṣam kṛtvā prāṇmukha āsīno namaskāramantram triḥ paṭhitvā varam ityādimantreṇa vācam visrijet | vāgvisargo laukikavyavahārah | jītir jayamātram | abhitaḥ sarveshu deśeshu jītir abhijitih | prabaladurbalaṣa-
trūṇāṃ tāratamyena vividho jayo vijitih | punaḥsatrutvarāhityāya samyag jayaḥ samjitiḥ | etatsiddhyartham brāhmaṇāya varam gāṃ dadāmi |

7. atha yat | varam ityādimantreṇa vācam visrijata iti yad asti, tasmin mantrasvarūpe dadāmi yad āha | etad eva vāksambandhi jītam jayaḥ | yad eva vāco jītam asti | pūjārtho jītam iti dīrghaḥ | tad vāgjayarūpam me madiyam idam karmānusthānam anu-
sṛitya samtiśṭhatai | samāptam bhavatu | samyag avatiśṭhatām iti tasya mantrasyābhiprāyaḥ |

9. samid asi | he kṣāṭha tvam samid asi | samindhanasādhanam asi | īkṣatidhātor loṇmadhyamaikavacanam eṅkshveti | sa ca gatyarthah | uśabdo 'narthakah | indriyapāṭavena śarīrasāmarthyena ca sam v enkshva | samyojaya | Dafür wird sam meṅkshva, d. i. sam
mentsva zu lesen sein. īkṣhva für intsva, wie avāksam für avātsam |

11. ādhāya | samidham prakshipya prāṇmukha udāṇmukho vā padatrayam abhita utkrāmet | yadvā | prāṇ udāṇ ity antarālavartinīm aiśānīm diśam abhilakshyotkrāmet |

12. kṛptih | digviśeṣam abhilakshya kriyamāṇa he padotkramaṇa, tvam diśam kṛptih kalpanam svādhinatvasampādakam asi | ato mayi devārtham kālpaṭa | kalpanasāmarthyam kuru | bahuvacanam chāndasaḥ | Zu lesen ist: kṛptir asi diśam, diśo me kalpantām.

10.

4. abhivartena | abhivartenetyādina sūktenainam jayārthanam uktakrameṇa dikshv āvartayet | athānantaram āvartamānam enam sūktatrayaṇavīksheta | āśuḥ śiṣāna ity apratiratham sūktam | śāsa ittheti śāsasūktam | pra dhārā yantu madhuna iti sauparnasūktam |

9. etya gṛihān | gṛihān praty āgatya yo 'yam gṛihyo gṛihe vartamāna aupāsano 'gnis, tasya paścādbhāga upavishtāyāsīnāyānvā-
rabdhāyopasprishṭavate kṣatriyāya tādṛśasya kṣatriyasyānārtyaḍisi-

ddhyārtham pītavig adhvaryur antataḥ sarvaprayogānte kaṁsena kā-
 ṁsyapātreṇa caturgrihitāḥ caturvāraṁ svikṛitā aindrīr indradevataḥ
 vakshyamāṇais tribhir mantrais tīra ājyāhutīḥ prapadaṁ yathā bha-
 vati tathā juhuyāt | prapadaṁ prakṛiṣṭam ¹⁾ padam | tathā cāhuḥ |
 pādā yasyās tu yāvanto yāvadaksharasammitāḥ | rīcy adhyayanam
 eteshāṁ prapadaṁ tad vidur budhā iti | Zu 8, 11, 1: prakṣiptam
 padajātam yasminn uccāraṇe tad uccāraṇam prapadam |

12.

3. śirshaṇye | āsandyāṁ śayānasyendrasya śirodeśastham pha-
 lakaṁ śirshanyam | tac ca pādadeśāvasthitasya phalakasyāpy upala-
 kṣhaṇam | ata eva śirshaṇye iti dvivacanam ucyate | anūcye pārśva-
 dvaṇvavartini phalake | pīgrūpā ye mantrāḥ santi, tān prācīnātānān
 prakṛatyagāyatatvena vistāritān dīrghatantuviśeshān akurvan | gīya-
 mānāni sāmāni tīraṣcīnavāyāns tīryaktvena vāyanahetūn rajjuviśeshān
 akurvan | yajūṁshy atikāṣān rajjvantarālachidraṇiśeshān akurvan | yad
 yaśaḥ kīrtidevatārūpaṁ tad āsandyā upary āstaraṇam | yā tu śrīḥ
 sampadabhimānini devatā tān upabarhaṇaṁ śīrasa upadhānam aku-
 rvan |

5. tam etasyām | etasyām vedamayyām āsandyām āsinām tam
 Indram prati viśve sarve devāḥ paraspāram idam abruvan | yathā
 loke vandino guṇakathanena rājāḥ kīrtim kurvanti | evam atrāpi
 guṇakīrtanam abhyutkroṣaṇam | tena rahito 'nabhyutkrusṭa Indro
 vīryam kartum naiṣārhati | kīrtim antareṇa pareshāṁ bhītyanudayāt |
 tasmād abhita enam Indram abhyutkroṣāma, udghoṣhayāmeti vicārya
 tathaivāṅgikṛitya tam Indram sarve devā abhyudakroṣaṇ |

14.

1. athainam | atha prajāpatyabhishekānantaram enam Indram
 prācyāṁ diṣṭy avasthitā Vasavo devā ekatriṇṣatsv aḥassu pūrvoktair
 mantrair abhyāhiṁcan | An 31 Tage ist nicht zu denken, aber eben-
 sowenig ist die Uebertragung mit "während sechs mit dem pañcavi-
 ṁśastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṁśa stoma
 kommt beim mahāvratā, nicht beim rājasūya vor. Ich vermuthe, es
 sind 6 × 25 Tage gemeint.

15.

1. samantaparyāyī | deśataḥ kalataḥ sarvavyāpī syāt | antāt
 samudratīraparyantaṁ sārvaḥaumatvaṁ deśavyāptiḥ | ā parārdhāt |
 parārddhaśabdābhīdeyakālasamkhyāparyantaṁ sārvaṇyushatvaṁ kāla-

1) Vielleicht prakṣiptam.

vyāptiḥ | evaṃvidho bhūtvā samudraparyantāyāḥ prithivyā eka eva
rājastv ity anayechayācāryo mahābhishekeṇa tam abhishīcet |

16.

3. atha tataḥ | tata ācārya evaṃ brūyāt | he paricārakās to-
kmakṛitāny āṅkuranirmitāny ośhadhidravyaṇi caturvidhāni sampāda-
yata | sūkṣmabījārūpā vṛihayaḥ prauḍhabījārūpā mahāvṛihayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva saṃkhyā sahasranishkapaṛimitety
arthaḥ | catuspācchabdena gavādikam abhidhīyate |

21.

3. Āsandīvati | Āsandīvān iti deśaviśeṣasya nāmadheyam |
tasmin deśe Janamejayo devebhyo devārthaṃ yāgayogyam aśvam
babandha | kīḍṛiṣam aśvam | dhānyādaṃ dhānyam evātti | rukmiṇam |
rukmaśbdena lalāṭagataṃ śvetalāñchanam upalakṣyate | tadyuktam |
haritavarṇā srag yasyāsau haritasrak | puṣhpamāleḥa haritavarṇo de-
haṃ vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yam āṅganāmako rājoktaḥ, so 'yam alopā-
ṅgaḥ sampūrṇāvayava ity arthaḥ | mahad asyāṅgasaushṭhavam | sa
kadācit svakīyābhishekakartary udamayanāmake purohite svārthaṃ
yāgaṃ kurvāṇe sati tam praty evaṃ uvāca |

4. yābhir gobhiḥ | Priyamedhasya putrāḥ Praiyamedhā ma-
harshaya udamayanāmakam āṅgarājapurohitaṃ yābhir gobhir dakṣhi-
ṇārūpābhir ayājayan | tā gāvo vakṣhyanta iti śeṣaḥ | badvam iti
ṣatakotiṣaṃkhyāyā nāmadheyam | badvānāṃ ṣatakotiṣaṃkhyānāṃ ga-
vāṃ madhye pratidināṃ dve-dve sahasre madhyato madhyamdinasa-
vane 'triputra Udamayo dattavān |

5. aṣṭāṣṭiṣaḥ sahasrāṇi | Vairocano Virocanasya putro 'ṅga-
nāmako rājā svakīyapurohita udamayanāmake yajamāṇe yāgaṃ ku-
rvāṇe svayam āgatyāṣṭāṣṭiṣaḥ sahasraṣaṃkhyān aśvāṇ chvetavarṇān pra-
śṭān priṣṭhavaḥ anayogyavayaskān niṣṛitya svakīyāśvabandhanasthā-
nān niḥsārya prāyachāt | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeṣāt
samolhānāṃ samyag ā samantād udhānāṃ anūtanāṃ ādhyaduhitṛiṇāṃ¹⁾

1) duhitṛiṇāṃ im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrīṇām sarvāsām dasasahasrāṇy Ātreyo 'ngarājapurohito dattavān | tās ca duhitaro nishkakaṇṭhya ābharaṇopetakaṇṭhayuktāḥ |

7. daśa | āṅgarājasya purohito brāhmaṇa Ātreyo 'vacatnukānāmake deśe gajasahasrāṇi dasasamkhyākāni dattvā dānena śrāntaḥ san pāṭikuṭān paricārakān prapīṣat | preshitavān | he paricārakā yūyam dattety evam uktavān ity arthaḥ |

8. śatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiraṇyena | mṛigaśabdenātra gajā vivakṣitāḥ | mṛigavad iti bahulyavivakṣayā mṛigaśabdaḥ | te ca gajā hiraṇyena parivṛitāḥ sarvābharaṇayuktāḥ, śarīrapuṣṭhyā varṇotkarṣeṇāpy atyantam kṛiṣṇāḥ pratibhasante | śuklābhyām dantābhyām yuktāḥ | tādrīṣān gajān mashaṇāranāmake deśe Bharato rājā dattavān | śatam ityādinaḥ tatsamkhyocyate | badraṃ vṛindam ity etau paryāyau | vṛindaśabdaḥ ca śatakoṭivācitvena gaṇitagranthakārair darśitāḥ | ekaṃ daśa ca śatam ca sahasraṃ cāyutaniyute tathā | prayutakoṭyārbudam vṛindam sthānam sthānād aśaḥ gaṇam syād iti | tāni ca śatakoṭirūpāni badvāni saptaḍhikaśatasamkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle Ś. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumnir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakāriṇī krodharūpā śaktir menir ity ucyate | yathāgnir jvalā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenypeto vaiśvānaranāmāgnisamanah |

25.

2. ayuvamāri | yasya rājña evam vidvān vedasāstroktaprakāreṇa dharmādharmau bodhayitum abhijño brāhmaṇo rāṣṭragopo rājyaparipālanaśamāḥ purohito bhavati | idṛiṣasyāryasya rājño rāṣṭram ayuvaṃ kadācid api prithagbhāvarahitam bhavati | rāṣṭram asthiram na bhavatīty arthaḥ | athavāsyā rāṣṭram ayuvamāri yuvarāṇarahitam bhavatīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyai | paurohityartham |

4. atha rājñāḥ purohitayaraṇamantrām āha |

bhūr bhuvaḥ | bhūr bhuvaḥ svar iti śabdair lokatrayābhīmā-
nīno devatā ucyante, prāṇavena paramātmā | ete sarve 'nugrihṇantv
ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvam tu
sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhā-
nam dārdhyartham | tasyaiva vyākhyānam dyaur aham prithivī tvam
iti | tathā sāmasvarūpo 'ham, ṛiksvārūpas tvam iti | tāv ubhāv avām
iha rāshṭra ā samantāt purāṇi tadupalakshitagrāmāṇs ca samvahā-
vahai | samyag vahanam purādinirvāham karavāvahai | tvam mama
tanūḥ śarīram asi | ato madīyam tanvam śarīram asmād aihikād amu-
shmikāc ca mahābhayaṭ pāhi | raksha || anena mantreṇa rājñā kṛito
yaḥ purohita, tasya rājadattaviśiṣṭarābhimantraṇam āha | yā osha-
dhiḥ etc.

28.

1. athātaḥ | atha paurohityavidhānānantaram yataḥ purohi-
tena sampādyāḥ śatrukshayo 'pekshito, 'taḥ karanād brahmaṇaḥ pa-
rimara etannāmakaḥ karmaviśeṣo 'bhidhiyata iti śeṣaḥ | brahmaṣa-
bdenātra vāyur vivakshitaḥ | ayam vai brahma yo 'yam pavata iti
vakshyamānatvāt | tasya vāyoḥ parito vidyudādīnām maraṇaprakāraḥ
parimara ity ucyate | tadbhāvanārūpasya karmaviśeṣasya tad eva
nāmadheyam | yaḥ pumān brahmaṇaḥ parimaram yadā manasā bhā-
vayaty, enam parita etasya parito 'vasthitāsu sarvāsu dikṣu dve-
ṣam kurvantaḥ śatravo mriyante | idānim enam dvishanto jātyā śa-
travaḥ sapatnās te 'pi parito mriyante | tasmād etadvedanam sam-
pādanīyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviṣati |
tad etat Taittirīyāḥ samāmuṭam | agnim vā ādityaḥ sāyam pravi-
ṣati, tasmād agnir dūrān naktam dadṛiṣe, ubhe hi tejasī sampadyete
(Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpnuvan
agnir vāyūm anupraviṣati | vāyor bahulye dipavināṣadarsanāt |

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 grihya devān dikshayedam ha-
 vir ā gachataṁ nah || agniḥ ca
 vishno tapa uttamam maho
 dikshāpalāya vanatam hi śakra |
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 vako arcishā | upemām sushtu-
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3. Namenverzeichniss.

a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramapika überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmaṇa zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

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b) Namen von Weisen, Königen u. s. w.

<p>Agni 6, 34 (einer der Āṅgīras) 7, 34 Ajigarta Sauryavasi rishi, mit seinen drei Söhnen Śunahpucha, Śunahṣepa, Śunolāṅgula 7, 15 Atyarāti Janāmtapi (arāja) 8, 23 Aṅga Vairocana, ein König, der von Udamaya Atreya gesalbt wurde 8, 22 Abhyagni Aitasāyana, ein Sohn von Aitasa 6, 33 Amītratapana Śushminah Saibya tötet Atyarāti 8, 23 Avatsāra 2, 24 Ashtaka, ein Sohn von Viśvāmitra 7, 17 Asitamrigah, eine Priesterfamilie aus dem Geschlechte von Kasyapa, vertrieben bei einem Opfer des Janamejaya die Bhū-</p>	<p>tamriga aus dem von ihnen angemasteten Amte 7, 27 Āmbāshṭhya, von Parvata und Nārada zum König gesalbt 8, 21 Udamaya Ātreya, purohita von Aṅga Vairocana 8, 22 Uddālaka Āruṇi 8, 7 Upāvi Jānaśruteya I, 25 Rishabha, ein Sohn von Viśvāmitra 7, 17 Aikādasaksha Mānūtantavya, ein König 5, 30 Aitasa 6, 33 Kasyapa salbt Viśvakarman Bhauvana 8, 21 Kāpīleya-bābhraṇah, zwei Familien, stammen von Śunahṣepa ab 7, 17 kumārī gandharvagrīhita 5, 29</p>
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c) Namen von Völkern, Ländern, Flüssen u. s. w.

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d) Einzelnes.

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śruti, im Sinne von heiliger
Schrift 7, 9

4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

- a) Berlin Chambers 45. Samvat 1830.
 - b) — — 62. Jünger als die vorhergehende.
 - c) — — 77. 78. Samvat 1840.
 - d) India Office Library 1977. Śaka 1736.
 - e) — — — 697. Samvat 1852—54.
 - f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Samvat 1820—36.
 - g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Śaka 1747.
 - h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.
 - i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nāgari-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.
 - k) Die Editio princeps von Martin Haug. Bombay 1863.
- Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajñe.

Für den Commentar von Sayana standen mir folgende Handschriften zu Gebote:

- a) India Office 2991. Śaka 1771.
- b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.
- c) India Office 1353. Der achte Adhyāya. Śaka 1583.
- d) Die oben unter g. genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.
- e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.
- f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.
- g) Ein Fragment des ersten Buches, welches von Anfang bis 1, 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.
- h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haag, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛitishu abrahmaṇatvena pratipādito yo sti so yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu śaṭ prokṭa iti Śatātapo bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayi | tṛtīyo bahu-yāyākhyas caturtho 'śrautayajakaḥ | pañcamo grāmayāji ca shashṭho brahmabandhuḥ smṛitāḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tasu pūrvoktāsv ṛikshu padam padāḥ tasmin pāde prokṭa Maruto devānāṃ vaiśya antarikshe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamanam niroddhum vā vi vā mathitoḥ viśeṣeṇa mathitum aloḍayitum vināsayitum vā te Marutaḥ īśvaraḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyo yady anivedya svargam lokam gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Śaṅkara vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Śaṅkara durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im R̥gveda. Von Schriften citirt er namentlich Āśvalāyana, Āpastamba, Baudhāyana, die Taittirīyasaṃhitā und das Taittirīyabrahmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcika gibt er Auszüge aus dem Jaiminiyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: *atī tu tam arjātai* (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. *vy ū mūcānta* 6, 23. *nī viva nardet* 6, 32. Im Inlaut: *uttaravedīnabhi* 1, 28, 23. 29. 33. *samāvajjāmībhyām* 3, 27 (neben *samāvajjāmibhih*). *pratyavarūhya* 8, 9. *parīśeṣa* 7, 5.

Vor *ri* wird ein *ā* gekürzt: *prathama rik* 3, 35. *pita rībhūn* 6, 12. *yatha rīṣabham* 6, 18. *yatharīshi* 2, 4. Kurzes *a* mit *ri* wird der Regel nach in *ar* zusammengezogen, so *pancartavaḥ* 1, 1. *nartuyajānām* 2, 29. *narchet* 5, 23. Daneben findet sich *asya ricam* 3, 7. *nāma rik* 3, 23. *eva ricā* 4, 7. *cā rīṣayaḥ* 1, 27. 2, 13. *Śrautarīṣir* 7, 1. *sarpārīṣih* 6, 1. In einer *gāthā* (7, 17) *bharatarīṣabha*, obgleich *bharatarīṣabha* zu sprechen ist.

an vor einem folgenden Vokal wird gewöhnlich in *av* aufgelöst. Ausnahmen davon sind: *Āśvinā udajayatām* 4, 8. 9. *Āśvinā ūcatuḥ* 7, 16. *dvā ubhayoḥ* 8, 5. Vergleicht man damit im *Aitareyāranyaka* *aṣṭāv-aṣṭā udyante* 1, 3, 5. *aindrāgnā urā* 1, 5, 1. *karnā upaśrīṇu-yāt* 3, 2, 4. *tā ūnatirīktau* 1, 4, 2. *nakārashakārā upāptau* 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden *u* das *v*

fortgelassen wird. Diese Regel findet sich in allen anderen Brähmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in avāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v eṅkshva 8, 9.

Befremdlich ist das linguale n in brahmaivāsmā etat purogavam akar | ṇa vai 1, 13. 30 und in mahānagnī 1, 27.

s bleibt vor k in yaśas kīrti 7, 23. 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. śithira 3, 31.

Das Geschlecht ist nicht beachtet in: īṣvaro hotāraṃ yaśo 'rtoḥ (für īṣvaram), tad dha tat parāṇ (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātrivyaḥ sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īṣvaro (für īṣvarā) hāsyā vitte devā arantoḥ 3, 48.

āpo steht für apaḥ in ātapavarshyā āpo 'bhyāniya 8, 17. tanvaḥ für tanuḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf ā, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Samhitā und Brähmaṇa mit Ausnahme des R̥gveda. So apū-tāyai vāco vaditāraḥ 7, 27. abhibhūtyai rūpam 8, 2. gāyatriyai ca jagatyai ca 4, 27. ishvai samsityai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishṭhāyāḥ 3, 14. gāyatriyāḥ, jagatyāḥ 6, 32. Nirṛityāḥ 4, 10. pathyāyāḥ svasteḥ 1, 9. vedeḥ 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtiyām, yonyām und daneben ishtaū. bhūmyām 8, 8. bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturviṃše 'han 6, 23. ātman, śīrshan, parame vyoman, sāman. Aber auch dvitrye 'hani 4, 31. 32. tritrye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmyā 6, 15. mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36. 7, 16), analog dem śreshṭhatama in Ts. Tb.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastrīṅsatyā 6, 32. śaṭtrīṅsatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuḥśhasṭīm kavacina āsuh 3, 48. parṇasaraḥ śhasṭis trīṇi ca śatany āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smā-kāsti vīraḥ in der Prosa 7, 27. Der gute alte Nominativ yuvam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat pritam kshatrād

gopayati. Ebenso steht in Kaushitakibr. 22, 1 tasmād enau prathamau śasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushitakibrahmana bemerkt habe. tān ikshataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakrāmat 7, 1¹⁾. prajanayan 2, 38. anvavayuh 6, 14. pratyuttabhnuvan 4, 18. samsthāpayan 2, 31. visrañsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatat 3, 33, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprānet, abhyapānet 2, 21, pratirundhet 6, 34. abhyahanat 4, 2. nihnave 7, 17. nihnavate 1, 26²⁾. nihnavante findet sich auch in Aṣvalāyana 4, 5, 7, 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. iṣe (für iṣṭe) 7, 16. ṣere (für ṣerate) 5, 28, 7. 15. smasi, vidmasi, śṛipotana, sthana, baddhvāya in Gāthas.

Das gebührende n fehlt in den Participien vadatyah 6, 27. 32. śocatyah 3, 36. śiṣṣatyah 4, 17.

Der Potential lautet auf i statt e, wie vielfach in anderen Brahmana, in kāmayita 3, 45 (kāmayeta 3, 33). āhvayita 4, 7 (āhvayeta 2, 33). vyāhvayita 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt i in paryagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gṛibhita 2, 1. samagṛibhāt 3, 26. nigrabhitrī 2, 7.

Beachtenswerth ist die Form tāsṭi (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im R̥gveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi śatrūn tālhi mit tad nichts gemein hat.

Das Perfectum von dhri lautet, ebenso wie in Ts. Tb. Aitareyār. Tāndya, immer dadhara, von bhi findet sich 5, 25 bibhaya.

Das periphrastische Perfect wird stets mit kri zusammengesetzt, nur 7, 17 steht amantrayām āsa.

Der Conjunctiv ist nicht selten: tishṭhāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavatha 2, 7. prajānātha 1, 7. juhavatha 5, 32. āsat 2, 8. atikrāmat 1, 24. vidhyāt 6, 33. alu-lobhayishat 1, 24. pratishṭhat 4, 25. apabarāt 5, 30. gachan 2, 12. nirhanan 8, 6. śayāsai 2, 2. arjatai 3, 42. samgachatai 1, 24. samti-

1) Jedoch ist hier wahrscheinlich uccakrama zu lesen.

2) Dieses hätte ich in nihnuvate verändern sollen.

shthatai 8, 9. haratai (?) 5, 34. asyāthāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjāsi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jīyūshita von jīv 7, 29. dida-sitha, Perfectum von dā, 8, 21. lipsitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorhergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsado 'ciklipat 1, 29. purā nābhya apiṣasaḥ 2, 6.

In Verbindung mit īsvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. anṛiṇakartoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshtoḥ 3, 18. pratyavahartoḥ 7, 33. hīnsitoḥ 1, 30. ā śarīrāṇām āhartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vādham yo 'sya śrītyas tasmai startavai 2, 1. tenedam sarvam etavai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya āhi-tāgnir jive mṛitaśabdām śrutvā (für śṛiṇuyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitāḥ paricaranta aīt (für āyan) paṣam.

Das Adverb paśca findet sich nur vor Vokalen: paścāstam 1, 7. paścachāvakaḥ 2, 36. paśceva 2, 36. 3, 2. paścāṅgirasah 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daśamam ahar ā dvāv atirātrāu 4, 24. āntam 3, 45 muss als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: pri-shthata ivāgnidhram kṛitvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhita 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpurusha findet sich 1, 15 das richtige manu-shyārāja, befremdlich ist manushyārājñam 8, 26.

Eigenthümliche Constructionen sind: aśvaḥ śveto rūpaṁ kṛitvā 6, 35¹⁾. Indro vā etābhir mahān ātmānaṁ niramimīta 5, 7. paśur vai niyamānaḥ sa mṛityum prāpasyat 2, 6.

1) Vgl. Ts. 6, 1, 3, 1 kṛishṇo rūpaṁ kṛitvā. Tb. 1, 1, 3, 3 akhu rūpaṁ kṛitvā.

Tautologisch ist: puro dīpyamāṇa bhraṇamāṇāḥ 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apabādhate dharam pādāyati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmāl lokāt 1, 11. pāvamāṇīshu sāmagaḥ stuvata, agneyam hotājyam śaṁsati: katham asya pāvamāṇyo anuṣastā bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatās tarpayati 3, 5. āhvayate 'tha nividam dadhāti: brahmany eva tat kshatram anuniyunakti 2, 33. adhiyann upahanyad: anyam vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinahyus für apinehus 6, 1. niḥśāna für niḥśyāna 7, 16. ajāyethaḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiṇīyam statt vṛiṇīya 8, 15. niniyoja für niyujōja 7, 16. vyapanayitum für vyapanctum oder vyapanāyayitum 7, 5. pariśriyete für pariśṛiyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgriyāt 8, 28. aśanāyāparitāḥ statt aśanāyāparitāḥ oder aśanāyāyā paritāḥ 7, 15. sāmṇāhuka für sāmṇāhuka 7, 14. iti ha smā akhyāya für iti ha smāsmā akhyāya 7, 13.

Grammatische Kunstausrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hiess vṛishan, das Femininum yoshā 6, 3. Vgl. Aitareyāranyaka 1, 2, 4 und öfter im Ś. P.

c) Vermischte Bemerkungen.

Pañcika I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvam no Agne 'vamo bhavoti nedishṭho asya ushaso vyushṭau. Ś. P. 3, 1, 3, 1. apah prāṇyāgnāvaishṇavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas. tat sarvaś caivaitad devatāḥ parigrihya sarvam ca yajñam parigrihya dikṣhā iti. tasmād agnāvaiśṇava ekādaśakapālāḥ puroḍaṣo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. agnāvaiśṇavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaś caiva devānām avarārdhyo yaś ca parārdhyas, tābhyām evaitat sarvā devatāḥ pari-

grihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ekādaśakapālam nir vapati dikshishyamāno. 'gniḥ sarvā devatā, Viṣṇur yajño. devatāḥ caiva yajñam cārabhate. 'gnir avamo devatānām, Viṣṇuḥ paramo. yad āgnāvaishṇavam ekādaśakapālam nirvapati, devatā evobhayataḥ parigrihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsurāḥ samyattā asan, te devā bibhyato 'gnim praviṣan, tasmād āhur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanūḥ samnyadadhata | tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhūtayaḥ | Zur Erläuterung werden von āhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (ā utayah). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. ājyam | Ts. 6, 1, 1, 4. ghṛitam devānām, mastu pitṛiṇām, nishpakvam manushyāṇām, tad vā etat sarvadevatyaṁ yan navanitam. yan navanitenābhyāṅkte, sarvā eva devatāḥ priṇāti, etc.

3, 9. 10. śuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ prapādayati, manushyaloka evainam pavayitva pūtam devalokam prapayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dikshito, yonir dikshitavimitam. yad dikshito dikshitavimitad pravased, yatha yoner garbhah skandati tādrig eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dikshita, ulbam vasaḥ prornute, tasmād garbhāḥ prāvṛitā jāyante |

3, 19. muṣṭī | Ts. 6, 1, 4, 3. muṣṭī kurute, vācam yachati, yajñasya dhṛityai |

4, 5. tat-tan nādrityam, das verdient keine Beachtung. Dieses ist in unserem Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādriyeta, na tathā kuryāt. Das Ś. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yaska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartayaḥ samvatsarasasyeti ca brāhmaṇam hemantaśiṣirayoh

samāsena = 1, 1. ibid. sapta ca vai śatāni viṃśatiḥ ca samvatsarasyā-horātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir grihitam syāt tām manasā dhyāyēd vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasā dhyāyan vashaṭkuryāt |

6, 7. satyasamhitāḥ | Ś. P. 1, 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakṣaṇavatīm | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adraṣṭi ity aha | adarṣam iti | tat satyam | Ś. P. 1, 3, 1, 27. satyam hi vai cakshus. tasmād yād idānim dvau vivadamānāv eṣtām: aham adarṣam aham aśrausham iti; ya eva brūyād: aham adarṣam iti, tasmā eva śrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāṇīyena vai devāḥ prāṇam āpnuvann udayanīyenodanam, tatho evaitad yajamānaḥ prāṇīyenaiva prāṇam āpnoty udayanīyenodanam. tau vā etau prāṇodanāv eva yat prāṇīyodayanīye. tasmād ya eva prāṇīyasyartvijas ta udayanīyasya syuḥ, samānau himau prāṇodanau |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyavasāya diṣo na prajānan, te 'nyo 'nyam upādhan: tvayā prajānāma tvayeti. te 'dityām sam adhriyanta: tvayā prajānāmeti. sābravid: varam vṛipai, matprāyaṇa eva vo yajña madudayanā asann iti. tasmād adityaḥ prāṇīyo yajñanam aditya udayanīyaḥ. pañca devatā yajāti, pañca diṣo, diṣam prajānatyai. atho pañcakṣaraḥ pañktiḥ, pañkto yajño, yajñam evāva runddhe. pathyām svastim ayajan, prācim eva tayā diṣam prajānann, Agniṇā dakṣiṇā, Somena praticim, Savitrodicim, Adityordhvām. pathyām svastim yajati, prācim eva tayā diṣam prajānati. pathyām svastim ishtvāgnishomau yajati, cakshuḥ vā ete yajñasya yad Agnishomau, tabhyām evānu paśyaty. Agnishomāv ishtvā Savitāram yajati, savitṛiprasūta evānu paśyati. Savitāram ishtvāditim yajati | Ś. P. 3, 2, 3, 1 ffg. — Kaush. 7, 6. prāṇīyena ha vai devāḥ svargam lokam abhiprayāya diṣo na prajājūs. tān Agnir uvāca: mahyam ekam ājyāhutim juhutāham ekam diṣam prajājyāmiti. tasmā ājuhavuh, sa prācim diṣam prajānāt. tasmāt prācim Agnim prapayanti, prāg yajñas tātate prāca u evāsminn āsina juhvaty, eṣā hi tasya dik prajānāt | athābravit Soma: mahyam ekam ājyāhutim juhutāham ekam diṣam prajājyāmiti. tasmā ājuhavuh, sa dakṣiṇām diṣam prajānāt. tasmāt somam kritam dakṣiṇā parivahanti, dakṣiṇā tishṭhann abhisṭauti, dakṣiṇā tishṭhan parivahati, dakṣiṇā tishṭhann abhisṭauti, dakṣiṇā tishṭhan paridadhāti, dakṣiṇo evainam āsina abhishuṇvanti, eṣā hi tasya dik prajānāt | athābravit Savitā: mahyam ekam ājyāhutim juhutāham

ekām diṣam prajñāsyāmiti. tasmā ajuhavuh, sa pratiṣṭhā diṣam prajānāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyāñcam evāhar-ahar yantam paśyanti na prāñcam, eshā hi tasya dik prajñātā | athābravit pathyā svastir: mahyam ekām ājyāhutim juhutāham ekām diṣam prajñāsyāmiti. tasyā ajuhavuh, sodhiṣṭhā diṣam prajānād. vāg vai pathyā svastis, tasmād udīcyam diṣi prajñātatarā vāg udyata, udāñca u eva yanti vācam śikshitum, yo vā tata āgachati tasya śuśrūṣhanta iti ha smāhaishā hi vāco dik prajñātā | athābravid Aditir: mahyam ekām annasyāhutim juhutāham ekām diṣam prajñāsyāmiti. tasyā ajuhavuh, sordhvām diṣam prajānād. iyam vā Aditis, tasmād asyām ūrdhvā oshadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttiṣṭhanty, ūrdhvo 'gnir dīpyate, yad asyām kiṃcordhvam eva tad āyattam, eshā hi tasyai dik prajñātā | ibid. 8. pathyām svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo 'ntari-kṣhabhajānā īśvarā yajamānasya svargam lokam yato yajñavaiśasam kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyāḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviṣo hīnsanti | Ts. 6, 1, 5, 3: Aditim iṣṭvā mārutim ṛcam anv āha. Maruto vai devānām viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan mārutim ṛcam anvāha, viṣam kṛtiyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyājam prāyaṇīyam kāryam, anūyājavat aprayājam udayaniyam iti. ime vai prayāja, amī anūyajāḥ, saiva sā yajñasya samtatis. tat tathā na kāryam. atma vai prayajāḥ prajānūyajā. yat prayājan antariyād atmānam antar iyād, yad anūyājan antariyād prajam antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñāḥ parā bhavati, yajñam parābhavantam yajamāno 'nu parā bhavati. prayājavad evānūyājavat prāyaṇīyam kāryam, prayājavad anūyājavat udayaniyam: nātmanam antareti na prajam, na yajñāḥ parā bhavati na yajamānāḥ. prāyaṇīyasya nishkāsa udayaniyam abhi nir vapati, saiva sā yajñasya samtatir. yāḥ prāyaṇīyasya yājyā yat tā udayaniyasya yājyāḥ kuryāt, parāṇ amuṃ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyaṇīyasya puronuvākyaḥ, tā udayaniyasya yājyāḥ karoty, asminn eva loke prati tiṣṭhāti |

13, 1. somāya kṛitāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7, 1. triḥ prathamām anv āha trir uttamām, yajñasyaiva tad barsam nahyaty aprasrañsāya |

14, 1. anyatarah | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyam gṛihīryād yajñam vi chindyād, yad ubhāv avimucya yathānāgatāyāti-

thyam kriyate tādṛig eva tad. vimukto 'nyo 'naḍvān bhavaty avimukto 'nyo, 'thatithyam gṛihṇāti yajñasya saṃtatyai | Ś. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yāvadbhir vai rājānucarair āgachati, sarvebhyo vai tebhya atithyam kriyate, chandāṃsi khalu vai somasya rājño 'nucarāṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhity āha, kāṇḍe-kāṇḍa evainam kriyamāṇe sam ardhayati. gayatriḥ sarvā anv āha, svenaivainam chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daṣa | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgataḥ | Ts. 6, 1, 6, 2. sā paṣubhiḥ ca dīkshayā cāga-chat, tasmā jagati chandasām paṣavyatamā |

21, 17. arūrcat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsuraḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayim asmin rajatām antarikshaloke hariṇim hādo divi cakrire | Ś. P. 3, 4, 4, 3. devāḥ ca vā asurāḥ cobhaye prajāpatyāḥ paspridhire. tato 'surā eshu lokeshu puraḥ cakrire, 'yasmayim evāsmiṇ loka rajatām antarikshe hariṇim divi etc. | Ts. 6, 2, 3, 1. teshām asurāṇaṃ tisraḥ pura āsann, ayasmayy avamātha rajatātha hariṇi. tā devā jetuṃ nāsaknuvan, tā upasadaivājigīshan. tasmād āhur yaḥ caivaṃ veda yaḥ ca nopasādā vai mahāpuram jayanti etc.

24, 6. te Varuṇasya | tānūnaptra ist ein Gelöbniss, durch welches, unter Berührung von Opferschmalz (ājya); die 16 ritvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āṣvalāyana 4, 5, 3. Kātyāyana 8, 1, 23—26. Latyāyana 5, 6, 6. Ś. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ saṃyatta āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyayati-shṭhamānāḥ pañcadhā vy akrāman: Agnir Vāsubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Ādityair, Brihaspatir Viśvair devais. te 'manyantasurebhya vā idam bhratrivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyāḥ tanuvas tāḥ samavadyamahai, tābhyāḥ sa nir ṛichād yo naḥ prathamō 'nyo 'nyasmai druhyaḍ iti. tasmād yaḥ satānūnaptrīṇaṃ prathamō druhyati sa ārtim ārchati |

25, 2. ishūm | Ts. 6, 2, 3, 1. ta ishūm sam askurvatāgnim anīkam, Somam śalyam, Viśṇuṃ tejanam | Ś. P. 3, 4, 4, 14.

25, 4. caturāḥ | Kaush. 8, 9. trīṇ agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturo 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upavi Jānaśruteya hat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserrung gethan. Vgl. Ś. P. 4, 1, 5, 15. tad adas tad divākīrtyanām brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyanām brāhmaṇe vyākhyāyate | Ebendasselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayājanūyājā ijjante, varmaivaitad yajñāya kriyate varma yajamanāya bhrātrīvyābbhibhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitam vai devā vajram kṛtvā somam aghnan etc.

27, 1. somo vai | Ś. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. tam somam ahriyamāṇam gandharvo Viśvāvasuḥ pary amuṣṇāt. te devā abruvan: strikāmā vai gandharvā, striyā nish kṛṇāmeti. te vācam striyam ekahāyanīm kṛtvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretam | Kaush. 9, 3.

29, 16. rarāṭyām | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭi. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kāṭyāyana 8, 3, 26. Āśvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargam lokam āyan. te 'manyanta: manushyā no 'nvābhavishyantīti. te yūpena yopayitvā suvargam lokam āyan, tam ṛishayo yūpenaivānu prajānan, tad yūpasya yūpatvam. yād yūpam minoti, suvargasya lokasya prajñatyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvam jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Ādityo yato 'jāyata, tato bilva udatisṭhat | Vgl. auch das śṛīṣukta 6. Der bilva heisst auch śṛīvṛiksha, śṛīphala.

1, 10. tejo vai brahmavarcasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāṣṛīṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. aṅjanti | Kaush. 10, 2.

3, 8. yajamanah | Ts. 6, 3, 4, 9. devā vai samsthite some prarūco 'haran pra yūpam. te 'manyanta: yajñaveśasam vā idam kurma iti. te prastaram srucām nishkrayanam apaśyan, svarum yūpasya |

3, 9. sarvābhyah | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weibte fällt in den Mund von Agni und Soma. Wenn er desshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayātmanam ārabhya carati yo dīkshito. yad agnīshomīyam paṣum ālabhata, ātmanishkrayaṇa evāśya sa, tasmāt tasya nāṣyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklam ca kṛishṇam cāhorātrayo rūpeṇa, śuklam vātha lohitaṁ vāgnīshomayo rūpeṇeti | Ś. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dvidevatyo hi bhavati. devatayor asamade kṛishṇasāraṅgaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyam vā Indro Vṛitram abann iti. yad agnīshomīyam paṣum ālabhate, vātraghna evāśya sa, tasmād v āśyam |

4, 1. āprībhīḥ | Kaush. 10, 3. Ś. P. 3, 8, 1, 2.

4, 4. prāṇā vai | Ś. P. 9, 2, 3, 44. prāṇā vai samidhaḥ, prāṇā hy etaṁ samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ś. P. 3, 8, 1, 6.

6, 1. daivyāḥ | Tb. 3, 6, 6, 1. Āśvalāyana 3, 3, 1. — Kaush. 10, 4. daivyāḥ śamitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āśāsānā medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. śadvīṣatir asya vaṅkraya iti. parśava u ha vai vaṅkrayaḥ etc. |

7, 1. asnā | Ś. P. 11, 7, 4, 2.

7, 11. adhriguḥ | Tb. 3, 6, 6, 4. adhriguḥ cāpāpaḥ cobhau devānām śamitārau |

8, 1. purusham | Ś. P. 1, 2, 3, 6—9.

10, 1. Maṇotāyai | Kaush. 10, 6.

11, 3. taṁ vai | Ts. 3, 1, 3, 2. yarhi paṣum āpritam udañcam nayanti, tarhi tasya paṣusrapaṇam haret |

15, 1. devebhyāḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyām satram āsata, tad dhāpi Kavasho madhye nishasāda. taṁ hema upodur: dāsyā vai tvam putro 'si, na vyaṁ tvayā saha bhakshayishyāma iti. sa ha kruddhaḥ pradhravan Sarasvatīm etena sūktena tushtāva, taṁ heyam anveyāya. tata u heme nirāgā iva menire, tāṁ hānvāṇṛityo-cur: ṛishe namas te astu, mā mā hiṁsis, tvam vai naḥ śreshṭho 'si yaṁ treyam anvetīti taṁ ha jñāpayām cakrus, tasya ha krodham vininyuḥ |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. *širo vai* | Kaush. 12, 4.

24, 1. *havishpañktim* | Ts. 6, 5, 11, 4. *brahmavādino vada-nti: nareṣā na yajushā pañktir āpyate, 'tha kim yajñasya pañktatvam iti. dhānāḥ karambhaḥ parivāpaḥ puroḍaṣaḥ payasyā. tena pañktir āpyate, tad yajñasya pañktatvam* | Kaush. 13, 2. *atha havishpañktyā caranti, paśavo vai havishpañktiḥ, paśūnām evāptyai. tāni vai pañca havīṁshi bhavanti: dadhi dhānāḥ saktavaḥ puroḍaṣaḥ payasyeti* |

25, 1. *devā vai* | S. P. 4, 1, 3, 11.

26, 1. *te vā ete* | Kaush. 13, 5.

29, 1. *prāṇa vai* | Kaush. 13, 9. *prāṇa vā rītuyājās. tad yad rītuyājais caranti, prāṇan eva tad yajamāne dadhati. sa vā ayam tre-dhā vihitāḥ prāṇaḥ: prāṇo 'pāno vyāna iti. śaḥ rītuneti yajanti, prā-ṇam eva tad yajamāne dadhati. catvāra rītubhir ity, apānam eva tad yajamāne dadhati. dvir rītunety upariśṭad, vyānam eva tad yajamāne dadhati sarvāyutvāyasmīṇ loka 'mritātvyāyasmūḥ. tathā ha yajamānaḥ sarvam āyur asmiṇ loka ety, āpnoty amṛitatvam akshitim svarge loka. te vā ete prāṇa eva yad rītuyājās, tasmād anavānam yajanti prāṇānām samtatyai, samtata iva hīme prāṇa. nānuvashaṭku-rvanti. prāṇa vā rītuyājāḥ, samsthānuvashaṭkaro: net purā kalat prā-ṇān samsthāpayānti. yukta iva hīme prāṇāḥ* | Ts. 6, 5, 3, 2. *rītunā preshyeti śaṭ kṛitva āha, śad vā rītava, rītun eva prīṇaty. rītubhir iti catus, catuspada eva paśūn prīṇaty. dviḥ punar rītunāha, dvi-pada eva prīṇati etc.* | Gopatha 8, 7 nach Aitareya.

30, 1. *prāṇa vai* | Ts. 6, 4, 9, 3. *prāṇa vā ete yad dvideva-tyāḥ paśava idā. yad idāṁ pūrvām dvidevatyebhya upahvayeta, pa-subhiḥ prāṇan antar dadhita, pramāyukaḥ syād. dvidevatyān bha-kshayitveḍam upa hvayate, prāṇan evātman dhitvā paśūn upa hva-yate* |

31, 1. *tato vai devāḥ* | Kaush. 14, 1.

35, 2. *prathame pade* | Kaush. 14, 2.

36, 1. *devāsuraḥ* | Ts. 6, 3, 1, 1. *devā vai yajñam parājaya-nta, tam āgnidhrāt punar apājayan, etad vai yajñasyāparājitam yad āgnidhrām. yad āgnidhrād dhishṇiyān viharati, yad eva yajñasyāpa-rājitam tata evainam punas tanute* |

37, 1. *devarathaḥ* | Kaush. 14, 4.

Pañcika III.

5, 1. *devapātram* | Gopatha 8, 1 nach Aitareya.

6, 1. *vajro vai* | Gopatha 8, 2 nach Aitareya.

7, 1. *trayo vai* | Gopatha 8, 3 nach Aitareya.

8, 1. *yasyai devatāyai* | Gopatha 8, 4 besteht aus diesem Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. devaviṣaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nijāsyā wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitram hatvā parām paravātam agachad, apārādham iti manyamānas. tam devataḥ praiśham aichan. so 'bravit Prajāpatir: yaḥ prathamō 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv avindan, tasmāt pitṛibhyaḥ pūrvedyuh kriyate | Ś. P. 1, 6, 4, 1. Indro ha yatra Vṛitrāya vajram prajāhāra, so 'baliyān manyamāno nāstrishitva bibhyan nilayām cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendraśya mahendratvam. sa etam mähendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mähendro grihyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stōrt den Satzbau.

23, 1. rik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ś. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ś. P. 1, 7, 4, 1. Prajāpatir ha vai svam duhitaram abhi dadhyau divam voshasam vā: mithuny enayā syām iti. tam sam babhūva. tad vai devānām āga āsa: ya ittham svam duhitaram asmākam svasāram karoti, te ha devā ūcur yo 'yam devaḥ paśūnām īshṭe: atisamdham vā ayam carati ya ittham svam duhitaram asmākam svasāram karoti, vidhyemam iti. tam Rudro 'bhyāyatyā vivyādha |

35, 1. vaiśvānarīyeṇa | Kaush. 16, 7.

38, 1. svādūḥ | Kaush. 16, 8.

39, 5. sudhāyam | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyam hā vai vaji suhito dadhāti |

40, 8. dākshāyapaṇayajñāḥ | Ueber diesen und den idādadhā vgl. Āśvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dākshāyapaṇayajñāsya. dākshāyapaṇayajñenaishyan phālgunyām paurṇamāsyām prayuñkte. mukham vā etat samvatsarasya yat phālgunī paurṇamāsi, ta-

smāt tasyām adikshitāyanāni prayujyante. 'tho Daksho ha vai Pārvatir etena yajñeneshtvā sarvān kāmān āpa, tad yad dākshāyanayajñena yajate sarveshām eva kāmānām āptyai. nāśane kāmam āpeti somam rājānām candramasam bhakshayāmiti manasā dhyāyann aśniyāt. tad asau vai somo rāja vicakshanaṣ candramās, tam etam aparapaksham devā abhishunvanti. tad yad aparapaksham dākshāyanayajñasya vratāni carati, devānām api somapithe 'sānity. atha yad upavasathe 'gnishomiyam ekādaśakapālam puroḷāṣam nirvapati, ya evāsau somasyopavasathe 'gnishomiyas tam eva tenāpnoty. atha yat prātar āmāvasyena yajata, aindram vai sutyam ahas, tat sutyam ahar āpnoty. atha yad amāvāsyāyām upavasatha aindrāgnam dvādaśakapālam puroḷāṣam nirvapaty, aindrāgnam vai sāmataḥ tritīyasavanam, tat tritīyasavanam āpnoty. atha yan maitrāvaruṇī payasyā, maitrāvaruṇī vā anūbandhyā, tad anūbandhyām āpnoti. sa esha somo haviryajñān anupravishtas, tasmād adikshito dikshitavrato bhavati || 4 || Ts. 2, 5, 4, 3.

Athāta ilādadhaseḷādadhenaishyann etasyām eva paurṇamāsyām prayunkte, tasyā uktam brāhmaṇam. sa esha paṣukāmasyānūdyakāmasya yajñas, tena paṣukāmo 'nnādyakāmo yajeta. tatra tathaiva vratāni carati, dākshāyanayajñasya hi samāsaḥ || 5 ||

44, 1, yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anūtsāram schlage ich vor anutsāram zu lesen. Sie schlichen dem Opfer mit dem und jenem Brauche nach, wie man dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb soll er die Sprüche ganz still hersagen.

49, 1. agnishtōmam | Aehnlich das Tāpdyā 8, 8, 1. devā vā agnishtōmam abhijityokthāni nāśaknuvann abhijetum. te 'gnim abruvāḥ: tvayā mukhenedam jayāmeti. so 'bravīt: kim me tataḥ syād iti. yat kāmayasa ity abruvan. so 'bravīn: maddevatyasūktāni prapayān iti | tasmād āgneyīshukthāni prapayanti | tasmād u gāyatrīshu, gāyatrachandā hy Agniḥ | te 'gnim mukham kritvā sākamaṣvenābhyakrāman. yat sākamaṣvenābhyakrāmaḥ, tasmāt sākamaṣyam | tasmāt sākamaṣvenokthāni prapayanty, etena hi tāny agre 'bhyajayan | sa Indro 'bravīt: kaṣ cāham cedam anvavaishyāva ity. aham ceti Varuṇas. tam Varuṇo 'nvatishthad, Indra āharat, tasmād aindrāvaruṇam anuṣasyate | sa evābravīt: kaṣ cāham cedam anvavaishyāva ity. aham ceti Bṛihaspatis. tam Bṛihaspatir anvatishthad, Indra āharat, tasmād aindrābṛhaspatyam anuṣasyate | sa evābravīt: kaṣ cāham cedam anvavaishyāva ity. aham ceti Viṣṇus. tam Viṣṇur anvatishthad, Indra āharat, tasmād aindrāviṣṇavam anuṣasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

Pañcika IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaśaha wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad āhuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyaṇa erklärt: tāsām gavām śirassv aśraddhayaḥ śṛṅgāṇi na prāvartanta | notpannānity arthaḥ | Ein Nothbehelf wäre aśraddhayaśṛṅgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsām daśasu māssu śṛṅgāṇy ajāyanta. tā abruvann: arātsmottishṭhā-mopaśa no 'jñateti. tā udatishṭhan | tāsām tv evābruvann: āsāmahā evemau dvādaśau māsau, samvatsaram āpayāmeti. tāsām dvādaśasu māssu śṛṅgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvāns, tā etās tūparās. tasmāt tāḥ sarvān devādaśa māsāḥ prerate, sarvam hi tā annādyam āpnuvan |

17, 5. Ādityāḥ | Ś. P. 12, 2, 2, 9. athādityāḥ ca ha vā Aṅgirasas cobhaye prajāpatyā aspardhanta: vayam pūrve svargam lokam eshyāmo vayam pūrva iti. ta Ādityāḥ caturbhiḥ stomaiḥ caturbhiḥ prishṭhair laghubhiḥ sāmabhiḥ svargam lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā. anvañca ivāṅgirasah | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ś. P. 12, 2, 3, 1. ākshyanti ahāni sind, glaube ich, stättige umwandelbare Tage. ākshyanti für ākshiyanti, wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 ffg. tasya vai. Vgl. Tāṇḍya 4, 5, 8. trayah purastāt trayah parastād bhavanti | devā vā Ādityasya svargal lokād avapādād abibhayus, tam etaiḥ stomaiḥ saptadaśair adriñhan. yad ete stomā bhavanty, Ādityasya dhṛityai | catustrinśa bhavanti. varshma vai catustrinśo, varshmaṇaivainam sammimate | tasya paracīnatipādād abibhayus, tam sarvaiḥ stomaiḥ paryarshan, viśvajidabhiḥ jidbhyām. vīryam vā etau stomau, vīryeṇaiva tad Ādityam paryarishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau saḥastām, tau viyantāv abrutām: vivāham vivahāvahai, saha nāv astv iti | tayor ayam amushmai syaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakrāmatām. devavivāho vai syaitanaudhase |

Pañcika V.

3, 1. vāg iti | Ś. P. 6, 3, 1, 43.

6, 5. vāmam hi paśavaḥ | Ts. 5, 3, 8, 1. chandānsi vai devānām vāmam paśavo, vāmam eva paśūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishṭham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo dayam vy abhajat, sa Nābhānedishṭham brahmacaryam vasantaṁ nir abhajat. sa āgachat. so 'bravit: kathā mā nir abhāg iti. na tvā nir abhāksham, ity abravīd, Aṅgīrasa ime satraṁ āsate, te suvargam lokam na pra jānanti. tebhya idam brāhmaṇam brūhi, te suvargam lokam yanto ya eshām paśavas tāns te dasyantīti. tad ebhyo 'bravit, te suvargam lokam yanto ya eshām paśava āsan tān asmā adadus. tam paśubhiḥ carantaṁ yajñavāstau Rudra āgachat, so 'bravīn: mama vā ime paśava ity. adur vai mahyam imān, ity abravīn. na vai tasya ta īsata, ity abravīd, yad yajñavāstau hīyate mama vai tad iti |

22, 5. śrīr vai | Ts. 7, 3, 1, 1. sa yo vai daśame 'hann avivākya upahanyate, sa hīyate. tasmai ya upahatāya vyāha, tam evānvārabhya sam aśnute. 'tha yo vyāha sa hīyate, tasmād daśame 'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ś. P. 11, 5, 3, 5.

29, 1. Vṛiṣhaśuśmah | Kaush. 2, 9. udite hotavyāḥ anudita iti mīmāṃsante. sa ya udite juhōti, pravāsata evaitan mahate devāyātithyam karōty. atha yo 'nudite juhōti, saṁnīhitāyaivaitan mahate devāyātithyam karōti. tasmād anudite hotavyam. tad dhāpi Vṛiṣhaśuśmo Vātāvataḥ pūrvashām eko jirṇiḥ śayāno rātryām evobhe āhūti hūyamāne drishṭvovāca: rātryām evobhe āhūti juhvatīti. rātryām hīti. sa hovāca: vaktā smo nvai vāyam amuṁ lokam paretya pitṛibhyo, 'tho enan na śraddhātāro, yad v evaitad ubhayeddyur agni-hotram ahūyatānyeddyur vāva tad etarhi hūyate rātryām evety. etad eva kumārī gandharvagrihitovāca: rātryām evobhe āhūti juhvatīti. rātryām hīti. sa hovāca: saṁdhau juhuyāt etc.

31, 1. yathā kumārāya | Ś. P. 2, 2, 1, 1.

32, 1. Prajāpatiḥ | Chāndogyaopaniṣad 4, 17. Ś. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2. 3.

34, 1. yad grahān | Gopatha 3, 3. 4.

Pañcika VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacaran devā yajñam atanyata, tān hārbudāḥ Kādraveyo mādhyamdina upo-

dasripovācaikā vai va iyaṃ hotrā na kriyate grāvastotriyā, tām vo 'haṃ karavāṇy, upa mā hvayadhvam iti. te ha tathety ūcus, tām hopajuhvire. sa etā grāvastotriyā abhirūpā apaṣyat: praithe vadantu pra vayaṃ vadāmeti pravādatsu, pra hi te vadanty. atha yatra bṛihad-bṛihad iti: bṛihad vadanti madireṇa mandineti, tatra: vi śhū mu-ñcā sushuvusho manishāṃ iti vimuñcatsu. tā vai caturdaśa bhavanti. daśa vā aṅgulayaṣ catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyo bhavanti, jagatā vai grāvāṇo. 'tha yat trishṭubhā paridadhāti, teno madhyamdine trishṭub upāpta. sa vai tishṭhann abhi-shṭauti, tishṭhantiva vai grāvāṇaḥ. sa vā ushṇishy apinaddhāksho 'bhitusṭāva, tasmād vā apy etarhy ushṇishy eva grāvṇo 'bhishṭauty. atho khalv āhuḥ: cakshurhā ha sa sarpa-āsa, tad ṛitvijo visham apī-yāya. sa etāḥ pāvamānīr vishāpavadanīr abhitusṭāva. tad yad pāvamānīr vishāpavadanīr abhisṭauti, yajñasyaiva śāntyai yajamānānāṃ ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitṛipṇavatibhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbhavam | Gopatha 7, 22.

17, 1. yaḥ śvaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilaḥ | In Ś. P. 4, 6, 1, 9 heisst dieser Weise Buḍila Āsvataṛāsvi.

33, 1. aitaṣapralāpam | Kaush. 30, 5. Etaṣo ha vai munir yajñasyāyur adarṣat, sa ha putrān uvāca: putrakā yajñasyāyur adarṣam, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ūcus. tad dhāpilalāpa. tasya ha jyeshṭhāḥ putro 'bhisṛipya mukham apijagrāhādṛipad vai naḥ piteti. tām hovācāpanasya ¹⁾ dhik tvā jālmastu, pāpishṭhāṃ te prajāṃ karomi. yad vai me jālma mukham nāpyagrahishyaḥ, satāyusham gām akarishyam sahasrāyusham puru-sham iti. tasmād Aitaṣāyanā Ājāneyaḥ santo Bhṛigūṇāṃ pāpishṭhāḥ, pitrā hi śaptaḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityaḥ | Kaush. 30, 6. ādityāṅgirasīr upasaṃśaṃsaty. Ādityaḥ ca ha vā Āngirasas cāspardhanta: vayam pūrve svargam lo-kam eshyāma ity Ādityā, vayam ity Āngirasas. te 'ṅgirasa Āditye-bhyaḥ prajighyuḥ: śvaḥsutyā no, yājayata na iti. teshāṃ hāgnir dūta āsa. ta Ādityā ūcur: athāsmākam adyasutyā, teshāṃ nas tvam eva hotā, sa Bṛhaspatir brahmāyāsyā udgātā. Ghora Āngiraso 'dhvaryur

1) apanasya, apalasya meine beiden Hss.

iti. tān ha pratyācacakshire, tam etābhiḥ śiṣikshus, tad etā abhivādanti. te 'śvaṃ śvetam dakṣiṇā ninyur, etam eva ya esha tapati. tata u ha Ādityāḥ svar īyuh | Ausführlicher erzählt wird diese Sage in Ś. P. 3, 5, 1, 13.

36, 14. udācārya āsit ist fehlerhaft.

Pañcika VII.

1, 1. athātaḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaścitta wird in Ś. P. 12, 4, 1 ff. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariścandraḥ | Die Sage von Śunahṣepa ist in der Recension des Śaṅkhāyanaśrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. śaṃ naḥ | Gopatha 8, 6.

Pañcika VIII.

5, 1. athātaḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandivati | Diese gāthā findet sich auch Ś. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnād aśvaṃ sārāṅgam.

21, 10. na mā | Ś. P. 13, 7, 1, 15. na mā martyaḥ kaś cana dātum arhati, Viśvakarman Bhauvana manda āsitha | upamañikshyati syā salilasya madhye, mṛishaisha te saṃgarah Kaśyapāya |

21, 15. Marutaḥ | Ś. P. 13, 5, 4, 6 mit der Lesart: Āvikshitasyañiḥ kshattaḥ |

23, 5—7. Ś. P. 13, 5, 4, 11 ff.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.

1, 7 vor Somam lies 9 statt 5.

1, 10, 1 vor Tā ist 1 ausgelassen.

1, 30, 7 lies rājani statt rājāni.

1, 30, 4 lies svena statt svena.

2, 7, 12 lies śamitṛibhyaḥ statt śamitṛibhyas.

2, 9, 8 das Komma hinter esha zu streichen.

- 2, 16, 3 lies prātaranuvākāḥ statt prataranuvākāḥ.
 2, 18, 3 lies catuṣpādā statt chatuṣpādā.
 2, 23, 7 lies utpūtaṃ statt utpūtam.
 2, 24, 7 lies bhāratīvān statt bhāratīvan.
 2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.
 2, 36, 6 lies 'syāchāvākīyaṃ statt 'syāchākīyaṃ.
 3, 31, 14 lies evainaṃ statt evainam.
 3, 48, 9 lies ṣaṣvad dhāsyā statt ṣaṣvaddhāsyā.
 4, 3, 4 lies esha statt eshā.
 4, 4, 11 lies tritīyasavanād statt tritīyasavanād.
 4, 22 Unterschrift lies aṣṭādaśādhyāye statt aṣṭādaśe 'dhyāye.
 6, 18, 1 lies vā tvām statt va tvām.
 6, 20, 13 lies 'har-ahāḥ statt ahar-ahāḥ.
 6, 24, 11 lies caturtham statt caturtham.
 6, 27 zu Schluss lies 15 statt 4.
 6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.
 7, 21, 3 hinter pūrtaṃ ist dāt ausgefallen.
 7, 34, 2 lies mā- statt mā.
 8, 3, 5 lies kshatriyayajñāḥ statt kshatriyajñāḥ.
 8, 6 Linie 4 vor tām lies 2.
 8, 7, 10 lies prajātiḥ, statt prajātiḥ.
 8, 12, 4 lies Marutaḥ statt Mārutaḥ.
 8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.
 8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.
 S. 251 2, 1 lies sa ca statt ca sa.
 S. 256 7, 11 lies mukhyadeva statt mukhyadevā.
 S. 260 16, 6 lies trir statt tvir.
 S. 307 6, 3 lies pītavatyāḥ | statt pītavatyāḥ-.
 S. 365 25, 4 lies dvididham statt dvividham.
 S. 371 31, 2 lies sambhavata statt śambhavata.
 S. 378 4, 1 lies sāmñāyārūpaṃ statt sāmñāyarūpaṃ.
 S. 385 16, 2 lies āprīṇanam statt āprīṇanam.

Verbesserungen zum R̥gveda.

I, 42, 5 lies pūṣhann. IX, 110, 3 lies rānhamāṇāḥ. IX, 114, 3 pada lies nānā-sūryāḥ. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sāca sute 8, 97, 8.

tam ilīshva ya āhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
 mahāñ asi mahisha 3, 46, 2.
 mā no asmin maghavan 1, 54, 1.
 yad agne divijā 8, 43, 28.
 sa vāyum indram 9, 7, 7. Sv. 2, 484.
 sa vāvaṣāna iha 3, 51, 8.
 stomāsas tvā gauriviter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adyutat 6, 11, 4. — abhivṛitya. — araṃ kshayāya. — asādi vṛito, — ā gha tvāvān. — ā tv etā. — ād u me. — indraṣ ca vāyav (zweimal). — ishkṛitir nāma. — uchantī yā kṛiṇoshi. — ud agne tava tad. — uruṃ yajñāya cakrathur u. — eva vasva indrah. — esha suvānaḥ — kṛiṇota dhūmaṃ. — tad vo vājā 4, 36, 3. — tava vāyav. — divyā āpo. — dṛiṣāno. — nakish ṭaṃ karmaṇā. — na te sakbā. — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ citayantyā. — pivoannañ. — pra pūtās. — pra-prā vo. — pra vartaya. — bhadra te agne. — yat tvā deva. — yat puruṣeṇa havishā. — yuvam bhuḥyūm bhuramāpam. — yenā sūrya. — yo vām aṣvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣushmī 9, 18, 7. — sākamjānām. — subhāgān no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sūkta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüße. Aber verdient habe ich sie nicht. Es war mir allerdings sehr schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gārtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weisz, was unter erterm zu verstehn, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn fñrt man das ganze ausz, so heiszt es: 'wer beschäfftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt disz, wem nur kann man es zumuten, dasz er priester beschäfftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wiszen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

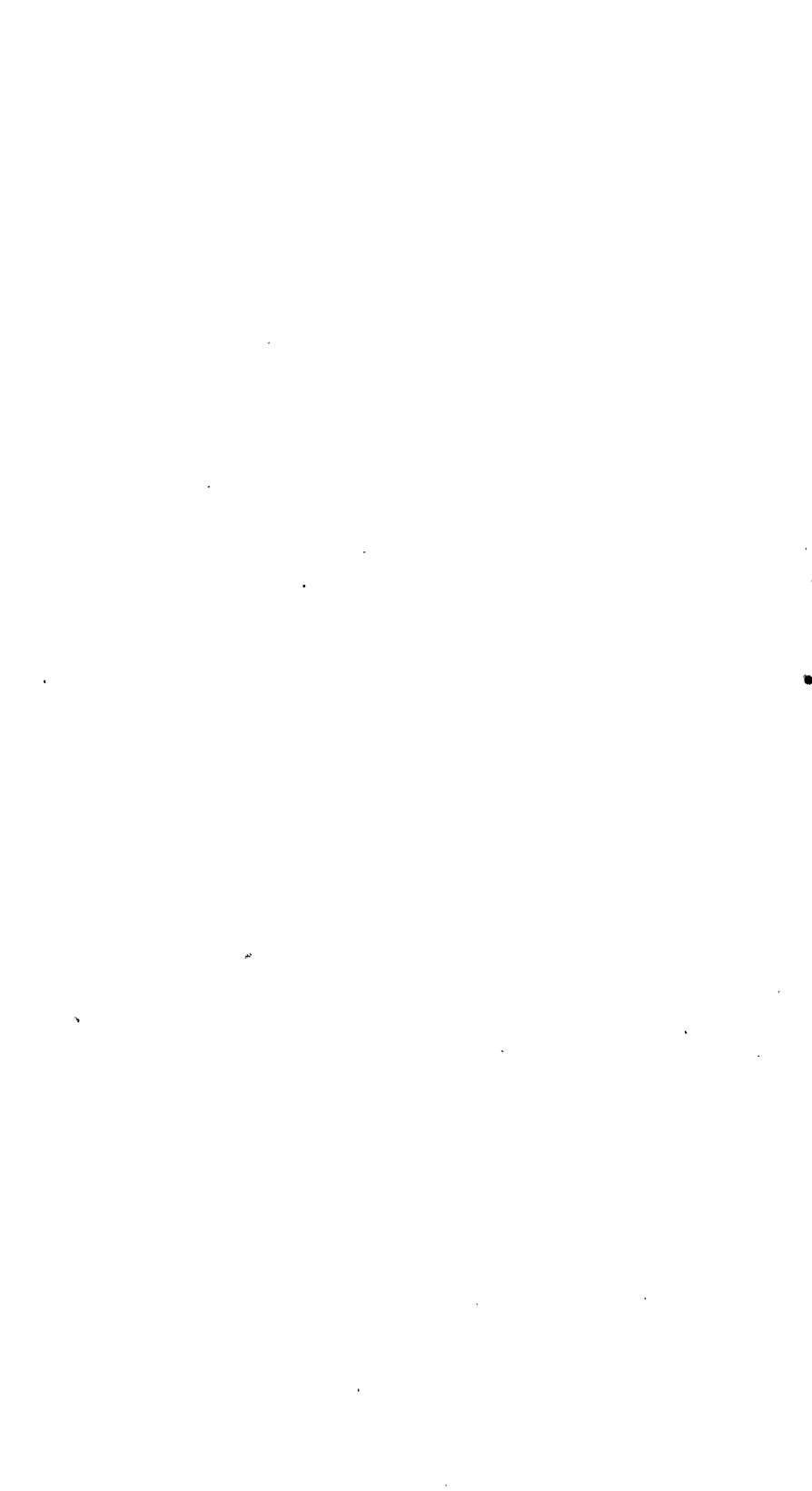
16 wer spannt heute an die stange der ordnung¹⁾ die kräftigen, grimmigen, schwer zu beugenden rinder? | die pfeile im rachen²⁾ haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

17 wer flieht, wird geschädigt, wer fürchtet? [der böse;] wer glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer [andererseits] spricht seinen segn über samen und gesinde, über den reichthum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
Schwindelhaber, Dippelhaber.

1) Also dhury ritasya.

2) Die Priester haben Rachen.



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